

A
CRITICAL
COMMENTARY
UPON THE
BOOK
OF THE

Wisdom of Jesus the Son of Sirach.

Being a CONTINUATION of

Bishop *PATRICK* and Mr. *LOWTH*.

By *RICHARD ARNOLD*, B. D. Rector of *Thur-*
caston in *Leicestershire*.

Ecclesiasticus, qui *Sapientia Jesu F. Sirach* inscribitur, pleraque cum *Proverbiis Salomonis* habet communia, nisi quod hic noster copiosior est, & minus habet difficultatis. Ex eo certius, & minore cum periculo discent *moralem Philosophiam* studiosi, quam ex ullo *Platone*, aut *Aristotele*. *Bullinger. Præfat. in Vers. Leo. Judæ.*

Παιδείαν συνέσεως ἢ ἐπισήμης ἐχάραξεν ἐν τῇ βιβλίῳ τῷ Ιησῆς υἱὸς Σιραχ Ἱεροσολυμίτης, ὃς ἀνάμνησε σοφίαν ἀπὸ καρδίας αὐτῆς. μακάριος ὃς ἐν τῷτοις ἀναστροφῇσεται, ἢ ὁ θεὸς αὐτὰ ἐπὶ καρδίαν αὐτῆς σοφισθήσεται. εἰάν γὰρ αὐτὰ ποιήσῃ, πρὸς πάντα ἰσχύσει. cap. I.

Ἰδετε, ὅτι ἐγὼ ἐμὸν μόνον ἐκοπίασα, ἀλλὰ πᾶσι τοῖς ἐκζητῶσι σοφίαν. cap. xxiv.

L O N D O N:

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and to mobile W

TO THE
Right REVEREND FATHER in GOD

J O H N,

Lord Bishop of *L I N C O L N*.

My Lord,

THE great Regard which you have always shewn for whatever may tend to promote the Cause of Virtue and Goodness, and the Affection which you was pleased to express for your Clergy, encourage me to hope for a favourable Acceptance of the following Sheets.

The excellent Morality of *The Wisdom of the Son of Sirach*, and the Justness of its Observations, which have stood the Test, and gained the Approbation of so many successive Ages, have deservedly recommended it to general Esteem. A celebrated Metropolitan * in particular, one of the early Lights of the Reformation, had

* Archbishop *Whitgift*.

fuch

such a high Opinion of its Worth, and the great Usefulness of its being thoroughly understood, that he purposely engaged the learned *Drusus* to undertake an Illustration of it, under his Patronage and Encouragement.

Though I might, after the Example of our Author, in celebrating such famous Men, as *are Leaders of the People by their Counsel, wise and eloquent in their Instructions, and by their Knowledge of Learning meet for great Purposes*, be induced to attempt a Parallel between his Favourite Character, *ch. L.* and that of your LORDSHIP, yet I chuse religiously to adhere to the Advice of this wise Writer, not to offend in the Presence of Great Men, nor to court Favour by the mean Artifice of Flattery.

May the same good Providence of God, which from a Calamity, that threatned your Life, reserved Your LORDSHIP for the Happiness of this Diocese, still continue to watch over you for the future Benefit and Service of his Church.

I am,

My LORD,

Your LORDSHIP's most *Dutiful,*

and Obedient Servant,

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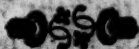
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P R E F A C E.

THE Book of *Ecclesiasticus*, according to some Writers, is so called, because the Ancients divided the Books of the *Old Testament* Volume into four Sorts; the first contained the *Pentateuch*, the second the *Prophets*, the third the *Hagiographa*, the fourth the Ecclesiastical, or *Apocryphal* Books, as not being in the *Jewish* Canon. Among the Ecclesiastical Books, this of *Jesus the Son of Sirach*, being most remarkable and useful, it was καὶ ἐξοχὴν called *Ecclesiasticus*, whilst the rest of the same Class have lost their Name. According to others, this Title was given by the *Latins* to it, to denote its Use in the Church, its being read for the Sake of Edification in the publick religious Assemblies: or lastly, because, like *Solomon's Ecclesiastes*, which it resembles in Name, as well as Matter, it teaches and instructs such as attend to it by the admirable Precepts which it delivers, and the earnest and frequent Exhortations therein to Wisdom, which in these *Sapiential* Books is another Word for Religion. In the printed *Greek* Copies it is improperly styled *The Wisdom of Sirach*, which is an Abbreviation made with great Absurdity, for it ascribes the Book to *Sirach*, who was neither the Author, nor the Translator of it, and therefore could neither way have any Relation to it. It is more usually and properly called *The Wisdom of Jesus the Son of Sirach*, because Wisdom, in some Branch or other of it, is the Subject of the whole Book.

The Author opens his Work with the Elogium of Wisdom in general; then he enters into a Variety of useful Particulars, and continues to deliver many important Precepts and instructive Lessons, for the right Conduct of Life, to ch. xxiv. where Wisdom is supposed to speak herself in Person, and by the most engaging persuasive Motives, which are continued to ch. xlii. 15. invites Men to the Practice of Virtue, and the Pursuit of what is lovely and of good Report; where his Collection of wise Sentences and Proverbs ends. He then, by way of Epilogue, solemnly enters upon a pious Hymn, wherein he extols the Works of God, his infinite Wisdom and Power displayed in them, and, in dwelling upon his Praises, his Rapture and Transport is so great, that he exceeds himself, and almost what is human, in the Sublimity of his Sentiments: And at length finishes the Whole with a Panegyric, or solemn Commemoration of the most celebrated Worthies of his own Nation, illustrious Instances in their respective Generations of the several Virtues he has been recommending. Manifestly copying in this Division, says *Valesius*, the Method and Order of *Solomon*, and exhibiting, like him, *Proverbs*, *Ecclesiastes*, and *Canticles*, not in separate Books indeed, but as Parts of the same Work. *Not. ad Script. Eccl. Euseb. L. iv. c. 22.*

The Ancients styled this Book by the *Greek* Name *παραβολος*, signifying that it treats of, and comprizes, all Sorts of Virtues. And indeed 'tis a System of Morality so full and comprehensive, as that there is scarce any Virtue which this excellent Piece does not recommend, and lay down Rules for obtaining it; nor a Vice, or Indecorum, which it does not expose and discourage; it forms the Manners of Persons of all Ages, Sexes, and Conditions, by an Infinity almost of useful Maxims and Instructions. One learns from it all the Duties of Religion, and civil Life, both what Piety commands, and Politeness and Good-manners expect. Every one may here discover, so full and obvious is it, what he owes to God, to his Country, his Neighbourhood, his Family, and to himself; how to behave in the different Relations of Life, either to Superiors, or Inferiors, Friends, or Enemies; and so it may be thought, as indeed some have represented it, to comprize all the Duties of both Tables: For the Precepts which it delivers, and the principal Matters which it treats of, may be divided into four Sorts, 1. Theological. 2. Political. 3. Œconomical. 4. Ethical; or Rules respecting all Sorts of Men indifferently, however placed or circumstantiated. These four Heads take in most, if not all, the Maxims of this Book, so that what lies dispersed in the great Volumes of Philosophers and Moralists, is collected into a short Compass, and to be found here as it were in Miniature: In short, the Author has given us at once a whole Treasury of Wisdom, and with great Profusion has intermixed Reflections, Counsels, Exhortations, Reproofs, Examples, Prayers, Praises, &c. so that Truth appears in different Attitudes and Forms, but beautiful and engaging under each, and shines with so complicated a Lustre, as cannot but draw Attention, and command

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command Respect and Admiration. But besides the excellent moral Instructions here given, some learned Men have discovered in it certain Vestiges of a more deep and recondite Wisdom, and judge it to contain the more secret *Solomonic Wisdom*. See *Lee's Dissert. on the second Book of Esdras*, p. 32. which probably was taught in the Schools of the Prophets, and, after the Cessation of them, in those of the great Doctors of the Law, and Interpreters of the sacred Writings.

It was composed originally for the Use and Advantage of those, who were disposed to regulate their Lives agreeably to the Laws of God; with this View the Grandson rendered it into *Greek*, and with the same Design has it been translated into many other ancient and modern Languages. On the same Account, as being an instructive Manual, and good for the Use of edifying, has it met with general Esteem, especially in the *Western Church*, and introduced by our first Reformers, and the venerable Compilers of our Articles, into the Publick Service. Nor can it fail of producing, in such as are well-disposed, those Fruits, which one never fails of gathering from the Knowledge of Truth, when searched after, not merely as matter of Speculation or Curiosity, but with an honest Intention to practise what it teaches. For this Reason, as well as to enforce the Author's Precepts, and make his Design more useful and extensive, I have sometimes ventured beyond the common and literal Sense, and have accommodated a more exalted and spiritual one, extracted either from the valuable Comment of *Mess. of Port Royal*, or what occurred to me, and seemed naturally to arise from the Text itself, and might without Violence be inferred from it: By this means I have brought home to *Christians*, what by this Writer was originally directed to the *Jews*, and have assisted the Reader to find out the Duties of the *New Law*, in the Letter and Precepts of the *Old* one.

There is one more Excellency which I must not omit, which is common to this with the *Book of Proverbs*, that the Maxims are delivered in a way the most useful and beneficial, in such short and weighty Apothegms, as may most strongly affect the Mind, and yet not overcharge the Memory; a Method in which the Wisdom of the Ancients thought it most proper to deliver the Rites and Mysteries of Religion, as well as their Civil Laws and Constitutions. For Truths, which depend upon Demonstration and a long and abstruse Chain of Reasoning, are not so obvious to all Capacities, as those which are couched in short memorial Sentences, in expressive Aphorisms, in single and often independent Propositions, as all Collections of proverbial and sententious Truths are, which being founded upon Experience, and authorized by the Observation of others, are admitted as just and approved Maxims, and as such successively handed down to Posterity; and every Age confirms, and finds the Benefit of them.

Though it is indubitably certain that this Book was not written by *Solomon*, who lived many Ages after, and there are in the Work itself internal Marks to disprove such a Claim, yet it hath been ascribed to him, on account of the great Resemblance of Matter and Style, and made by the *Latin Church* to be one of his five Books, as they are called, and is so quoted by several of the Fathers, and as such in most Copies joined with them, and like them wrote Stiche-wise in the *Alexandrian MS.* and supposed, according to *Epiphanius*, to be written originally in Metre. *St. Jerom* says, that he himself saw a *Hebrew* Copy of this Work, not under the Name of *Wisdom*, but of *Parables*, or *Proverbs*. *Præf. in Prov.* *Munster* also, and *Fagius* mention others; but *Scaliger*, *Drusius*, and *Huetius*, think none of these to be the Original, but either *Ben-Sira's Alphabet*, or some late *Hebrew* Version made from the *Greek*, such as that which appeared of the Book of *Tobit*, which *Fabricius* mentions, *Bibl. Gr. Tom. 2.* And indeed it must be acknowledged, that this Book is composed very much in Imitation of the *Proverbs of Solomon*, and very frequently alludes to, and copies from them; hence by *Athanasius*, or the Author of the anonymous Prologue, this Writer is said to be *ὁμιλῶν τῷ Σολομώντι*, with this Difference only, that the Sentences of the *Book of Proverbs* are not so closely connected, especially from the Tenth Chapter of that Work, as those of this Writer, who more frequently ranges, under distinct Heads, what he observes upon the same Subject, and in the *Roman Edit.* and some MSS. Titles are occasionally prefixed to some Chapters, denoting the Contents of what follows, though even this of our Author might have been more perfect in this Respect, as his Reflexions upon similar Occasions lie too much dispersed, and the Distribution of Chapters not regular, being probably different Collections by him, and not sorted so orderly by the Translator, as one might expect, and as is intimated in the *first Prologue*.

We are therein informed, that the *Hebrew Sirachides* gathered many grave and short Sentences of wise Men that had been before him, some scattered ones, or Remains probably of *Solomon's* 3000 Proverbs, 1 *Kings* iv. 32. successively delivered down. See *Bartoloccius, Bibl. Rabbin. Tom. i. p. 249.* *Huetius, Dem. Evang. Prop. 4.* Nor is it to be doubted, but that many useful Maxims of other learned Men, as well as some of his own, were added by the last *Jesus*, the Son of *Sirach*, to his Grandfather's Book, or from marginal Additions of other Men's Sayings of the like Nature; which being too few to fill a Book of themselves, and as other fugitive Pieces liable to be lost, if not collected together, they were joined to this larger Work of the same kind, to be ready at hand, when occasion-

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nally looked for. Thus *Solomon's Proverbs* were augmented with a new Collection, by the Men of *Hezekiah*, taken, as some imagine, from Copies of *Solomon's Proverbs*, with these Sayings added, which therefore passed under the Name of *Solomon*. Be that as it will, such Books of Apothegms were made as it were Heads of a Common-place Book, to which Things of the same Nature were reduced. So the ancient Vocabularies have come to be enriched with many new Words, by their Possessors in different successive Ages. We cannot otherwise account for the Variations in the several *Greek* Copies of *Ecclesiasticus*, and the Translations of it, nor for the entire Sentences, which are found in some, and wanting in other Copies. And I have sometimes been inclined to think that Text, ch. vi. 22. *Wisdom is according to her Name, and is not manifest unto many*, is one Addition of the Translator, where he derives the *Greek* Word *σοφία*, from a *Hebrew* one, which signifies covered, or hid, which the elder *Jesus*, who wrote in *Hebrew*, could not do, but his Grandson might, who was skilled in that, and the *Hebrew* Tongue. And the like probably may be observed of ch. xliii. 8. as the reading is in all the present *Greek* Copies.

The *Hebrew Sirachides* wrote his Book in the Language of the *Jews* of *Jerusalem*, such as was used after their Return from the Captivity, probably either in the *Chaldee* Dialect, or *Syriac*, as a Manual for the *Jews* in *Egypt*. The Learned suppose the original Work itself to have come down imperfect, either through the Author's Death, or the Loss of some Part of it in *Egypt*. See Bishop *Chandler's Vindic. of Def.* p. 81—85. which may perhaps account for the great Incoherence, and abrupt Transition in many Places. We have no authentic Monument whereby we can know how long the Original was preserved; it is supposed to have been lost, either in troublesome Times, or dropt through Disuse. The *Greek* is the present and only Original, and is the most early and authentic Translation of this Work, made for the Use of the *Jews* in *Egypt* in their Dispersion, who had then almost all forgot their native Tongue; and so this, as well as other Books, not canonical in that Language, might easily be lost. It seems to have been too literal a Translation, which often occasions the Sense to be either obscure, or deficient. The Translator himself has the Modesty to acknowledge, that he doubts he has failed in expressing the full Spirit of the then Language, whether it was the ancient and pure, or more modern and corrupt *Hebrew*, and ingenuously apologizes for not coming up to the exact Propriety, and Expressiveness of the Original; which might indeed easily happen, as it has to the Law and the Prophets, which lose much of their Energy, when attempted in another Language, as is well urged in his Favour in the second *Prologue*. It is well if Inaccuracy be his only Fault; *Drusus* seems to think, that he has sometimes actually mistaken the Meaning of the Original in some of the more obscure and intricate Passages; and no Wonder that this too should happen, for even the *Greek* Version of the Canonical Books has often stumbled on seemingly plain Ground.

There is a strange Transposition of Chapters in the best *Greek* Copies of this Book, from ch. xxx. to ch. xxxvi. to say nothing of whole Sentences or Verses so transposed, on which Account the printed Editions, as may well be expected, greatly differ from one another; these, with the number of various Readings, which *Hæschelius* has collected with much Exactness, and are chargeable chiefly on the Carelessness of Transcribers, shew the present State of it to be corrupt and mutilated. And with respect to the *Greek* Translation itself, I am far from contending that the Language is beautiful, or altogether correct. On the contrary, it does not always seem agreeable in Construction to the received Rules of Grammar; and especially the uncommon Use of the *Greek* Particles, so frequently to be met with in it, has been objected to, as harsh: but these Particularities, I conceive, mostly owing to the Idiom of the *Greek Macedonian* Language, and are not so properly Faults, as Modes of that adopted Tongue. But that it abounds with Solecisms, as *Camerarius*, and others have charged it with, I cannot admit. For the *Alexandrine Greek*, in which Dialect this Book, as we at present have it, undoubtedly was written, however wide from the common and received Way of Writing, has yet, by some Men of Learning, been observed to concur with it very surprizingly, where one would not expect it. *Hebraisms* indeed often occur in the Text, and so they do in the *Greek* one of the Old and New Testament; but they are not reckoned by the judicious Faults or Blemishes. *Philo*, I believe, is not oftner guilty of Solecisms than other *Greek* Writers, nor the Christian Fathers, who wrote in *Egypt*, nor do the *LXX* often transgress in this Way, unless when the Perplexity of the Original, or their Defect of understanding it, drove them accidentally so to do, which perhaps may be the Case of the Translator of this Book.

I have before intimated, that in his Version he often uses the *Macedonian Greek* Language; for from the Time of *Alexander the Great*, it is certain, the *Jews* began to Hellenize, and that the *Greek* Tongue, spoken by the *Macedonians*, became more common among them. And indeed, it is no wonder that the *Jews* of *Alexandria*, to whom that Monarch, and *Ptolemy Soter*, after his Death, granted the same Privileges with the *Macedonians*, and other *Greeks*, should, by their constant Intercourse with the other Citizens, among whom they were there mingled, be necessitated to learn, and constantly use the *Greek* Language, and that that should happen to them here, as did before at *Babylon* on the

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like Occasion, I mean that by accustoming themselves to a foreign Language, they should forget their own. And this will appear the more probable, as we learn from *Philo*, *Josephus*, and the Apocryphal Writings, particularly the Books of *Maccabees*, *Wisdom*, and this of *Ecclesiasticus*, in which frequent Allusion is made to *Græcian* Rites and Customs, that the *Jews* had learned their Philosophy, and embraced several of their Opinions, ever since their conversing with that People under *Alexander the Great*, the *Ptolemies*, and *Seleucida* his Successors, who reigned in *Egypt* and *Syria*.

The old Versions, particularly the *Syr.* and *Arab.* are sometimes so wide from the *Greek*, that one scarce knows how to believe that they were made from it, often inserting long Paraphrases foreign to it, and in other Places omitting as much, and yet there is no good Reason to think that they translated from any *Hebrew* Copy: if that indeed was certain, they would stand on an equal Foot with the *Greek*, excepting its being translated so early, and by so near a Relation. Nor do the *Orient.* Versions agree any better with the *Latin*. As to the *Vulgate* in particular, it is uncertain what Copy it follows, or of what Authority that Copy was; it sometimes adds whole Sentences, which have nothing to answer them in the *Greek*; possibly the Translator, to be more explicit, gave two Rendings of the same Sentence, or, as *Huetius* conjectures, inserted some parallel Maxims from some other Work. It does not appear to have been interpolated, except some marginal Annotations should accidentally have crept into the Text, much less to have been corrupted with Design by an officious Hand; and there is still less Reason to assert, that any Alterations have been made by the pious Fraud of some *Christian*, to make it conform to, and countenance some favourite Sentiments and Opinions, as *Grotius* has, without any Warrant or Proof, more than once intimated. *Bossuet*, *Calmet*, and the other Commentators follow the *Vulg.* too implicitly and securely, and make that Version the Foundation of their Annotations, and no Wonder that the Popish Expositors should adhere religiously to it, which the *Council of Trent* has confirmed and ratified. It may be observed of all these, and of *Grotius* himself among the rest, that by commenting from this, instead of the *Gr.* which serves now for the Original, a Sense is often given either superfluous, or foreign to the Author's Meaning.

The Old *English* Versions, as *Coverdale's* and the *Bishops Bible* generally copy the *Vulgate* too closely, imitating and transcribing it in many [faulty] Instances; the *Geneva* often departs from it for the better. Our last Translators are not so servile, nor do they follow any one *Greek* Copy invariably, as it is difficult, I may say, impossible, to fix upon any one Copy as the true Standard of the rest; but they seem chiefly to have regarded the *Complut.* which, though it lies under a Suspicion of conforming its *Gr.* to the *Vulg.* yet *Dr. Græbe*, *Prolegom.* ch. iii. §. 1. says, it exhibits a Text in this Book, *Non nuper fictum aut interpolatum, sed jam olim a Patribus ita lectum*. But they scruple not occasionally to prefer the *Latin* before the *Greek*, where they think it gives a better Sense, and sometimes even to adopt Conjectures, unsupported by any Copy for the same Purpose. But upon the whole, either not attending sufficiently to the Scope of the Context, or not expressing fully the Spirit and Propriety of the *Gr.* their Rending is in very many Places inaccurate and obscure, and in some faulty and mistaken. These Defects are indeed discernible in many Translations, made immediately from the Original, but they must necessarily be more numerous, where Translations are made from one another, as most of our *English* ones probably are; which holds true of the canonical Books, [see *Boyle on the Style of the H. Scriptures*,] as well as of the *Apocryphal* Writings.

The Learned are divided in their Sentiments about the Time of writing this Book. The first Opinion is of those, who refer it to the Reign of *Solomon*, and make that Prince to be the Author of it. But to the Reasons before hinted at against this Notion, we may add, that this Writer speaks of *Solomon* himself, very much to his Discredit; of the Kings his Successors; of Prophets, and other famous Men, who lived before, and after the *Babylonish* Captivity; of the Twelve Minor Prophets, and cites the very Words of *Malachi*, the last of them. He mentions also *Simon* the High-Priest, whose Time, whether we understand it of the first, or second of that Name, will by no means synchronize to the *Æra* of *Solomon's* Reign. And the Author in some Passages, as ch. xxxiv. 11, 12. li. 6. discovers certain particulars of his own Life, which cannot be applied to that Prince. The second is of such as place this Writer under the Pontificate of *Eleazar*, and in the Reign of *Ptolemy Philadelph.* between *A. M.* 3711. the supposed Year of *Simon the Just's* Death, and *A. M.* 3783. the Year of *Euergetes I.* Death, according to *Usher*, and other Chronologers. This Opinion is in Part admissible, and may be true so far as it relates to this Writer's going into *Egypt*, but not as to the Time of his writing this Book of *Ecclesiasticus*, which was under another Reign, and in his more advanced Age. The third is of those, who place him either under the Pontificate of *Simon II.* of whom they understand ch. l. or of *Onias III.* before *Christ.* cir. 171 Years, and make him (the Grandfather) to go, or rather flee into *Egypt* on Account of the Persecutions and Distresses which the *Jews* suffered under *Antiochus Epiphanes*, to whose troublesome Times they refer ch. xxxiv. xxxv. xxxvi. li. This Opinion is as much too late for the Author's writing his original Work, and agrees not with his seeing *Simon the Just* officiate, mentioned

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tioned ch. l. nor does it allow a sufficient Distance of Time between the two *Sirachides*, the Author, and the Greek Translator, the latter of whom translated, as he himself says, under *Euergetes*, which must mean the second of that Name. The new Hypothesis advanced in the following Sheet of their respective Times, makes the Grandfather to have written *Ecclesiasticus* sometime under *Euergetes* I. about 232 Years before *Christ*, and the Grandson to have translated in the first Year of *Euergetes* II, or rather of the joint Reign of the two Brothers. Which Date is proposed as most probable, because otherwise the Life of the Translator would be carried beyond the Age of Man, as will appear distinctly from the Chronological Table annexed; for the Favour of which I am obliged to the singular Goodness of a very learned Prelate, to whom Religion, and the Republic of Letters are greatly indebted, and whose Sentiments on all Occasions are so just, that every the least Work of his is truly valuable.

Some Disputes have been raised concerning this Writer, from his being called *Jesus, the Son of Sirach*. From the first some have contended, that the Author of this Book was *Jesus*, Son of *Josedec* the High-Priest, mentioned *Hagg. i. 1.* as we meet with several of this Name in the Jewish History; but as that *Jesus* lived in the Times of *Zachary, Malachi, Ezra*, and *Nehemiah*, he must have been some Centuries before our Author, for these holy Men flourished under *Darius Hystaspes*, who preceded even *Alexander the Great* 200 Years; but this Writer lived after Prophecy had ceased, after the Time of *Ezra*, and the perfecting the Canon, even after that of *Simon the Just*, the last, as is generally supposed, of the Men of the great Synagogue, from whose Family by *Eleazar* probably this Writer was descended. From the Second, viz. *Son of Sirach*, it has been alledged by some Rabbins, and Christian Writers, that, as the Jews have now a Book among them which they call the Book of *Ben-Sira*, i. e. the Book of the Son of *Sira*, and this Book containing a Collection of moral Sayings, this *Ben-Sira*, or the Son of *Sira* (of whose Proverbs *Fagius* has given two Alphabets in *Heb.* and *Chaldee* with a *Latin* Version) is the same with *Ben-Sirach*, or the Son of *Sirach*, and his Book the same as that of *Ecclesiasticus*. But this Surmise seems to be founded only in the Similitude of the Names of these Authors; for there is so far from being a perfect Agreement, or a Conformity of Sentiments between them, that *Ben-Sira's* Alphabet has many Things, which the other has not, and some quite contrary to it, [see Note on ch. xxv. 26.] and others trifling, ridiculous, or indefensible, as will appear from a Comparison of the Sentences, which *Corn. a Lapide*, to prove them different Persons, has prefixed to his Commentary. Those few parallel ones, which we meet with, possibly *Jesus* might adopt, and insert into his own Work, as there is a very considerable Difference betwixt them, in Point of Time likewise. For this *Ben-Sira*, according to some Jewish Writers, was the Son or Nephew of *Jeremiah*, and not long after his Time, and had a Son named *Uziel*, and a Grandson *Joseph*, [Names which suit not either the Author or the Translator] and so must have lived in the Time of the Captivity, or soon after the Return from it; but the Author of *Ecclesiasticus* flourished after the Time of *Alexander the Great*, and the Establishment of the Greek Monarchy. See *Buxt. and Bartolocc. Bibl. Rabbin.* With as little Reason is *Jesus*, the Writer of this Book, supposed by others to be one of the LXX Interpreters; for though tis probable he went into *Egypt* in the Time of *Ptolemy Philadelph*, yet that he was sent thither, or assisted in that Translation, or took the Hint from Questions proposed to those Interpreters, to set about his own Work of moral Sentences and Apothegms, is all Conjecture. This Notion took its Rise probably from *Aristeas* mentioning one of that Name amongst those Interpreters, which, suppose it true, though his Account is generally reckoned fabulous, is not sufficient to determine that *Jesus, the Son of Sirach*, was the Person.

I have, in the Comment on the Book of Wisdom^a, considered, and examined the principal Councils, on the Sanction of which the Romanists ground the Canonicalness of this, and the other apocryphal Writings, to which I beg Leave to refer the Reader; at present I shall take Notice of, and confute another Pretence, which is urged by some^b of that Communion, viz. that besides the first Canon of Scripture, made in the Time of *Esdra*, there was another added in the Time of *Eleazar* the High-Priest, by a Council then assembled at *Jerusalem*, when they sent their LXXII Interpreters to *Ptolemy*, King of *Egypt*, for the translating their *Hebrew* Bible into *Greek*, in which Council they canonized the Books of *Tobit*, *Ecclesiasticus*, and some others. In Answer to this I observe, 1. That it does not appear by any Evidence that the Jews ever had any such second Canon among them. 2. Had there been any such, they were too tenacious of their Laws, and the Traditions of their Elders, ever to have parted with it. 3. To what Purpose should they afterwards reject such a Canon, or what would they have gained by it? Possibly they might have been willing to abolish or mutilate those Scriptures, as *Esay* and *Daniel*, which prophesied of the Coming of *Christ*, at the Time when they rejected him; but what should induce them to attempt an Alteration as to these Books in which there are no such Prophe-

^a Annotat. on Calmet's Preface.

^b Ginebrard, Maldonate, Serarius, Perron, &c.

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cies against them? 4. Had these, now called *Apocryphal* Books, ever been made Parts of the Canonical Scriptures, it would have been a wicked Sacrilege in the *Jews* after to have rejected them, nor would *Christ*, that so often and sharply reproves them for taking away the true Sense of Scripture, have failed to have condemned them more severely for renouncing whole Books of it. As there is then no such Canon any where to be produced, nor any Probability that the *Jews* should receive any such, who religiously adhered to the first as delivered to them by the Prophets, and still less Reason to imagine that they ever should part with it afterwards, if once authorized, it is as clear, as any Evidence can make it, that there never was any such second Canon of Scripture made by a Council of *Jerusalem*. See *Cosin's Schol. Hist.* p. 14. &c. *Calmet* indeed says, that it is a received Opinion of the Catholic Church, that this Book was placed in the Canon of Scripture, and that it may be demonstrated by the Testimony of several Fathers, and by the Tradition of all *Christian* Churches, and by its being quoted by a great Number of Ecclesiastical Writers, as a Work inspired by the Holy Ghost. To the first Assertion I answer, that if by the Catholic Church, he means the Church Universal, it is not true; *Episcopius*, to shew the Agreement of Christian Churches with the *Jews* in this Point, enumerates the Decisions of nine of the *Eastern*, nine of the *Western*, and two of the *African* Churches, determining for the Canon as we now have it, and excluding all other, but the 22 Books received by the *Jewish* Church, and contained in the *Hebrew Bible*. See *Josepb. cont. App. L. i.* If by Catholic Church he means that of *Rome* in particular, her Judgment cannot outweigh the Decisions of a larger Number, and Churches of greater Authority, viz. those of *Jerusalem*, *Alexandria*, *Antioch*, and *Constantinople*, to the contrary. As to the second Pretence that the Fathers revere and quote this Book as Scripture, it may be replied 1. That the Term *Scripture* is often taken laxly to signify any ancient Ecclesiastical Writing, containing excellent and pious Instructions in them, in regard whereof this Book, and the other of *Wisdom* may have been called Holy Writings, and divine Books, and sometimes canonical ones, but not in so true and strict a Sense, as the other uncontroverted Books are. 2. That when either the *Greek* or *Latin* Fathers make a more honourable Mention of them, and attribute to them the Title of Holy Writings, yet this does not place them higher than in the second Rank of Scriptures, which are of a lesser, imperfect, and doubtful Authority. I shall in a third and last Part, which will finish my whole Design, attempt to illustrate in the same Manner the Books of *Tobit*, *Judith*, *Baruch*, &c. to which I shall add some Strictures and Observations on particular Passages in the Books of *Maccabees* and *Esdras*. And this, God willing, shall follow with all convenient Speed.

E R R A T A.

In Disc. Pag. i. l. 35. for xxxix read xlix.

Pag. iii. l. 28. for still r. skill.

iv. l. 21. for Physon r. Physcon.

9. l. 34. for entirely r. entire.

13. l. 58. for Domine r. Domini.

17. l. 16. for Patients r. Parents.

28. l. 6. add a.

l. 16. col. 2. read firmus.

51. l. 31. col. 2. dele a. *ibid.* for and r. et.

52. l. 55. dele in.

53. l. 57. read Captivity.

55. l. 50. for supposed it designed r. agreed.

56. l. 60. for Resh r. Rosh.

57. l. 29. for on r. one.

Ibid. l. 46. r. Gomorrah.

Ibid. col. 2. the last line instead of ; put ?

58. l. 47. for σκληροσμός. r. σκληροσύνη.

61. col. 2. l. 12. for singula read multa.

63. col. 2. l. 32. read mandatorum.

66. col. 2. l. 32. read subverter.

70. col. 2. l. 46. r. Weak engage together, the Weak.

71. l. 42. for his r. their. *Ibid.* l. 64. add it.

73. l. 17. for etiam read aliam.

Pag.

74. l. 48. after Blessings put a full Point.

76. l. 11. for xii. read 2.

81. l. 26. read nec cupiditates peccantium.

96. l. 30. for in gentes read ingentes.

105. l. 7. after Virtue put a comma.

Ibid. l. 35. insert so.

143. col. 2. l. 63. for thy read they.

144. l. 1. for et read ei.

153. l. 2. for quantum read quantam.

Ibid. l. 36. for acception read acception.

155. l. 30. for in to read into.

160. l. 30. for Bagn read Bagd.

166. l. 54. for best read last.

173. col. 2. l. 10. for this read his

186. l. 13. for ad v. r. adv.

194. col. 2. l. 15. after God dele the full Point.

204. l. 34. for the read this.

208. col. 2. l. 43. after Sense put a comma only.

227. l. 7. for lxvi read xlv.

In the Author's Preface to the Comment on the Book of *Wisdom*, omit And among them the learned Dr. Duport, the then Greek Professor in the University of Cambridge.

P R O-

PROLOGUE.

ALMOST after all the Prophets.] Either this is a Mistake, or they mistake who make *Malachi* the last of all the Prophets; for should we understand this of *Jesus* the Grandfather, (to carry the matter as high as possible) though undoubtedly the Grandson is meant here, as the learned have very justly observed that this Book was wrote in the third Century before *Christ*, and translated about 133 Years before his Advent; See *Bishop Chandler's Def.* p. 41. we cannot reconcile the Assertion here with the Time in which Chronologers have fixed the Death of *Malachi*, and the compleating of the Canon; which *Helvicus*, *Prideaux*, *Usher*, place about Anno 428. *Artaxerxes* 37. except the Word Prophet is to be taken in a more lax and extensive Sense, See following *Disc.* p. i.

PROLOGUE II.

FOR in the eight and thirtieth Year coming into Egypt, when *Euergetes* was King, &c.] The Learned are greatly divided how to settle this Difficulty: They are not agreed whether the Words should be understood of the 38th Year of the Translator, or of the Years of the Reign of *Euergetes*, or of the 38th Year of *Jubilee*, or of the 38th of the *Dionysian Æra*, or the 38th Year of the *Jews* Deliverance from Slavery under *Ptolemy Philadelph*, or of the 38th Year from the Grandfather's writing his Book in *Hebrew*, or of the 38th Year from the Grandson's coming into *Egypt*. See following Discourse, p. ii, &c. where these Opinions are discussed, and the Difficulty cleared up.

Ibid. I found a Book of no small Learning, therefore I thought it most necessary for me to bestow some Diligence and Travel to interpret it.] Our Translators suppose the Book he translated to be the same that he found: But can this be? was he a Stranger to his Grandfather's Work till he happened to meet with it in *Egypt*? The account in the former *Prologue* is, that the original Work was transmitted from Father to Son, viz. by *Jesus* the Elder to *Sirach*, and by *Sirach* to *Jesus* the Translator; and no doubt but it was preserved by them as a most valuable Work in their Family. Of this indeed *Jesus* the Translator gives some Account above; and yet by this Expression it seems as if he met with his Grandfather's Work by mere Chance in *Egypt*, which is not an easy Supposition. May not ἀφ'ομοίων here stand for, and relate to, some other Book, the meeting with which was his Inducement to translate his Grandfather's Work in like Manner? for they seem to be plainly distinguished, as two different Works, but of the same Nature and Kind: ἀφ'ομοίων, which is properly rendred here, from the *Greek*, *Exemplar* in the *Polyglot* Bibles, does not signify a Copy or Transcript of the Original Book, (nor is it usual, speaking of a Copy, to say, *Exemplar non parvæ doctrinæ*,) but means a learned and ingenious Performance of the like kind, which moved him to an Imitation of it in a similar Case, to translate the Work he had before spoken of, and to publish it for the Sake of his Countrymen in Dispersion. Though ἀφ'ομοίον is dissimilis, ἀφ'ομοίων here must be understood in the Sense of ἀφ'ομοίωμα, Similitude or Likeness. And what Book so likely to be this ἀφ'ομοίωμα, as one of the τῶν παλαιῶν βιβλίων written after the Prophets, and among these what so probable, says a very learned Friend, to whom I am not a little indebted in the following Work, "As the Wisdom of *Solomon* in particular, the Translation of which into *Greek* he might first meet with in *Egypt*, after he had made some Stay there; and which, being done with great Skill, and proving very instructive, might be his Motive to think of doing the like with his Grandfather's Collection of Sentences, which were of the same kind, and partly on the same Subject, See *first Prolog.* This likewise might be his Inducement to intitle his Work in the same Manner, *Wisdom*. For the first *Prologue* says, he gave it this Name, and that *Jesus* did imitate *Solomon*, which perhaps was the Reason why one is tacked, or joined to the other. Our Translation therefore of the abovesaid Passage (he conceives) should run thus: For in the 38th Year (of my Age) being in *Egypt*, in the Reign of *Euergetes*, and staying there some Time, I met with a learned and instructive Tract or Instance of this Kind, and thereupon I myself [αὐτός] thought I was bound to apply myself with close Study and Diligence, to the rendring into *Greek* this same Book τῆς αὐτῆς βιβλίου, viz. his Grandfather's, which he before recommended as a most useful Book. This makes his whole *Prologue* consistent with itself, and to be easy and natural, and likewise conformable to the account given in the anonymous *Prologue* above." I could not conceal from the Reader this ingenious Conjecture, how far the Circumstance of Time, and the Æra of the respective Writers will confirm it, the Learned must determine.

Not will Recourse to the Division Year

And to be sure that Malachy the last Prophet made one in the Collection of the Twelve Prophets, the same Hebrew Ecclesiasticus quotes the very Words of Malachy as a Prediction of his, then yet to be fulfilled. For speaking of Elias, who, as Malachy foretold, was to come before the great and terrible Day of the Lord, he epitomizes what Malachy had said upon that Occasion, Chap. iv. 5. 6. Elias, says he, was ordained to pacify the Lord's Judgment before it breaks forth. And then quotes the very Words of Malachy, Chap. xlviii. 10. To turn the Heart of the Father unto the Son.

DISCOURSE

CONCERNING

The AGE of the two SIRACHIDES,

One the Author, the other the Greek Translator of
The BOOK of ECCLESIASTICUS.

WHERE there are intrinsic Characters in any Author that shew the Age he did, or did not live in, or give Ground for reasonable Conjectures of the Time he wrote in, little Notice should be taken of any Authorities to the contrary from Writers of a distant, subsequent Age, to the Prejudice of the Author, whose Characters he overlooks or contradicts. This is the Case of the Prologue of St. Athanasius, which is joined with the Prologue of the Greek Translator of the Book Ecclesiasticus. It is probable he is the same Athanasius, Bishop of Alexandria, as Euthalius dedicated his Edition of the Acts and Epistles to, who flourished between the Years 458 and 490, as is proved by Zaccagny the Editor: And if so, he was above a Century at least from the Age of the Great Athanasius, and at too great a Distance from the Age of the Translator of Ecclesiasticus, to be regarded in any historical or chronological Point, wherein he differs from that Translator.

This I take to be the shortest way of getting rid of the first Difficulty in the Prologue of Athanasius the younger. The Age of Malachy is too well settled to be shaken by so modern an Authority; and for the Author of the Hebrew Ecclesiasticus, he is in several Places express against the Assertions or Deductions that may be drawn from any Expressions in the Prologue aforesaid. For Instance, the Hebrew Sirachides, speaks in the Praise of the twelve Minor Prophets, Chap. xxxix. 10. And of the twelve Prophets let the Memorial be blessed.—So that he not only lived after them, but even after their Prophecies were collected into one Volume, which went under the Denomination of the Twelve Prophets, as did the Collection of the Five Books of Moses, under the Name of the Pentateuch; and of the Othateuch, when the Three other Books were added to it.

And to be sure that Malachy the last Prophet made one in the Collection of the Twelve Prophets, the same Hebrew Ecclesiasticus quotes the very Words of Malachy as a Prediction of his, then yet to be fulfilled. For speaking of Elias, who, as Malachy foretold, was to come before the great and terrible Day of the Lord, he epitomizes what Malachy had said upon that Occasion, Chap. iv. 5. 6. Elias, says he, was ordained to pacify the Lord's Judgment before it breaks forth. And then quotes the very Words of Malachy, Chap. xlviii. 10. To turn the Heart of the Father unto the Son.

But how then are we to understand Athanasius when he says, The Son of Sirach lived almost after all the Prophets? It is of no Consequence whether we understand him at all. If he meant almost after the Twelve, or any of the Minor Prophets, he is plainly mistaken. And if he uses the Word Prophet in any other Sense, it is foreign to your Purpose. Possibly he might learn of the Jews (who esteemed the נביא to be a lower Degree of Prophecy) to call those Prophets who are favoured with that gentle Voice: Or rather, with Josephus, to term some holy Men Prophets, who lived in the Interval between the ceasing of Prophecy and the Advent of Christ, and predicted a few future Events, relating to publick or private Affairs, which came to pass accordingly, as Josephus affirms.

The same Prologue of Athanasius affirms, that Sirachides was no less famous for Wisdom than Solomon, which, I think, intends no more than that his Collection of wise, pithy Sayings, were in as great Repute, were known and read as much as the Proverbs of Solomon, which were in the highest Esteem for their Wisdom and Learning. As much as to say, Sirachides was looked on as another Solomon, for his wise, moral, and oeconomical Precepts,

cepts. Eastern Comparisons (and herein the *Egyptians imitated them*) are not to be stretched to every Degree of Equality. *Sirachides* might imitate *Solomon*, and resemble him in many things without coming up to his full Height of Wisdom, much less to his Spirit of Inspiration.

The Learned are indeed much divided in Opinion touching the 38th Year, mentioned in the Prologue of the *Greek Sirachides*; but most of their Reasons may be answered easily, and methinks I see, in the Prologue itself, Light enough how to understand it differently from them all. His Words are these: *Ἐν τῷ ἡ' ἔτει (ἰσ) τῷ Εὐεργέτῃ Βασιλεὺς παραγεννηθεὶς εἰς Αἴγυπτον ἡ σύγχεσις, εὐρον ἡ μὴ πρὸς πᾶν αἰῶνα:—* Of which I take the Sense to be this, For in the 38th Year (*Euergetes* being then King) after I had come into Egypt and sojourned there all that whole long Time, I met with a Copy, or Exemplar of this Book, fraught with no small Learning.—To synchronize, as to be equal in Time or Duration with some other thing: And here is nothing to synchronize with besides the 38 Years of his Abode in Egypt, which began from the Year of his first Entrance into that Country, and concurred with the succeeding Years to the 38th.

I am aware that *ἀφ' οὗ*, or *ἀφ' οὗ* (as some Manuscripts have it) is not classical Greek. For tho' *ἀφ' οὗ* doth usually stand in the Greek Writers for *unlike*, taking the Particle *ἀπὸ* in a contrary Sense to that I use it in, yet since *ἀφ' οὗ* commonly signifies *Similitude*, I cannot see why *ἀφ' οὗ* may not signify a Counterpart of a Writing, copied upon, from, or after it. It must be remembered, that in *Alexandria*, the common People, as yet, spoke *Macedonian Greek*; and our Translator, conversing much with them, might fall into their Dialect, or compound Greek Words as they did, tho' not much in Use before him, when he thought them to be most expressive of his Meaning.

They that understand this 38th Year of Part of the Jubilee Year, surely did not consider that those Years, no more than the Sabbatical Years, were observed out of the Land of *Canaan*. The Design of the Jubilee, was to preserve the Inheritances of Families within their own proper Tribes; and therefore when a Possessor, through Misfortune, or luxurious living, had been forced to mortgage his Estate, it was ordained to be restored to him or his Heirs, at, or after the Revolution of 50 Years, and so the Inheritance was restored to the Family that formerly possessed it; but as the *Jews* had no Inheritances in their Dispersions, the Jubilee Year was impracticable, and the Observation of such an Epoch needless, and next to impossible.

Nor will Recourse to the *Dionysian Year* help those who would accommodate this 38th Year to that Epoch, for his *Aera* beginning from the first of *Ptolemy Philadelph*, and *Philadelph* reigning but 38 Years, according to *Ptolemy's* Canon, at most thirty nine according to *Josephus*, the first of *Euergetes* must be the 39th or 40th of the *Dionysian Aera*, and consequently exceeds a Year or two the 38th Year of the *Greek Sirachides*.

The Year of the *Jews* Deliverance from Slavery, under *Ptolemy Philadelph*, bids faint for a *Jewish* Epoch to be remembered in Egypt; but as this Deliverance has no other nor better Authority than that of *Aristeus* (for *Josephus* follows him) the Fact is doubtful, especially since this Deliverance is said to be purchased with a large Sum of Money by the *Jews*, which how they that were Slaves, and not long ago led Captives into Egypt were able to amass, is not easy to guess. The Year of this Deliverance is not mentioned by *Aristeus*. *Eusebius* (upon what Authority I know not) places it in the second or third Year of the Reign of *Philadelphus*; but that is most improbable, that a wife King, just come to the Throne of a newly conquered Kingdom, should make it one of his first Acts to do the most provoking Thing possible to a superstitious, changeable, and seditious People, viz. the procuring the Publication of a Book that rallied their Religion and their Gods, and exposed the Tyranny and Cruelty of their Ancestor Kings, and perpetuated the History of the shameful Destruction of their Nation, in the Cause of those very *Jews* that were now again their Slaves. *Scaliger*, therefore, from the reckoning of *Julius Africanus*, places it in the latter End of his Reign. By the Computation therefore of *Julius Africanus*, this Version was not made under *Euergetes* the first, for he reigned but 24 Years, and add to those 24 Years the five or six Years of *Philadelph*, after the *Sirachides* had made this pretended Greek Version, and you get no higher than five or six Years more, which fall short of the 38 Years in the Prologue.

Indeed, by *Eusebius's* Computation, the *Greek Sirachides* might come into Egypt, and begin his Translation the second or third of *Euergetes*; but then there are other Circumstances that overthrow this Opinion also; for the *Hebrew Sirachides* writ his Book under a King of Egypt, who persecuted the *Jews*, and from whom he was in Danger of his Life after many Sufferings by false Accusations, &c. This could not happen in *Ptolemy Lagi's* Reign, because the elder *Sirachides* was scarcely born at that Time, at least he was too young to repair into Egypt to get Wisdom and Knowledge, which, as he himself seems to intimate, was the End of his going thither, much less

less was he of an Age capable of writing a Book of such wise Instructions and Observations. Nor is it likely that he or his People should suffer such grievous Things under

Philadelph, a Prince of a most humane Temper; and particularly favourable to the Jewish Nation, according to the same *Eusebius*;

then we bring the *Hebrew Sirachides* into

Egypt, not sooner than the Reign of *Euergetes* the first, the *Greek Sirachides* could not

in his Reign translate this Book; for a proper

Interval must be allow'd between the Writing

and the Translation, much longer than

the Reign of *Euergetes*, between of his Successor. It must be considered the *Hebrew Sirachides* wrote his Book in *Hebrew*, or in the

Language of the *Jews* at *Jerusalem*, as a Manual for the *Jews* in *Egypt*, who must therefore

be supposed able to read and understand well that Language. But the *Greek Sirachides*

therefore translated this Book out of *Hebrew*, because the *Jews* had then almost

all forgot their native Tongue: Thus the *Greek Prologue* of the Translator, "Having

found a Copy of no small Warning, or Instruction, I thought it most necessary for me

to bestow some Diligence and Travel to interpret it with great Watchfulness, and still

in my leisure Hours to bring the Book to an

End, and set it forth, or publish it for

their Use, who in this Egyptian Dispersion, or Peregrination were given to Study

or Learning, being before prepared in

Manners to live according to the Law." This was the very End proposed by his

Grandfather in writing the Book, to the Intent, says the Translator in the same Prologue, that those which are desirous to learn,

and are addicted to these Things, might profit much more in living according to the Law.

Such a Change in Language in the same People, might easily happen within the Compass

of three Generations, or of 120 Years, and not much sooner; consequently the *Greek*

Translator did not tread too quick upon the Heels of the *Hebrew* Writer, but his Age

must be brought down to the Reign of a later

Ptolomy; and if he did translate, as he says

he did under *Euergetes*, he must be under

Euergetes the second, and at a good Distance

from *Euergetes* the first.

The Opinion of these (which is the general Opinion of learned Men) who make this

the Year of his Life, is liable to few or no Exceptions; but it seems to be

in long an Expression, without some Word

expressive of his Age to restrain the Sense, unless it should appear that such Omis-

sions are not infrequent in this Translation: The Mention of his own Age at all does not

seem to be of any Importance towards raising the Value of the Work itself; but the long

Stay in *Egypt* before he undertook it, implies that he was well qualified for such a Work,

and fully acquainted with the Want his Countrymen were in of such a Translation.

The following genealogical Table may

contribute to strengthen what I have advanced above concerning the Age the Trans-

lator lived in; at least it will shew that *Jesus*

the younger could not translate his Grandfather's Book under *Euergetes* the first.

I think it may be collected from several

Passages of *Ecclusiasticus*, that *Sirachides* the

Writer was of the priestly Line, and if we

may credit the Reading in some *Greek MSS.*

Ecclus 1. 3. he was descended from *Bleaser*,

the Brother of *Simon Justus* the High Priest;

and should that be allowed, I make *Jesus*,

the Son of *Sirach* the younger, to have translated 38 Years sooner than *Archbishop Usher*

doth, viz. in the first Year of *Euergetes* the

second ante Chr. 169. and not in his 38th

Year, 132, which would protract the Translator's Life too long.

I would not be thought in the Table to fix

the Year precisely, when each Priest entered

on his Office. It is sufficient for our Purpose,

that it is near the Time specified, allowing

about thirty Years to each Priest's Continuance in his Office.

Before Christ
305 Ptol. Lagi beg.

In his Reign

Onias I. — Menasse.

300 bef. C. —

Simon the Just began his Priesthood. — Eleazar.

292 C. —

Eleazar Brother of Simon

285 C. Ptol. Philad.

259 C. —

Menasse Brother of Onias. I.

247 C. Euergetes I.

233 C. —

Onias II. Son of Simon

222 — Ptol. Philop.

219 C. —

Simon II.

205 — Ptol. Epiph.

199 C. —

Onias III. — Jesus called — Onias called — Lysimachus

Jason

Menelaus

175 C. —

Jason

173 C. —

Menelaus

181 C. Ptol. Philop.

169 11 Philometor de-

posed and fled to

his Brother whom

the Alexandrians

had made King.

169 C. 12 Philometor

1 Phyfeon, or Euergetes II.

But whether the elder *Sirachides* was of the Family of *Simon* the High Priest by *Eleazar* or not, it is certain he was of a competent Age to remember *Simon's* graceful performing of the Duty of High Priest: That he was not of sufficient Age and Experience, before the Reign of *Euergetes* I. to write his Book, in old Age: And that the Reign of *Euergetes* I. was too short (24 Years) for his Grandson in advanced Years, to translate this

Book under the same *Euergetes*: As on the other hand, the Grandson must have lived beyond the usual Period of Men, to begin this Translation in the 38th of *Euergetes* II. according to *Usher*, or his Father *Syrach* must have exceeded the like Period, did he, the Son, at the 38th Year of his Life, reach the Reign of *Euergetes* II. and yet his Grandfather *Jesus* be acquainted with *Simon* the first.

E. Duresne.

COMMENTARY

ON THE

Book of *Ecclesiasticus*.

CHAP. I.

Ver. 1. **A**L L Wisdom cometh from the Lord.] The Author opens this Book, as Solomon does his of *Proverbs*, with the Commendation of Wisdom; he shews its Eternity, Emanation from God, and Union with him. Wisdom is sometimes taken for that Eternal Wisdom, which is an essential Attribute of the Divinity; sometimes Personally, for the *Λόγος*, or the Word begotten of the Father; and sometimes for that Derivative Wisdom, which God's infinite Goodness is pleased to communicate to Mankind, in different Measures and Proportion. But in Scripture, and in these Sapiential Books particularly, whenever mention is made of Wisdom with any Mark of Commendation, either the sincere practice of Religion and Virtue is meant by it, or such Knowledge at least, that has a near and strong Influence upon it. That all Wisdom cometh from the Lord is exactly the Sentiment of Solomon, (whom this Author very often imitates and copies) *Prov. ii. 6. The Lord giveth Wisdom, out of his Mouth cometh Knowledge and Understanding.* And therefore St. James well advises, *If any Man lack Wisdom, let him ask it of God, that giveth to all Men liberally, i. 5.* See also *Dan. ii. 20, 21, 22, 23. Sapientiam homini tribuit Deus,* says Lactantius, *quam terrenus Pater dare nullo modo potest. De Opificio Dei, c. 19.* distinguishing God in this particular from an Earthly Parent, who tho' he can give Temporal good Things for the Comfort of Life, yet cannot he give Wisdom for the Conduct of it. This Observation of our Author should excite us to adore God with a Respect and Duty worthy of him, and to acknowledge with the pro-

foundest Humility, that God, in giving us Wisdom, has given us the greatest Gift that he can bestow, even a Gift in some Sense equal to himself.

Ibid. And is with him for ever.] The Vulgate renders, *et cum illo fuit semper, & est ante ævum.* The first Clause is not in the Greek. The Meaning of the Latter is, that Wisdom considered as the *Λόγος*, or a Divine Attribute, is always present with God, as his Joint-counsellor, and the Partner of his Throne. See *Wisd. viii. 3. ix. 4. Prov. viii. 22, 27, 30.* to which agrees the Tigurin Version, *et eidem semper conjuncta est.* Rabanus Maurus understanding it of the *Logos*, says, this Author opens his Book as St. John does his Gospel, *In the Beginning was the Word, and the Word was with God, &c.* If with the Vulgate and some other Latin Translations we understand it in the *Præteritum*, the Sense then may be, "that God had from "all Eternity a perfect Idea of his Future "Works, that the Design and Order of the "Creation with the whole Series of Providence, was always present in the Eternal "Mind, in a Manner infinitely more perfect, "than the Scheme of any Work can be supposed to be in the Memory and Understanding of the best Architect.

Ver. 2. *Who can number the Sand of the Sea, and the Drops of Rain, and the Days of Eternity?*] We meet with a Sentence resembling this, *c. xviii. 10. As a Drop of Water unto the Sea, and a Gravel Stone in Comparison of the Sand, so are a thousand Years to the Days of Eternity.* Virgil has the same Comparison,

*Quem qui scire velit, Libyci velit æquoris idem
Discere, quam multa Zephyro turbentur arena;*

A

Aut

*Aut, ubi navigiis violentior incidit Euris,
Nosse quot Ionii veniant ad littora fluctus.*

Georg. L. ii.

As to the first of these, viz. the Quantity of the Sea Sand, *Archimedes* has made an Attempt to shew the possibility of numbering them. *Lib. de Arenæ numero.* and the *Pythian Apollo*, to recommend his Oracles, and raise a high Conceit of the Immensity of his Knowledge, boasts of his Skill in this Particular,

Οἶδα ἐγὼ ψάμμους τὸν ἀριθμὸν, μέτρα θαλάσσης.

And as one cannot count the Days of Ages past and to come, so is it equally impossible to date the Epocha of Wisdom, to fix the Time when she first began to be, or to determine her certain Period. The impossibilities here referred to (for such they must be acknowledged with respect to Human Power) God only can effect, who, as the Prophet sublimely describes him, *measures the Waters in the Hollow of his Hand, and metes out Heaven with a Span, and comprehends the Dust of the Earth in a Measure, and weighs the Mountains in Scales, and the Hills in a Balance, whose Spirit none hath directed, nor shewed to him the way of Understanding.* *Isai.* xl. 12, 13, 14.

Ver. 3. *Who can find out the Height of Heaven, and the Breadth of the Earth, and the Deep, and Wisdom?* See Ch. vi. 22. and Note upon it. As in the former Verse Wisdom is compared to three Things that cannot be numbered, so in this it is compared to as many as cannot be measured, intimating, that as these cannot be measured or numbered by any but God, so neither is Wisdom known to, or can be perfectly comprehended by any Being else. Thus *Job*, speaking of the unsearchable Wisdom of God, and his unfathomable Perfections, puts these Enquiries, and illustrates the Absurdity of the Attempt by some of the like Instances. *Canst thou search out the Almighty to Perfection? It is higher than the Heaven, what canst thou do? deeper than Hell, what canst thou know? The Measure of it is longer than the Earth, and the Breadth of it than the Sea.* c. xi. 7, 8, 9. And the Apostle cries out, *O the Depth of the Wisdom and Knowledge of God, how unsearchable are his Judgments, and his Ways past finding out!* *Rom.* xi. 33. *Hesiod*, in his *Theogony*, describes the Height of the Heavens by saying, a Smith's Anvil would be nine Days in falling from thence to the Earth, which is as random a Conjecture with respect to the Height above, as the Attempt of *Archimedes* was rash of numbring the Sands beneath.

Ver. 4. *Wisdom hath been created before all Things, and the Understanding of Prudence from everlasting.* [πρότερον πάντων ἐκτίσται σοφία, ἢ σύνεσις φρονήσεως ἐξ αἰῶνος.] The Greek Translator expresses Wisdom by different Words in this Book, as σοφία, σύνεσις, φρόνησις, παιδεία, &c. If we should understand Wisdom, here personally, it does not follow that the Logos is a Creature, or even the first born of every Creature in Point of Order and Time;

the Expression here rather implies his Existence before all Things, even before the Beginning of the visible World. For if the Logos created all Things, as the Scripture assures us, that *without him was not any thing made*, *John* i. 3. he cannot himself be any Part of the Creation, either in Heaven or Earth, or be numbered among the Creatures, as he was before all created Beings. It is well worth observing, that Wisdom is not here said to have been created *πρώτη πάντων*, the first of all Things, but *πρότερον πάντων*, before all Things, before the Creation of any Thing in Heaven, or in Earth, and to have been ἐξ αἰῶνος, from Eternity, as αἰών is strictly taken in the preceding Verses. *Πρότερον* is used in this Sense often by the ὁ, and by this Author, c. xii. 17, xli. 5. xlii. 3. and is equivalent here to *πρὸ τῆς αἰῶνος ἀπ' ἀρχῆς* ἐκτίσθαι με, c. xxiv. 9. See Note on that Place, where the Verb ἐκτίσθαι, the same that is here used, must mean an eternal Generation, as it is said to have been *πρὸ τῆς αἰῶνος*, and ἀπ' ἀρχῆς, from the Beginning, and before the World: In which Sense most Catholick Writers understand it, *Prov.* viii. 22. a Passage particularly resembling this, and from which probably it was taken, where Wisdom is said to have been with the Lord before his Works of old, i. e. before the Works of the Creation, from everlasting, or ever the Earth was. 'Tis observable that our Translators render *the Lord possessed me from the Beginning*, following a Copy which read ἐν ἡσάλο, as the Hebrew Word is translated by *Aquila*, and *Philo de Temulentia*. But allowing ἐκτίσθαι to be the true Reading, which is disputed, it may be used both by *Solomon*, and the Son of *Sirach* in the Sense of *Generated*, and thus *Athanasius*, *Serm.* 3. cont. *Arian.* *Cyril.* L. v. *Theoph.* c. vi. *Hil.* *Lib. de Synod.* understand Creation. And indeed the Terms Generation and Creation, are often used promiscuously in the best Authors. Thus *Cicero*, *Quoniam plurima beneficia continet Patria, & est antiquior Parens quam is qui, ut aiunt, creaverit, major ei profecto, quam Parenti, debetur gratia.* L. i. de *Repub.* And in this Sense we find it used by *Virgil*, *Æneid.* Lib. x. 517, 543. and on the other hand Generation is sometimes used for Creation, thus *Pf.* xc. 2. *πρὸ τὰ θεὸν γεννηθῆναι*, before the Mountains were brought forth, i. e. created, or existed. And when such strong Terms as before mentioned, expressive of Eternity, are added to κτίσθαι, it then means eternal Generation. In like manner when *Homer* calls the Gods αἰωνόητας, we cannot suppose that he means any Reflection upon them, or intends any lower Sense than that of αἰὲν εἶναι. Indeed *Apoc.* iii. 14. the Logos is said to be, ἡ ἀρχὴ τῆς κτίσεως τῆς θεῶν, the Beginning of the Creation of God, an Expression, according to the Inaccuracy of our Translation, not very unlike, *Wisdom was created before all Things*, as if the Logos was but the first of God's Creatures, made use of as an Instrument to create all others; whereas ἀρχὴ in this Place signifies an Author, an Original efficient Cause

or

Chap. i. the Book of ECCLESIASTICUS. 3

or Creator, and so in all the Divine and Moral Writings, this Word is used, and applied to the Infinite and Eternal Being. The *Ethiopic* Version of the Place in Latin agrees herewith, *et fuit ante omnia quæ creavit Deus*. See *Blackwall's Sac. Class.* vol. ii. p. 177. So that this Passage of St. *John* being capable of so orthodox and good a Sense, there seems the less Occasion to alter *κτίσεως* into *κτῆσεως*, as Dr. *Græbe* has done in his Edition. But all Difficulties and Objections will be avoided, if Wisdom be considered here as a divine Attribute, the infinite Wisdom of God, displayed in, and poured forth upon all the Works of the Creation. In this Sense *Grotius* understands this Passage of our Author, *Creatura dicitur divina Sapientia, cum se operibus prodidit*, and refers to *ψ* 9. as explanatory of it. Nor is it unusual with this Writer, to apply the Term Creation to Qualities and Attributes, as it does here to Wisdom in a secondary Sense, see c. vii. 16. x. 18. xxxviii. 4. xlv. 2. Lastly, may not *πρωτέρα* express the Pre-eminence of Wisdom above all Things and Persons, in point of Worth, Dignity, and Essence, far above all Principality, and Power, and Might, and Dominion, and every Name that is named, not only in this World, but also in that which is to come? See *Heinsii Aristar. Sac. in Job. i. 15*.

Ver. 5. *The Word of God most high is the Fountain of Wisdom.*] This Verse is omitted in most Greek Copies, as it is also in the Syriac, and Arabic Versions; it occurs in the *Complut.* and from thence our Translators inserted it. We may understand by the Word of God, either the Logos personally, who is called the Almighty Word, in the Book of *Wisdom*, c. xviii. 15. by *Philo* also, and the *Chaldee* Paraphrasts; or by the Word of God, may be meant the Holy Scripture, which is the Source of Wisdom, and a rich Treasury of heavenly Knowledge; and that the Commandments therein contained are the Way to Wisdom, according to the Observation in *ψ* 26. See *Deut. iv. 6*.

Ibid. And her Ways are everlasting Commandments.] *Coverdale's* and the *Geneva* Version is more clear and explicit, *the everlasting Commandments are the Entrance unto her*. The Sense is much the same as in the former Sentence, tho' the Phrase is somewhat varied, as may be observed almost throughout this, and the Book of *Proverbs*, viz. that the keeping of the Commandments, or the Observance of the Precepts of the Decalogue, which *Moses* styles Everlasting, from their Unchangeableness, in Opposition to human Laws, that are alterable at pleasure, is the Way which leads to Wisdom. Like that, *Prov. i. 17*. *The Fear of the Lord is the Beginning of Wisdom*, and that in *Job*, xxviii. 28. *The Fear of the Lord is Wisdom; and to depart from Evil, is Understanding*. The Words of *Baruch* very happily express the Sense of our Author. *Hear, O! Israel, the Commandments of Life, give Ear to understand Wisdom. Thou hast forsaken the Fountain of Wisdom, for if thou*

hadst walked in the Way of God, then shouldst thou have dwelled in Peace for ever. c. iii. 9, 12, 13.

Ver. 6. *To whom hath the Root of Wisdom been revealed?*] Thus *Baruch* iii. 15. *Who hath found out her Place, or who hath come into her Treasures?* See also *ψ* 29, 30, 31, 32. and *Job* xxviii. 20, 23. If by the Root of Wisdom, we here understand Religion, then the Sense may be, "that the right Knowledge of God, and the true Way of worshipping him, was discovered but to a few Nations;" God shewed his Statutes and Ordinances unto Israel, but the Heathen had no Knowledge of his Laws, as the *Psalmist* expresses it, *Pf. cxlvii. 19, 20*. Thus again *Baruch* c. iii. *No Man knoweth her Way, nor thinketh of her Path; but he that knoweth all Things knoweth her, he hath found out all the Way of Knowledge, and hath given it unto Jacob his Servant, and to Israel his beloved*. Or if we understand this of God himself, as the Root and Fountain of Wisdom, the meaning then will be: "Who can fathom the Depth of infinite Wisdom, unravel the Mysteries of Providence, and the Secrets of God's Judgments? Or who can fully explain the Nature and Essence of the Deity, or know the Whole of his Will, and the true and perfect Manner of his Worship, which can only be discovered in his Word, and as far as he has been pleased to reveal himself, and make the Counsels of his Will known?" *Πανεργήματα* is used by *Solomon* and this Writer in a good Sense, tho' oftener, I believe, taken in a bad one. The next Verse is omitted in many Greek Copies, and by the *Arab.* and *Syr.* Interpreters. It seems only an Explanation of this, and perhaps crept into the Text from the Margin. By *πολυπείρια* in it, seems to be understood Wisdom's manifold Way of acting, and the Diversity of her Gifts and Operations, which is but indifferently rendered by our Translators, *Experience*.

Ver. 8. *There is one wise and greatly to be feared, the Lord sitting upon his Throne.*] There is one only wise, i. e. God. All others have Wisdom thro' and from him. St. *Paul* styles him the King eternal, immortal, invisible, the only wise God, *1 Tim. i. 17*. and so *Clemens*, *Σοφὸς ὁ μόνος Θεὸς ἢ τέλειος μόνος*. God alone is wise, he alone is perfect. *Strom. ii.* and *iv.* and *Philo*, *ἀφενδῶς αἱ τελειότητες ἢ ἀκρότητες ἐνός εἰσι μόνῃ*, the Heights and Perfections of Excellency are only proper and peculiar to one. *De Sacrif. Cain et Abel*. *Plato* in like manner appropriates Wisdom to the Deity: *Τὸ μὲν σοφὸν καλεῖν, ἐμοίγε μέγα εἶναι δοκεῖ, ἢ Θεῷ μόνῳ πρέπον*. In *Phæd.* Or may not this be considered as an Answer to the foregoing Questions and Interrogations, *ψ* 2, 3, 6, 7? That how difficult soever these Instances may seem in themselves, or to our Capacity, yet to God's Wisdom they are open, as well as possible; that he alone knows the Original, deep Designs, and infinite Worth of Wisdom, who has possessed her from all Eternity, and gives her to whom,

whom, and in what Proportion he pleases. Our Translators, and the Geneva Version, to make the Sense clearer, and to particularize who is meant, insert, *the Lord*, in the Text, and so does Junius in his Translation, tho' the Greek Copies begin the next Verse with Κόσμος, except the Alexandrian Ms. The Vulgate rendering of this Passage is very lofty, *Unus est altissimus Creator omnium, omnipotens, & rex potens, & metuendus nimis, sedens super thronum illius, & dominans Deus.*

Ver. 9. *He created her, and saw her, and numbered her, and poured her out upon all his Works.* i. e. God hath made all Things in Number, Weight, and Measure. *Wisd. xi. 20.* in the most exact Order and Proportion, and by the Marks of Wisdom on all his Works, hath brought her forth, displayed, and revealed her Excellency. For so *αὐτὴν* may be understood here and *ὅτι* 4. and thus the Oriental Versions explain *ἐκτίσεν*, the Syriac by *patescit eam*, and the Arab. by *re-texit*. See *Pf. civ. 24.* and *Philo Περὶ νομοθεσίας*. Calmet likewise understands by numbering her, that "God knew her from all Eternity," and the Time of her first Appearance upon "the Earth, or any Part of it."

Ver. 10. *She is with all Flesh according to his Gift, and he hath given her to them that love him.* Having shewn the Original of Wisdom, that it was from all Eternity, he proceeds beautifully to shew its Production, or gradual Appearance in the World, and that its Effects and Signatures are displayed upon the Creation in three Particulars. *First*, in general, as his Wisdom is plentifully shed, and poured out upon all his Works, and is universally and in all Respects to be admired. *It reaches from one End of the World to another mightily, and sweetly does she order all Things.* *Wisd. viii. 1.* *Secondly*, that tho' there are Tokens and Traces enough of Wisdom discernible in all inanimate Things, yet it is most visible in animal Bodies, and distributed to all of them in some Degree or other; for in all of them there is a Principle of Instinct, something analogous to Reason, and much resembling it. *Thirdly*, that the Gift and high Privilege of Reason belongs chiefly to Men, and even to them is communicated in different Degrees and Proportions; to one is given *the Word of Wisdom*, to another *the Word of Knowledge*, to another *divers Kinds of Tongues*, to another *the Interpretation of them.* *1 Cor. xii. 8. 10.* Wisdom is divided severally to every Man, as God pleases, and as is most necessary for each to receive it. *Ephes. iv. 7.* Such as are religious, and fear the Lord, she is most conversant with, and to them *ἐκπορεύσθαι*, he hath distributed her Graces most liberally. Accordingly the Angels, a higher Order in the Scale of Being, whom the Psalmist calls God's Servants, continually doing his Will and Pleasure, are most perfect in Knowledge; and even among these Intelligences, *one Star differeth from another Star in Glory.* From this Principle, as Solomon does in the Book of Proverbs, the

Author takes Occasion to enlarge upon, and recommend the Fear of the Lord.

Ver. 11. *The Fear of the Lord is Honour, and Glory, and Gladness, and a Crown of Rejoicing.* An awful Sense of God, a devout Affection to him, and a Fear of offending him, such a religious Frame of Mind, is not only a great Credit and Ornament to a Man, but is the Cause of much Joy and Happiness to him. It fills the Soul with a holy Confidence, with inward Satisfaction, and Complacency. And tho' the World has not often a just Consideration of, and Regard to the good Man's Merit, yet is he not the less honourable, or glorious in himself; his Glory is as much above common Applause, as Piety is preferable to Ambition. According to vulgar Opinion indeed, to inspire Men with the Fear of God, is to fill them with Melancholy and Sadness; but the wise Man here assures us, that this is the only true Source of Joy. To fear God, is not to startle at, and tremble before an All-powerful Being, made up of Severity and Cruelty, intent upon Man's Destruction, as the Devil often dresses up, and represents God to pious Souls, to cast them into Horror and Despair, and raise in them Jealousy and Distrust. If any thus describe God with such Marks of Abhorrence and Terror, it is not the true God they are representing, who is plenteous in Goodness, and has more Tenderness for his Creatures, than the most indulgent Father.

Ver. 12. *The Fear of the Lord . . . giveth . . . a long Life.* See *ὅτι* 20. A strict Course of Piety is most likely to prolong Life in a natural Way, whereas Sin, sometimes by natural Causes, sometimes by the Anger and just Judgment of God, is the Cause of a sudden, untimely, or violent Death. Thus the Psalmist: *The Blood-thirsty and deceitful Men shall not live out half their Days.* *Pf. lv. 25.* But Wisdom says of herself, *By me thy Days shall be multiplied, and the Years of thy Life shall be increased.* *Prov. ix. 11. and c. iii. 2, 16.* It is also the surest Way to procure God's Blessing, and to preserve Men from all Evils and Calamities; for the *Angel of the Lord tarrieth round about them that fear him, and delivereth him.* *Pf. xxxiv. 7.* And in some following Verses, to the Enquiry, *What Man is he that lusteth to live, and would fain see good Days?* the Answer is, *Eschew Evil and do Good, seek Peace and ensue it.*

Ver. 13. *Whoso feareth the Lord, it shall go well with him at the last, and he shall find Favour in the Day of his Death . . .* Some Copies read with the Margin, *He shall be blessed.* The Syriac has, *colentis Deum prosper erit exitus, & in fine dierum suorum benedicetur*; and the Arab. *timentis Deum optimus erit finis, & in extrema etate sua benedicetur.* The Sense in either rendering is, that the good Man in his last Hours shall not be tormented with the Worm and Sting of Conscience, with sad Reflections upon a past ill-spent Life, but shall have a sweet Foretaste of approaching Happiness, and a joyful Expecta-

pectation of entering into a better State, and receiving the Reward of his Piety. He shall die with a quiet and easy Conscience, and, like good old Simeon, depart this Life in Peace. Thus Galat. vi. 16. St. Paul says, *They that walk according to this Rule, i. e. the Rule of Righteousness, Peace is on them, and on the Israel of God;* for as the Verb is not expressed in the Greek, we may as well expound the Passage, as an Affirmation of what is, as a Wish of what may be. I refer it to the Learned to determine, whether this Writer, laying down so many fine Rules of Righteousness and moral Conduct, which the Study of the Law furnished him with, and Precepts of inward and spiritual Obedience, and a sincere Service of God from the Heart, which occur through the whole Work, and withal the great and certain Reward which attends good Men at all Times, and at their Death more particularly, can be supposed to be without a firm Belief of a Life to come; and whether the Reflexion here, and many other Expressions to the like Purpose, can be separated from the Hopes of it, without Violence.

Ver. 14. *To fear the Lord is the Beginning of Wisdom.* A good Understanding, says the Psalmist, have all they that do thereafter, the Praise of it endureth for ever; and thus Job, Unto Man he said, Behold, the Fear of the Lord, that is Wisdom; and to depart from Evil is Understanding, c. xxviii. 28. The Observance of the Commandments of the Lord, is the principal Point or Fulness of Wisdom, see v. 16, the Practice of which gives Men a better Understanding of what is most conducive to their Happiness, than any Maxims of Human Learning can infuse; for without Piety, or the Fear of the Lord, Wisdom is falsely so called, and degenerates into a vicious Cunning. Plato has an Observation like this, ἡ θεὸς γνῶσις, σοφία ἐστὶ, καὶ ἀρετὴ ἀληθινή. The Expression here by the Infinitive ἀρχὴ σοφίας φοβέσθαι τὸν θεόν, is very elegant and classical. Thus Cicero, *Ipsū quidem peccare, quoquo te verteris, unum est. Paradox. and Persius, Scire tuum nihil est; and St. Austin, more strongly, Honorifico te debito sacrificio laudis, pro scire & posse. Meditat. c. 12.*

Ibid. *And it was created with the Faithful in the Womb.* The Faithful from their Infancy, have a Fear and Dread of God, and enter very early on a Course of Piety and Religion, and are no sooner conceived and born into the Church, say Mess. du Port Royal, but the Fear of God is formed in their Heart, and it continues with them to their Lives End. Or it may mean, that a good Disposition, and a Religious Temper is born and brought into the World with the Faithful, and accompanies them after. This is what the Author of the *Book of Wisdom* means, when he says, that *being a witty Child, and having a good Spirit, he came into a Body undefiled,* c. viii. 19, 20. i. e. not disposed, or naturally inclined to Evil. And thus Job

says, that from his Mother's Womb he had a natural Compassion for the Poor and Fatherless, c. xxxi. 18. And the contrary Temper is well described by the Psalmist, *The Ungodly are froward even from their Mother's Womb; as soon as they are born, they go astray, and speak Lies,* Pl. lvi. 3. i. e. they are naturally addicted to such Vices. Or we may understand this of some peculiar and singular Gift of God to the Faithful, as was the Case of the Prophet Jeremiah, of whom God says, *Before I formed thee in the Belly I knew thee, and before thou camest forth out of the Womb, I sanctified thee,* c. i. 5. The like may be observed also of John the Baptist. There is a remarkable Pleonasm in the Greek here, μετὰ πέναν ἐν μήτρῃ συνέχισεν αὐτοῖς, which is an Hebraism: There are frequent Instances of the like Construction in this Book, in the LXX, See Jerem. xx. 14. and in approved Authors.

Ver. 15. *She hath built an everlasting Foundation with Men.* i. e. in just Men more particularly, such in whose Heart the Fear of the Lord is strongly rooted, the Impressions and good Effects of which will not be easily effaced in them, or their Children. As Wisdom was from Everlasting, so her Delights have ever been with the Sons of Men, rejoicing, as it is expressed Prov. viii. 31. *in the habitable Parts of the Earth.* And as the delights in the Children of Men above all others, as being the Image of God, among whom she has fixed her Residence, so will she abide, especially with such as fear the Lord, and do not by Sin deface his Image, *Wisd. i. 5. John xiv. 23.* What Wisdom says of herself, Prov. viii. 23. *πρὸ τοῦ αἰῶνος ἐγενήθη με,* exactly expresses *Συνέχισεν αἰῶνος* here, which is rendered more beautiful by the Metaphor, *ἐνδοξεύει, fundamentum aeternitatis nificavit,* as Junius renders. And what she observes of the Jewish Nation, c. xxiv. 8. that *the Creator of all Things caused her Dwelling to be in Jacob, and her Inheritance in Israel,* is equally applicable to all true Israelites, whom she favours above all others. The Vulgate here adds three Verses, which are not in the Greek Copies.

Ver. 17. *She filleth all their House with Things desirable.* In the foregoing Verse it is, μεθύσκει αὐτοῖς, according to the Idiom of the Hebrew Tongue, which expresses a Satiety or Fulness, by Ebrietas, or Inebriation. See S. Jerom. *Quaest. in Genes.* Plautus has the like Expression, *Unde saturitate ego saepe exii ebrius. in Captiv.* The reading of the Complut. οἶκον αὐτῶν, which our Translators here follow, seems more agreeable than οἶκον αὐτῆς, which the Vulgate, and many Greek Copies have. What follows in the next Sentence καὶ τὰ ἀποδοχεῖα ἀπὸ τῶν γεννημάτων αὐτῆς, seems also corrupt. It would be better read, τὰ ἀποδοχεῖα αὐτῶν γεννημάτων αὐτῆς, and so I find Dr. Grabe has inserted in his Edition from Conjecture. See Prolegom. c. iv. Tom. iii. The Vulgate also is faulty here in rendering γεννημάτων by Generationibus. The Sense of the

the Passage is "the Fear of the Lord not only fills Men with spiritual Joy, and Comfort, but enriches those that have it." The Psalmist observes the like of the Faithful, That *Riches and Plenteousness shall be in their House*, cxii. 3. Solomon represents the Satisfaction and Advantages arising from Wisdom, under the Resemblance and Image of a most elegant and delicious Feast, where the *τὰ ἁγίασμα* generally abound. Prov. c. ix.

Ver. 18. *The Fear of the Lord is a Crown of Wisdom, making Peace, and perfect Health to flourish.* . . . Besides inward Content, and Satisfaction, which is the usual Sense of Peace, it has several other Senses among the Jews, applicable also to this Place. Thus Gen. xxix. 6. *is he well?* in the Hebrew is, *is there Peace to him?* See also c. xxxvii. 14. It signifies also Prosperity; and the usual Salutation of wishing Peace to any one, or his House, always included Prosperity. See Matt. x. 12, 13. so Num. vi. 26. *the Lord give thee Peace*, i. e. make thee happy, and prosperous, and c. xxv. 12. *I give unto him my Covenant of Peace*, i. e. to make him, and his Family prosperous. See Ps. lxxii. 3. *Isai. xxxvii. 17. Lament. iii. 17.* According to Grotius, the Sense is "that the Fear of the Lord is of Service both to Soul, and Body, giving *εἰρήνη* to the former, and *ὕλην ἰσχύος*, (a strong Expression denoting the Perfection of Health and Soundness) to the latter." The Conclusion of the Verse, *and it enlargeth their rejoicing that love him*, is omitted in the Vatican, and Vulgate, and is probably an Interpolation from *ψ* 12, to which it agrees exactly in Sense.

Ver. 19. *Wisdom raineth down Skill and Knowledge of Understanding.* Our Author uses *ἐξουμνησις* in the same Metaphorical Sense, c. x. 13. The Meaning is "Wisdom, or the Fear of the Lord is the Source of true Knowledge and Prudence; without this, Knowledge is falsely so called, is proud, presumptuous, and overbearing; and Prudence degenerates into Craft and Cunning. Persons of great Abilities and Attainments, without a Sense of Piety and Religion, are infinitely more dangerous to Society, to the Church or State, than even the most wicked Men who have less, or but ordinary Skill and Talents. The latter can scarce hurt any but themselves, in Matters at least of a higher Concern; but the former are capable of unsettling, perverting, and ruining Numbers of thoughtless and unguarded Souls, and too often succeed, by their Sophistry and Address, in their mischievous Attempt." Upon the next Verse both the Syr. and Arab. Translations, paraphrase very largely, and insert a great deal, omitting all that follows, either in the Greek or Latin Copies to *ψ* 28. as the Chaldee Paraphrase often inserts very large Portions, without Authority from the Hebrew, in many Parts of the old Testament.

Ver. 21. *The Fear of the Lord driveth away Sin, and where it is present, it turneth away Wrath.* . . . i. e. the Fear of the Lord and his Judgments, when it is strongly rooted in the Soul, inclines Men to, and encourages them in, the Performance of their Duty, and thereby keeps them from Sin and Punishment, its sure Attendant. See Prov. xvi. 6. It either puts them upon observing a prudent Circumspection and Caution in their Actions, or to atone for Sin committed, by Contrition and Repentance. Tertullian says excellently, *Qui præsunit, minus veretur, minus præsavet, plus periclitatur: Timor fundamentum salutis est.* De Cultu Foeminarum. This Verse is wanting in the Roman Edit. and some others: Dr. Grabe has inserted it from the Complut. which our Translators generally follow, which Copy he observes is of singular Use to supply the Hiatus in others. Proleg. Tom. ult. c. iii. Our Version renders *παρσύνειν δὲ ἀποστρέφει ὀργήν*, where it is present it turneth away Wrath; but Grotius understands by *παρσύνειν*, the meek and patient Man, whose Behaviour and Temper is such, that it is not easily inflamed, his Reason interposes against a rising Storm, its cool Judgment either prevents or assuages Wrath, and insensibly disarms its Fury. This Interpretation, though countenanced indeed by the Context, seems to want an Article to confirm it. Instead of this latter Clause, the Vulgate, Grabe, and Clemens Alexandrinus, Pædag. L. i. c. viii. insert *ἀφ' ὧς δὲ εἰ δυνήσεται δμασθῆναι*.

Ver. 22. *A furious Man cannot be justified, for the Sway of his Fury shall be his Destruction.* . . . Our Translators follow a Copy which read *θυμῶν ἀνὴρ*, as the Complut. that of Camerarius, and some other Copies have it. The Vat. and Alexandr. Ms. which Hæschelius here agrees with, have *θυμὸς ἀδικίας*, unjust Anger, such as is without sufficient and good Reason, or is immoderate in its Degree. St. Paul acquaints us, that we may sometimes be angry, and yet sin not, Ephes. iv. 26, And there is a Resentment, which is highly commendable, such, for Instance, is a Zeal for the Service of God, and the Cause of Religion, where Unconcernedness and Indifference are culpable and sinful; such a Lukewarmness, as is condemned in the Laodiceans, Revel. iii. 16. Anger, without some such just Occasion cannot be justified, nor free from Censure or Fault. The Sense is pretty much the same, with that of St. James, c. i. 20. *The Wrath of Man worketh not the Righteousness of God*, i. e. it puts a Man upon saying and doing Things contrary to his Duty, and is a Breach of that Perfection, which renders him acceptable to God. Anger proceeds upon a wrong Principle, it springs generally from Pride, and is moderated and vanquished most effectually by the Fear of the Lord, according to St. Paul's Observation and Advice, *Be not high minded, but fear.* Rom. xi. 20. Our Author speaks by the Figure *litotes*, when he says, Anger cannot

cannot be justified, for more is intended than is here expressed; it means, that it is highly criminal, and to be condemned, and shall not escape Punishment, according to the *Marginal reading*. It is generally attended with Mischief to others, or to the furious Person himself, the Impetuosity or Violence of whose Passion, proves often fatal to him in its Consequences. The *Greek* expresses this by *πονη θυμῷ*, a Metaphor taken from the Balance, and literally means, that the Excess or Preponderancy of Passion will overturn a Man. This in a larger Sense may be understood of other irregular Lusts and Passions, which, if criminally indulged, will be the certain Ruin of a Man.

Ver. 23. *A patient Man will bear for a Time, and afterward Joy shall spring up unto him.* [*ἤσπερον αὐτῷ ἀναδύσεται εὐφροσύνη.* A meek Man will bear with Injuries for a long time, and not disturb the Calm of his Mind, nor forfeit the Reward of his Patience. According to *Calmet*, the Sense is, that the good Man is often exposed in this Life to evil Treatment, Persecution, and Reproaches, but is not dejected or discouraged by his present Affliction; he will wait a while, *jusqu'au tems destiné*, until the appointed Time, for his Deliverance; in the mean time he rests himself upon God's Promises till Death, and then he will find himself not only delivered out of his Troubles, but filled with Joy and Glory in a better State. See *Wisdom* iii. 1, 2, 3. and c. v. 1, 2, 3. God often permits the Righteous to be afflicted in this World, that having approved themselves to him by their patient enduring of Tribulations, they may at length enter into Joy and Happiness. The Scriptures furnish many Instances of this, especially in the History of the Patriarchs and Apostles. St. Paul thus describes the State of himself and fellow Christians, *We are troubled on every Side, but not distressed; we are perplexed, but not in Despair; persecuted, but not forsaken; cast down, but not destroyed*, 2 Cor. iv. 8, 9. The Reading of this Verse, as it is in almost all the *Greek* Copies, seems corrupt; that of the *Alex. Ms.* seems preferable, *ἐν τῷ καιρῷ ἀναδύσεται παντί μοι, καὶ ὕστερον αὐτῷ ἀναδύσεται εὐφροσύνη*, i. e. God will give unto him Beauty for Ashes, the Oyl of Joy for Mourning, and the Garment of Praise for the Spirit of Heaviness. *Isai.* lxi. 3. or the Reading may be *ὕστερον αὐτῷ ἀναδύσεται εὐφροσύνη*, according to the Copy, probably which the *Vulgate* followed, *et postea Redditio Jucunditatis*. This Observation is particularly true with Respect to Job, who was an equal Pattern of Suffering, and Patience, and therefore we read, that God made his latter End, as prosperous as the Beginning.

Ver. 24. *He will bide his Words for a time, and the Lips of many shall declare his Wisdom.* . . .] As applied to the meek Man, the Sense is, "he will stifle his Resentment, and not break out into indecent and out-

rageous Expressions; he will keep Silence, especially from hasty and injurious Words, tho' such a Command of his Temper be Pain and Grief to him; and his Moderation and Conduct in this particular will be both admired and commended." If understood of the good Man struggling under Adversity, the Meaning is, "that he will not openly complain of the Almighty, but silently bear the Discipline of Affliction, and wait God's own Pleasure, knowing that the Lord is good unto all that wait for him, to the Soul that seeketh him." Lament. iii. 25. The Description of this Religious Resignation in *ἔ* 26, 28, 29, of that Chapter, is very fine, and close to the present Purpose, *It is good that a Man should both hope and quietly wait for the Salvation of the Lord; he sitteth alone, and keepeth silence, because he hath born it upon him; he putteth his Mouth in the Dust, if so be there may be Hope.* The Psalmist gives the same excellent Advice of Submission to the Divine Will, *Hold thee still in the Lord, and put thy Trust in him, and he shall bring it to pass.* Ps. xxxvii. 7. which whole Psalm, a learned Prelate observes, is summed up in this, and the foregoing Verse of this Chapter. *Patrick's Comment. in Loc.* This Trust in God for Deliverance is very beautifully called by St. Paul, *ἔργον τῆς πίστεως* and *ὑπομονὴ τῆς ἐλπίδος*, 1 Thess. i. 3. *The Work of Faith, and Patience of Hope.* *Ostander* understands this of Calumny in particular, which the good Man is loaded with for a time, while his Innocency is suspected, which he takes patiently, suffering wrongfully, but that afterwards his Righteousness shall be acknowledged and confessed before Men, and his just Dealings be as clear as the Noon-day. *Comm. in loc.* This may be further understood of prudent Silence, and modest Reservedness, which is not hasty to speak, nor forward to boast or extol itself; which Instance of Wisdom shall not go without its due Praise, nor suffer for its own backwardness. Some Copies read *καὶ τὰ ὀφθαλμοὺς*, the Lips of the Faithful, but *καὶ τὰ ὀφθαλμοὺς* is the more general reading, which the *Vulgate* and our Translators follows, i. e. his Silence shall be recompenced with the Praise of all Men. Our Author has the like Expression c. xxxix. 9.

Ver. 25. *The Parables of Knowledge are in the Treasures of Wisdom, but Godliness is an Abomination to a Sinner.* . . .] i. e. In the Treasury, or Bosom of a wise Man, are many useful Reflections and Observations upon Men and Things, which he understands the most proper Season to bring forth and publish. For the true Mark of a wise Man is to know how to keep his Thoughts and Words to himself, and not to talk at random, and speak confidently about every Thing, or unseasonably of any Thing. *Who is a wise Man, and endued with Knowledge among you?* says St. James, iii. 13. *Let him shew out of a good Conversation his Works with Meekness of Wisdom.* Or the Sense may be, "Many good

good Lessons of Instruction and Morality are delivered by Persons of great Piety and Understanding, which are disagreeable to the Wicked, and, as so many Reproofs, are disregarded by him." See *Wisd.* ii. 12, 14, &c.

Ver. 26. *If thou desire Wisdom, keep the Commandments, and the Lord shall give her unto thee.* . . . See *Y* 5. The Author of the *Book of Wisdom* accordingly observes, *That into a malicious Soul Wisdom will not enter, nor dwell in a Body subject unto Sin.* i. 4. Some Copies read the Beginning of this Verse with an Interrogation, as the Roman in particular, *ἐθέλεις σοφίαν, Dost thou desire Wisdom? keep the Commandments.* And thus St. *Austin*, *Concupisti sapientiam? Serva mandata:* And he makes this Observation upon it, *Prior est in recta hominis eruditione labor operandi, quam voluptas intelligendi quæ vera sunt.* Adv. Faustum. The Sense of this Passage is not unlike that of St. *John*, vii. 17. *If any Man will do his Will, he shall know of the Doctrine whether it be of God.* And thus the Psalmist, *the Secret of the Lord is with them that fear him, and he will shew them his Covenant,* Ps. xxv. 14. *Joh* has determined the Matter when he says, *Behold, the Fear of the Lord that is Wisdom; and to depart from Evil, is Understanding.* c. xxviii. 28.

Ver. 28. *Trust not the Fear of the Lord when thou art poor* *μη ἀρεθίσῃς φόβῳ Κυρίου.* According to the Marginal reading, "Be not disobedient to the Fear of the Lord, i. e. to the Commandments of the Lord, when thou art poor or distressed." The *Tigurin* Version renders, *Religioni Domini parere ne recuses inops.* The Sense is, "Do not distrust God's Goodness in the Time of thy Adversity, or low Estate, as if he either could not, or would not succour thee, and so be induced to use unlawful Means, or fly to forbidden Arts, or trust too much upon any human Help for Preservation." For this Reason, says the Psalmist, *the Lord will not leave the Rod of the Ungodly upon the Lot of the Righteous, i. e. subject them to their Scourge and Tyranny, lest the Righteous put their Hand unto Wickedness.* Ps. cxxv. 3. And upon account of the Temptation and Dangers, attending the Extremes of each State, the Prophet *Agur* prays equally against Poverty and Riches, *Prov.* xxx. 9. The Words *ἐνδεὴς ὢν, when thou art poor,* are not in the *Vat. Alex. Ms.* nor *Vulgate.* The *Oriental* Versions too omit them. Dr. *Grabe* has inserted them from the *Complut.* which our Translators here likewise follow.

Ibid. *Come not unto him with a double Heart.* . . . i. e. with Affections divided betwixt God and the World, for God requires the whole Heart, and to be served with uniform Obedience and Sincerity. Or the Sense may be, "Do not offer thy Devotions with a doubting Spirit." Accordingly St. *James* advises to *ask in Faith, nothing wavering,*

because a Person of such a distrustful Disposition has no Grounds to expect that he shall receive any thing of the Lord. *James* i. 6, 7. *Matt.* xxi. 21. *Mark* xi. 23, 24. *1 Tim.* ii. 8. The *Arabick* takes it in this Sense, rendering, *Neque accedas, dubius existens in corde tuo.* The same Apostle calls such a one, a double minded Man, *ἀνὴρ διψυχος,* and describes him as divided and distracted in what he goes about, and unstable in all his Ways. *Quomodo præstabit Deus, says Lactantius, precanti quod oraverit, cum ad precandum neque ex animo, nec observanter accedit?* L. v. 20. The wicked are described by the Psalmist, as flattering with their Lips, and dissembling with a double Heart. Ps. xii. 2. which the *Hebrew* expresses by *leb valeb,* a Heart, and a Heart. See also *1 Chron.* xii. 33. where it is said of the Children of *Zebulon*, that they were not of double Heart, which according to the Marginal reading from the *Hebrew* is, *They were without a Heart, and a Heart, absque corde & corde,* as some old *Latin* Versions have it.

Ver. 29. *Be not a Hypocrite in the Sight of Men, and take good heed what thou speakest.* *μη ὑποκρίθῃς ἐν ὁμασίᾳ ἀνθρώπων.* *Grætius* understands this of Lying, *ne mentiaris coram hominibus,* and says, that *ὑποκρίθῃς* is so taken in several Parts of Scripture, *Joh* xxxiv. 30. *Matt.* xxiv. 51. *James* v. 12. And indeed this hath some Countenance from the following Sentence, *Take good heed what thou speakest,* which the *Arab.* expounds of Veracity, *sit sermo labiorum tuorum æquus, & verax.* There may also another Interpretation be given of this Place, "Act not the Hypocrite before Men, by putting on the Mask of Religion, or boasting of thy Perfection in it, when thy Actions speak the contrary;" one of them, *qui Curias simulant, & Bacchanalia vivunt.* And thus the *Syriac* seems to understand it, *neque de Religione Dei gloriaris;* or act not the false Friend, with an Intention to deceive others, by the specious Shew and Appearance of Friendship. Lastly the Sense may be, "Do not play the Hypocrite by pretending to be what you are not, commending your self before others, and extolling your Merit, to gain their good Opinion and Applause." And thus the *Geneva* Version takes it, *Be not a Hypocrite, that Men should speak of thee.* *Junius* has still a new Interpretation, *Ne simulatus esto, ut si ora humana habeas,* which the Margin explains, "Do not play the Hypocrite by acting different Parts, and assuming two or more Persons, and speaking with two or more Mouths," but this seems forced. Probably *ἐν ὁμασίᾳ* is a *Hebraism* literally rendred, and means no more than *coram.*

Ver. 30. *Exalt not thy self, lest thou fall, and bring Dishonour upon thy Soul, and so God discover thy Secrets.* . . . i. e. do not think to deceive, and impose upon God, as thou hast upon thy Friends and Neighbours, but avoid Dissimulation and spiritual Pride, lest God

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God humble thee, and discover the Hypocrisy and Naughtiness of thy Heart, and expose thee to publick Shame and Contempt, by publishing thy secret Wickedness, which is the Moral of the proud *Pharisee* in the Gospel, *Luke xviii.* This the Lord threatens also by his Prophet, *This is thy Lot, the Portion of thy Measures from me, saith the Lord: because thou hast forgotten me, and trusted in Falshood, and I have seen thine Adulteries, and thy Neighings, the Lewdness of thy Whoredom, and thine Abominations on the Hills; therefore will I discover thy Skirts upon thy Face, that thy Shame may appear,* Jer. xiii. 25, 26, 27. and τὰ κρυπτά σου means here τὰ κρυπτά τῆς αἰσχύνης, as it is expressed 2 Cor. iv. 2. *Plato* finely observes, δὲ θεράπειν θεὸν ἐ ἀνθρώποις τεχνάζοντας, ἀλλὰ ἀληθείᾳ τιμῶντας ἀρετῶν.

Ibid. Cast thee down in the Midst of the Congregation.] This refers to the Custom of bringing Criminals to a publick Hearing, and punishing them openly for their Faults. See *Eccles. xxiii. 31. Prov. v. 14. and c. xxvi. 26:* where *Solomon*, speaking of such a Deceiver, says, ἐκκαλύψει τὰς ἐαυτοῦ ἀμαρτίας, ἐγγίως ὅ ἐν σινωδεῖοις, revelabitur malicia ejus in concilio. *Vulg.*

Ibid. Because thou camest not in Truth to the Fear of the Lord.] ὅτι ἐ προσῆλθες τῷ φόβῳ Κυρίου ἐν ἀληθείᾳ, i. e. sincerely and heartily, without Hypocrisy, contrary to the double Heart, y 28. for our Love to God must be entirely and undivided; and Sincerity is the Formality, or Soul of it. Some Copies read, ὅτι ἐ προσῆλθες ἐν φόβῳ Κυρίου, because thou camest not in the Fear of the Lord.

CHAP. II.

Ver. 1. **M**Y Son, if thou come to serve the Lord, prepare thy Soul for Temptation.] *Corn. a Lapide* thinks that the Occasion of this Advice was, that at this Time the Jews were grievously afflicted under *Ptolemy Lagus*, who took *Jerusalem*, and used the Jews with great Severity, and sent many thousands captive into *Egypt*, which change of State, it was apprehended, might incline many to forsake Judaism; to confirm whom, and keep them steady to the Religion of their Fathers, the Author gives them this seasonable Advice. *Comm. in loc.* See also *Dupin's Prelim. Dissert. p. 23.* All Temptations may be referred to two Sorts; either they proceed from God, or the Devil and his Agents. God tempts Men for the Trial and Manifestation of their Faith, he proves the Sincerity of their Virtue by occasional Afflictions, his Design is to make them better, more vigilant, more resolute, and more humble; to train them up to Victory, to prepare them for a Crown, and to increase their Glory and Reward; and he gives them, for this Purpose, Force and Strength proportionable to the Combat he suffers them to be exposed to. The Devil tempts Men, when he solicits them to Sin, when he invites them by Offers of imaginary Wealth or

Greatness to fall down, and worship him, when he is busy with Men's Thoughts, and by false Suggestions would gain over their Affections, when he insinuates the Difficulties and Discouragements of Religion, and the Pleasures of Vice and Licentiousness: His Temptations are always to be dreaded, they are designed to impose upon, and cheat Men, to rob them of their Innocency and Peace, to make them fall from one Wickedness to another, to disregard the Fear of God, to be indifferent about Matters of Religion, and, in Consequence of that, to fall from the Faith, and at length to sink them into Perdition, the Portion of Libertines and Unbelievers. To be tempted in the former Sense, is the Portion of all God's faithful Servants and Children; see *Hebr. xii. 6.* Thus *Moses* had a great Trial of variety of Afflictions, when he was appointed to serve the Lord in *Egypt*; he met with Contempt and ill Usage, not only from the *Egyptians*, but from the ungrateful *Israelites*, whose Deliverance he was soliciting and labouring for, and was often in Danger of his Life, from the Malice of *Pharaoh* and his People, but he was not frightened from executing the Commission he was entrusted with, by any Threats or Hardships which he endured; for he had a Respect unto the Recompence of the Reward from him that sent him. *Heb. xi. 27.* So under the Gospel, when the Sons of *Zebedee* coveted Places of Trust and Honour in an imaginary Kingdom, our blessed Lord told them, that the Preferments of his Court did not consist in the Vanity of Precedence, in sitting at his right Hand, or at his left; but in drinking of his bitter Cup, and being baptized with his bloody Baptism, *Matt. xx. 21.* And when *St. Paul* was called to an Apostleship, the Lord told *Ananias* in a Vision, that his Mission was not designed to triumph over the Gentile World, nor should his Revelations discover to him, what Kingdoms he should convert; but I will shew him, says God, what great Things he must suffer for my Name's Sake, *Acts ix. 16.* And this that Apostle well understood; for when he reckons up the Signs of an Apostle, he begins with his Patience under Afflictions, as if that Greatness of Mind which slighted the Tribulations, which attended upon preaching the Gospel, was a more eminent, and surer Sign of his Apostleship, than all his Power of working Signs, and Wonders, and mighty Deeds, 2 Cor. xii. 12. *St. Chrysostom's* Observation upon this Notice to prepare for Temptations, is both pertinent and entertaining, καὶ αἱ ἐπαγγελίαι ἐν προσημίᾳ εἰς πειρασμοὺς ἐμπεσεῖν· μεγάλη προσημία ἡ παράκλησις ἐναργύνει τῆς δουλείας κινδύνων, ἐνθὺς ἀπογοῦσατο κ. τ. λ. *Bella vero promissa in tentationes incidere! Egregia verò exhortatio & consolatio ejus servitutis pericula statim degustare! plane egregia simul & admiranda, & maximum lucrum adferens. Audi quæ sequuntur, sicut Aurum igne examinatum, purius redditur, pari modo etiam anima, quæ inter afflictiones*

afflictiones versatur & pericula, splendidior per illa evadit, omnemque peccatorum maculam abstergit. Serm. xxiii. Tom. 5. Nor is the following less worthy of Notice and Regard, *Qui Deo placere cupit, ante omnia longanimitatem apprehendens ac patientiam, debet fortiter obvias quasque sufferre tribulationes, angustias, atque necessitates, sive corporales morbos ac passiones, sive impropria, atque injurias ab hominibus, sive etiam diversas invisibiles anxietates, quæ a spiritibus malignis inferuntur animæ.* S. Ephrem. Tract. de Patientia: The Vulgate adds, *Accedens ad servitutem Dei, sta in justitia & timore*, which is not in the Greek Copies; but St. Austin de Speculo, St. Cyprian, Tract. de Mortal. and St. Bernard all retain them; probably they were in some ancient Copy which they used, the same which the Vulg. follows.

Ver. 2. *And make not Haste in Time of Trouble.* Καὶ μὴ ἀνδρὸς ἐν καιρῷ ἐπαγωγῆς. *Ἐπαγωγή* here signifies the Evils which God is pleased at any Time to visit his Servants with: See § 4. And thus it is used in very many Places by this Writer, iii. 28. c. v. 8. xxiii. 11. xl. 9. xlvii. 3. xlviii. 2. See also Pet. ii. 5. The Sense is, When Tribulation and Anguish are upon thee, patiently depend upon God; wait till he graciously vouchsafes the Times of Refreshment and Deliverance, and do not, through Distrust of his Mercy, betake thyself to any unlawful Means of extricating or saving thyself; for God knoweth when, and how to bring his afflicted Servants out of their Temptations, 2 Pet. ii. 9. The Expression is the same with that, Isa. xxviii. 16. *He that believeth, shall not make Haste*, i. e. he that believeth God's Promises made to his faithful Servants, will not shew any Distrust, nor fly, or hasten to any base and unlawful Means, such as those mentioned to be made Use of in that Chapter, § 15. by some, who made Lies their Refuge, and hid themselves under Falshood; which Sense is preferred by the learned Vitringa. Com. in loc. The Virtue recommended in the Words before us, is what the Greeks call σωφροσύνη, and is, according to the Roman Orator, *Non perturbari in rebus asperis, nec tumultuantem de gradu dejici.* De Offic. L. i. And in the Scripture-Language it is to tarry, to wait the Lord's Leisure, and to possess the Soul in Patience; and in the Phrase of this Writer, to set the Heart aright, to endure constantly, and to wait for his Mercy. St. Chrysostom's Comment upon the Words is, ἐν νόσῳ ἢ πένει ἐπ' αὐτῷ περιπατῶν γινε. Hom. 39. Adv. Jud. Orat. 6. According to Calmet, it is to shew no Signs of Anger and Impatience at any Trying, or severe Dispensation we may labour under, nor to let any hasty Word foolishly escape us, as if we questioned or disputed God's Right, Wisdom, or Goodness in so visiting us.

Ver. 3. *Cleave unto him and depart not away, that thou mayst be increased at thy last End.* i. e. That thou mayst receive the just Recompence of thy Patience. The Port Royal Comment understands this of increa-

sing to Perfection, that nothing so much displays and improves Men's Virtue as Submission and Constancy in Sufferings, that the Harvest, which will at last be reaped from thence, after Patience has had its perfect Work, springeth up unto eternal Life. Some Copies accordingly read the former Part of the Verse thus, μένει τὴν ἀνομιαν, καλλήθει αὐτῷ, ἢ μὴ ἀποστή, which is agreeable to the Context, and invigorates the Sense; or the Meaning may be, that in thine old Age, thou mayst abound with such good Things as may make thy latter End comfortable. Under the old Law God rewarded the faithful Services of such as cleaved unto him with long Life, Victory over Enemies, and such like temporal Blessings. Junius renders, *ut augearis ad finem usque tuum*, that thou mayst always thrive and prosper, even to thy latter End. Instead of apostatizing or revolting from God, in whom alone the Happiness of Man centers, make the Plasmist's Resolution your own, and devoutly say, *It is good for me to hold me fast by God, and to put my Trust in the Lord God.* Psal. lxxiii. 27.

Ver. 4, 5. *Whatsoever is brought upon thee, take cheerfully, and be patient when thou art changed to a low Estate: for Gold is tried in the Fire, and acceptable Men in the Furnace of Adversity.* Some Copies have, ἐν καμνῷ ταπεινώσεως σωθήσονται, alluding probably to the Deliverance of the three holy Children from the fiery Furnace. The Arabic rendering of δέξαι ἀσμένως, is much to be admired and approved, *id in quo te Deus tentaret, sustine cum gratiarum actione*; the rendering of what follows, καὶ ἐν ἀλλάγματι ταπεινώσεως σὲ μακροθύμησον, is neither literal, nor full; the true rendering is, be patient in hoping for a Change of your present low Estate; and so Grotius takes it, *Patiens esto in mutatione depressionis tuæ speranda*. And Junius, *& ad commutationem dejectionis tuæ sperandam esto longanimus*. The Geneva Version, *Be patient in the Change of thine Affliction*, is literal indeed, but reaches not the Sense. The Psalmist seems better to express it, Psal. xxxvii. 7. *Hold thee still in the Lord, and abide patiently upon him.* See James iv. 7. 1 Pet. v. 6. Pythagoras gives the same Advice in the like Circumstances,

Ὅσα τε δαιμόνιοι τύχαι βροτοῖ ἀλγε' ἔχουσιν,
Ὅν ἂν μοῖραν ἔχῃς, πρὸς αὐτὴν φέρε, μὴ ἀγανάκτει.
Χρυσ. ἐπη. v. 16.

In suffering, or bearing Afflictions, God enjoins not an Apathy, he neither expects, nor wills an utter Insensibility; he intends a Feeling when he scourges, and allows a proper Concern to be expressed, provided it be with Moderation, Submission, and Resignation. St. Chrysostom thus illustrates the Sense in § 5. ὥστε τὸ χειρόν τῷ πρὸς βασιλευμένον, καθάρωτερον γίνεσθαι, ἢ τῷ ἢ ψυχῇ θλίψεσιν ὁμιλεῖσθαι, ἢ κινδύνῳ, φαιδρῶδεσσι, ἢ λαμπρότεροι, ἀνταρτῇ, ἢ πᾶσαν ἀμαρτημάτων ἀπορρίπτειν κηλίδαν, i. e. by Temptations and Afflictions a Man is brought

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brought, as it were, to the Touchstone; by these his intrinsic Excellency and Goodness is discover'd, and the greater the Improvement and Proficiency is under them, the more acceptable is the Sufferer to God, and the brighter Lustre is added to his Virtue.

Ver. 7. *And go not aside, lest ye fall.] i. e.* have not Recourse to any unlawful Means for Succour, which Men of little Faith and great Impatience are apt to fly to. Many in time of Tribulation are tempted to fall away after different Sorts, some take to evil Courses, and the hidden Works of Dishonesty to get a Living: others have denied the Faith, and for Fear of Persecution, or the Sword, have turned to a false Religion. Some have applied to, and trusted in evil Arts, as Sorcery or Magick, to help them in their Losses and Distress, as was the Folly of *Saul*, in consulting the Witch of *Endor*. The Precept of fearing the Lord, and waiting for his Mercy is, though the Phrase is somewhat varied, often repeated in this Chapter, and yet there is no Tautology in this respect; 'tis only, says *Osander*, to keep our Faith awake, that we should not be tempted to think God had forgot us, if at any Time, in our Opinion, God seems slack concerning his Promise, and defers for a while answering our Expectation. *Comm. in loc.*

Ver. 9. *Ye that fear the Lord, hope for good, and for everlasting Joy and Mercy.]* *Ελπίσατε εἰς ἀγαθὰ, καὶ εἰς εὐφροσύνην αἰώνος, καὶ ἐλέους* probably the true reading is *ἐλπίζετε* in this Construction, signifies to expect, wait for, or trust to or in any thing or Person. The *Geneva* Version takes it in this latter Sense, *Ye that fear the Lord, trust in good Things, and in the everlasting Joy and Mercy.* See the Use of this Phrase, *Psal. cxxx. 5, 6. cxlv. 16. Isa. li. 5.* according to the *LXX.* By *ἀγαθὰ* we may understand the good Things of this Life, which such as fear the Lord have the greatest Reason to expect. For did the Lord rain Bread from Heaven upon his faithful *Israelites*, and shall any doubt whether he can at all Times nourish his People, or send Food to those that stand in Need of it, and trust in his Goodness for it, though even the Fields should fail, and the Earth itself grow barren? God is not tied to ordinary Means, nor our Maintenance to the Fruits of the Earth, or other common Supplies. The Ravens shall find Meat, and bring it to *Elijah*, if God so commands, *1 Kings xvii. 6.* and a little Oyl, as long as he pleaseth shall continue running, and not fail, *14.* Infinite is his Power, and infinite are his Methods and Ways, to reward and comfort them that cleave to, and depend upon him.

Ver. 10. *Look at the Generations of old, and see, did ever any trust in the Lord and was confounded? or did any abide in his fear, and was forsaken? or whom did he ever despise that called upon him?] Run over the Histories of all Ages and Nations, consider that of the Patriarchs and Prophets in particular, which affords many and shining Instances of*

the regard God has for his faithful, and of his Care and Protection of them in all Straits and Dangers. The Psalmist had observed, and was convinced of an extraordinary Providence watching over those that led a godly Life, and says, *I have been young, and now am old, and yet saw I never the Righteous forsaken, nor their Seed begging their Bread, Psal. xxxvii. 35.* To the same Purpose is that, *Job iv. 7. Remember, I pray thee, who ever perished being innocent; or where were the Righteous entirely cut off?* This Observation is confirmed by an Enumeration of Particulars, *1 Maccab. ii. 51—61* where the Writer instances in *Abraham, Joseph, Phineas, Joshua, Caleb, David, Elias, Daniel*, and the *three Children*; and then concludes, in Terms not unlike our Author's, *Thus consider ye throughout all Ages, that none that put their Trust in him shall be overcome.* On the contrary, did ever any rebel, and fight against Heaven, and prosper? Consider the *Jewish* Nation in particular, they promised themselves upon the Death of the righteous Heir, that the Inheritance would be their own, and yet how were their very Hopes blasted? Instead of securing their Title, they ruined it; instead of an expected Greatness, which they thought would last for ever, their Power and Jurisdiction had a quick and fatal Period; their supposed and boasted Right to the divine Favour, was swallowed up of Vengeance; their Patrimony was alienated, and transferred to the *Gentile* World; and this probably by a wise Providence, that the *Gentiles* might dread the like Ingratitude towards God, which made the *Jews* so deplorable an Instance, and such a dreadful Spectacle of the divine Vengeance. And hath not the same Indignation seized upon many Churches of the *Gentiles* too for their Disobedience, which before fell so heavy upon *Jerusalem*? For in what a sad and deplorable Condition are the once famous Churches of *Carthage*, and the rest of *Africa*? and hath not Anti-Christ fixed his Seat in the Temple of God, even in the once venerable seven Churches of *Asia*? If therefore no favourite Church or People, however they might presume upon, were protected by their Privileges, none ought to think themselves secure of the divine Favour any longer than they are careful to do his Will, and obey his Commandments. What a fine Reflexion is this of our Author's? And what a noble Encouragement does it contain in the Light we have considered it in, to invite Men to Obedience, and the Fear of the Lord? Can there be a stronger Inducement to Piety in successive Generations, than his confident Appeal for the Success of it, to the happy Experience of all former Ages?

Ver. 11. *For the Lord is full of Compassion and Mercy, and forgiveth Sins, and saveth in Time of Affliction.]* As Afflictions are generally occasioned by Sins, so 'tis observable here, that the *ἀφίεναι ἀμαρτίαν*, or God's forgiving, and remitting Sins, is mentioned first in

in order, before his releasing or delivering in Time of Affliction. And so in *Hezekiah's* Sickness, when the Prophet is sent unto him, the Method of his Recovery is the same, *Isai. xxxviii.* Thus *2 Mac. iii. 32.* and following Verses, when *Heliodorus* had been scourged for his sacrilegious Enterprize, the Priest is first said to have made an Atonement, and God thereupon to have granted him Life. See also *Ecclef. xxxviii. 9.* and the Note on that Place. And in the Cures wrought by *Christ* himself, we find that the forgiving the sick Man's Sins, *Son, thy Sins are forgiven thee,* is the ordinary Preface to his Recovery. See *Psal. ciii. 3.*

Ver. 12. *Woe be to fearful Hearts.* i. e. such as fall away in Time of Persecution. As Fear is often recommended, so we find it as often forbidden. Unbelief is so commonly the Cause of Fear, and Fear so commonly leads to Unbelief, that we find them often linked together. See *13.* and *Rev. xxi. 8.* where *διδολοι καὶ ἀπίστοι* occur together. When *St. Peter* was frightened upon the Sea, and cried, *Lord, save me,* as he was just sinking; although it was a good Prayer, yet because it proceeded from carnal Fear rather than Faith, our Saviour presently rebuked him, *Wherefore didst thou doubt, O thou of little Faith?* And as Faintheartedness argues Want of Faith, so Patience in Adversity, the Fear of God, and a constant Reliance upon his Promises and Mercy, are inspired, and strengthened by Faith. Some Copies read, *καὶ διπλάσις*; and such a one the *Vulgate* seems to have followed, rendring *væ duplici corde*; but the present reading seems preferable, as the other is expressed in the latter Part of the Verse. By faint Hands here, we may understand such as are negligent and slothful in the Work of the Lord. The Writer to the *Hebrews* using the same Expression, advises to *lift up the Hands that hang down*, *τὰς παρεμμένας χεῖρας*, and the feeble Knees, and to make straight Paths, i. e. to go straight forward in the Paths of Holiness. See also *Jerem. xlviii. 10.*

Ibid. *And the Sinner that goeth two Ways.* i. e. Such Sinners as are for serving two Masters, God and Mammon, God in outward Appearance and Profession, but the World in reality, and at the Bottom of their Hearts. God abhors such Hypocrisy and Insincerity, he demands the whole Heart, and undivided Affections; he hath bought us, says *St. Austin*, at so great a Price, to make us his own, and to exclude any Partner, *tanti emit, ut solus possideat.* *Traet. ix. in Johan.* And thus God declares, *Zeph. i. 5.* that he will cut off them that worship the Host of Heaven, them that worship and swear by the Lord, and that swear by *Malcham.* Such a double Heart had the People of *Sepharvaim*, who at the same Time feared the Lord, and served their own Gods, *2 Kings xvii. 28, 29.* 'Twas this double-mindedness which *Elijah* reprov'd, when he said to all the People, *How long halt ye be-*

tween two Opinions? If the Lord be God, follow him; but if Baal, then follow him, *1 Kings xviii.* The Inconsistency of serving two such Objects, or even their subsisting together, is intimated in *Dagon's* falling down before the Ark, and in *Moses's* refusing to sacrifice the Abominations of the *Egyptians* unto the Lord, *Exod. viii. 26.*

Ver. 13. *Woe unto him that is fainthearted, for he believeth not, therefore shall he not be defended.* The *Vulgate* is more explicit, *Væ dissolutis corde, qui non credunt Deo, & ideo non protegentur ab eo;* i. e. such as either disbelieve God's Promises, or that their Prayers shall be heard and answered, and so do not ask in Faith without wavering, such have no good Reason to expect God's Protection, nor will they be so happy to find it; whereas the Lord is nigh unto all them that call upon him, yea all such as call upon him faithfully, *Psal. cxlv. 18.* But the Promise is still stronger to them, *Psal. xxxvii. 40, 41.* The Salvation of the Righteous cometh of the Lord, who is also their Strength in the Time of Trouble; and the Lord shall stand by them and save them, he shall deliver them from the Ungodly, and shall save them, because they put their Trust in him. Where the Repetition is not idle nor superfluous, but is purposely introduced to confirm the Truth of the Observation. The Greek is still more observable and full, *καὶ βοηθήσει αὐτοῖς Κύριος, καὶ ῥύσεται αὐτοὺς, ἐξ ἐλεῖ αὐτοὺς ἐξ ἀμαρτιῶν, καὶ σώσει αὐτούς, ὅτι ἠλπίσαν ἐπ' αὐτόν.* If even the Fathers of our Flesh think an Injury done them, when their Children either distrust, or refuse to apply to, or depend upon them, how much greater Affront is offered to God, when after so many Tokens of his Goodness to his Creatures, and of his Readiness and Power to assist them, they fix their Dependance elsewhere, and seek a Foreign Help and Protection? Or the Meaning may be, that such as through a Distrust of God, have Recourse to unlawful Means for their Safety, or place too much Dependance upon any, shall find themselves disappointed, and be taken in their own Craftiness. And thus God by his Prophet, threatens the rebellious Children, that, instead of taking Counsel of God, strengthened themselves in the Strength of Pharaoh, and trusted in the Shadow of Egypt; that the Strength of Egypt should be their Shame, and the Trust in the Shadow of Egypt, their Confusion, *Ila. xxx. 2, 3.*

Ver. 14. *Woe unto you that have lost Patience, and what will ye do, when the Lord shall visit you?* i. e. visit your Offences with the Rod, and your Sin with Scourges. The *Vulgate* reaches not the Force of *ἐπισκέπτεσθαι*, when it renders it by *inspicere.* The Version of the Arabic is far preferable, *Quid facituri estis, quum vos invaserit judicium ejus?* And *Junius*, I presume, means the same, when he renders, *cum animadvertet Dominus.* The Sense may either be, If in smaller Evils, which Men here at any Time brought upon you, ye have betrayed great Impatience, and have with Difficulty been kept from Re-

venge

venge, how will ye be able to support yourselves under the mighty and avenging Hand of God, or stand in his Sight when he is angry, and is a consuming Fire? Or, according to *Calmet*, What Answer will ye be able to make him, who have disbelieved his Word, and disobeyed his Commandments, when Inquisition shall be made about your Faith and Practice? The *Port Royal Comment* understands it in this farther Sense, of being weary in well doing, not going on with, or finishing a Course well and happily begun; the suffering the good Seed, which fell neither by the Way-side, nor on stony Ground, nor among Thorns, to bring no Fruit at length, with all these Advantages, to Perfection, through a want of Perseverance, and a patient Continuance in well doing. Such are doubly unhappy, as they not only lose the Benefit of all the Good they formerly have done, but will moreover be punished for their Apostasy in abandoning God, and being ashamed of his Service.

Ver. 16. *They that love him shall be filled with the Law.*] The *Vulgate* has *replebuntur lege ipsius*, which the *Geneva Version* follows, *they that love him, shall be fulfilled with his Law*. Where there seems a small Mistake; the rendring probably was designed to be, *they that love him, shall be fully filled with his Law*. *Syr.* *Diligentes eum addiscunt legem ipsius.* *Arab.* *Amici ejus exequuntur voluntatem ipsius*; and *Coverdale* is to the same Effect, *They that love him, shall fulfil his Law*, i. e. they will search into and study his Law to know and find out his Will from thence; and the Holy Spirit shall engrave on their Hearts the Knowledge of the Word of God, because they sought it not merely for Speculation, but to practise it, not for Amusement only, but to be improved by it, not slightly or superficially, but to be filled with it.

Ver. 17, 18. *They that fear the Lord will prepare their Hearts, and humble their Souls in his Sight, saying, We will fall into the Hands of the Lord, and not into the Hands of Men: for as his Majesty is, so is his Mercy.*] The Author seems to have had the Words of *David* in his View, who had the melancholy Option of three great Evils which threatened him, *2 Sam. xxiv. 14.* *I am in a great Straight, let us fall into the Hands of the Lord, for his Mercies are great, and let us not fall into the Hands of Men*, especially as the Context relates to Adversity. The *Vulgate* renders, *si penitentiam non egerimus, incidemus in manus Domine*, i. e. into the Hands of an angry God. In this Sense the Words respect *Heb. xx. 31.* and indeed *ἐμπεσέμεθα*, which is more properly rendred *incidemus* than *incidamus*, gives some Countenance to this. But the Reflection in the following Part of the Verse, with which the Chapter concludes, plainly determines for the first. The Sense of the whole, as it stands connected, is, that, as terrible as God is, clothed with Majesty and Power, yet there is this pleasing

Consideration, that his Power is tempered with Equity, that he is full of Mercy and Loving-kindness, and therefore to rely upon his Goodness, and submit to what he shall appoint by way of Visitation and Punishment, is far preferable, than to trust to the Injustice, Malice, and revengeful Passions of Men, whose Mercies themselves, as they are falsely called, are often cruel. Whereas all the Dispensations of God are full of Tenderness; when he spares us, 'tis through his Mercy; when he threatens or punishes us, 'tis with a merciful Intent of doing us good, the comfortable Consideration of which glorious Attribute, in some Measure disarms his Thunder, and makes it a less fearful Thing to fall into the Hands of the living God. 'Twas the dreadful Majesty of God, and an Apprehension of his future Wrath, which determined *Susannah*, when straitned on every Side, and in imminent Danger of Death, or sinning, to make this pious Resolution to fall into the Hands of the Elders, rather than sin in the Sight of the Lord, *ᾱ 22, 23.* The Power of God, considered abstractedly, may fill us with Terror; but that the Mercy of God is as infinite as his Majesty, is a never failing Spring of Comfort. The Author of *the Book of Wisdom*, will help us to conceive aright in this Matter. See *Wisd. xii. 16.* where he observes, that that Power, which in Men is the Foundation of Injustice and Oppression, in God is the Beginning of Righteousness, and because he is the Lord of all, it makes him to be gracious unto all. See also *ᾱ 18.* and the Note upon both.

CHAP. III.

Ver. 2. **T**HE Lord hath given the Father honour over the Children, and hath confirmed the Authority of the Mother over the Sons.] i. e. he hath enjoined Honour to be paid them by their Children, or made them honourable with regard to them; and thus the *Tigurin Version*, *Dominus patrem liberis honorabilem reddidit*. His Will is, that their Children should render them Reverence, Honour, and Obedience, having made them as it were his Representatives on Earth, and his supreme Authority is in some Sort vested and lodged in them, to instruct, command, reprove, or punish them. Hence some have asserted an almost absolute Authority in Parents. 'Tis certain, that anciently, and even under the old Law, the Parents had a Power to sell their Children, *Exod. xxi. 7.* if they themselves were reduc'd to extreme Poverty; and in some Cases had a Jurisdiction of Life and Death over them. *Κρίσις πωλεῖς*, which the Margin renders, *Judgment*, and the *Vulgate*, *Judicium*, and our Translators more properly, *Authority*, is a Hebraism, for *Shaphat* in that Language signifies both to judge and to rule.

Ver. 3. *Whoso honoureth his Father, maketh an Atonement for his Sins.*] Our Version follows a Copy which read *ἱκανοῦσαι*, as the

Alex. MS. also has it; but in most Editions it is *ἐξιδάσθαι*, *peccata expiabit*, i. e. shall obtain Remission and Forgiveness of his own Sins when he prayeth: And thus St. Ambrose, quoting these Words, expounds *ἐξιδάσθαι*, in the *Orationis sue exaudietur*, as in § 5. The Tigurin Version has, *votorum quotidianorum compos erit*, which perhaps is the Meaning of the Vulgate, in *oratione dierum exaudietur*. Some understand this of the Father's Sins, that a dutiful Son will pray for the Forgiveness of his Father's Sins. But the first Sense I think preferable.

Ver. 4. *And he that honoureth his Mother, is as one that layeth up Treasure.*] i. e. he layeth up a Store of good Deeds to recommend him to God's Favour and Blessing. See 1 Tim. vi. 19. Tob. iv. 9. where *ἀποθησαυρίζων* is used in the same Sense. It has been observed by learned Men, that human Laws generally provide only that due Regard and Honour be given by Children to their Fathers, but take no Notice of the Mother, as may be seen in some Persian Laws mentioned by Aristotle, the Roman ones recited in the *Digests* and *Constitutions*, and in several Passages of the Greek Philosophers, which occur in *Epicetus* and *Simplicius*; all which consult only the Honour of the Father. But God in his Law takes Care to preserve a just Reverence to both the Parents equally, as the Persons whose Ministry he uses, to bring a young Generation into the World. See *Grotius in Decal.* Prov. i. 8. And this wise Author, like another Solomon, bred up under the same divine Institution, presses the Duty owing to both very largely in the first sixteen Verses of this Chapter.

Ver. 5. *Who so honoureth his Father, shall have Joy of his own Children.* . . .] i. e. God shall bless that Man with a numerous Posterity, who pays the Reverence and Respect due to his own Parents; and thus the Arabic takes it, *qui patrem suum honore affecerit, multos habebit filios*; or, God will give such a one obedient and dutiful Children, who by their discreet Conduct, and religious Behaviour, will be a Joy and Comfort to him. The Greek has only in general, *εὐφρανθήσεται ἐπὶ τέκνοις*; our Translators properly enough insert the Words, *his own*, and the Syriac confirms their Sense, *jucunditatem percipiet e filiis suis*. They will prove to him such, as he himself was to his own Parents, "Upon the same Account and Grounds, says a very learned Prelate, that any one expects Obedience from his own Children, he must know that he ought to pay it to his Parents likewise. And where is the Parent that does not think it reasonable that his Children should obey him even against their Inclinations, and prefer his Wisdom and Experience to their own Wills and weak Understandings, and trust to his Affection, Love, and Favour, rather than pursue their own Humours?" *Fleetwood's Rel. Dut.* p. 26. It was a wise Saying therefore which is recorded of the Philosopher *Thales*, "Such a Beha-

viour as you shew to your Parents, such expect from your own Children," *ὅς ὃν ἐπ' αὐτοῖς εὐεχθήσεται τοῖς γονεῦσι, τοὺς αὐτοὺς προσδεχέμεν καὶ παρὰ τῶν τέκνων.* *Apud Laert.* L. i.

Ver. 6. *He that honoureth his Father shall have a long Life.*] This may either be strictly taken according to the Promise in the Fifth Commandment, *Honour thy Father and thy Mother, that thy Days may be long upon Earth, which the Lord thy God giveth thee*; or it may mean, Since long Life is promised to the Observance of God's other Commandments likewise, that dutiful Children shall in general be blessed. Long Life being counted a Blessing, is therefore in Scripture frequently used for it. And the Jews understood it no otherwise, than of being in general blessed.

Ibid. *And he that is obedient unto the Lord shall be a Comfort unto his Mother.*] i. e. he that obeys God's Commandment in this particular, will comfort, support, and succour his Mother under any, or all the Burthens and Necessities of Life, particularly will be tender of, and provide for her in her old Age, when she is helpless: For so I would understand *ἀναπαύσει μητέρα αὐτῆς*, and in this Sense *ἀνάπαυσις* is probably taken, *Philemon.* § 20. Or it may mean that a virtuous good Child will be a Blessing, and occasion much Joy to his Mother. Thus *Homer* introduces *Hector* embracing his Son *Ashtanax*, and praying that he may prove virtuous, and be a Comfort to his Mother, *χαρὴν δὲ φέρει μητρὶ.* The Oriental Versions understand the Place of the Reward which attends such Obedience. *Syr.* *Optime meretur de Deo, qui matrem honorat*; and *Arab.* *Optimum erit premium ejus propter obedientiam matri impensam.*

Ver. 7. *He that feareth the Lord. . . will do Service unto his Parents, as to his Masters.*] i. e. he will behave himself towards them with the Fear of a Servant, as well as the Reverence of a Child. See *Luke* xv. 29. *Mal.* iii. 17. *Gal.* iv. 1. *Phil.* ii. 22. Fathers and Mothers have a Right over their Children by giving them Birth, superior to what Masters have over their Slaves by Purchase. The one is founded on Force and Necessity; the other on Nature, and those numberless Obligations, which Children owe to them that were the Cause of their coming into the World; for next unto God they are the Authors of their Being and Existence, Health, Power, and all the Advantages either of Body or Soul which they possess. A Slave in the Language of Scripture, *Exod.* xxi. 21. is the Money of his Master; but Children are the Blood and Substance of their Parents. A Slave owes his Labour and Service to his Master; but Children Reverence, Love, Gratitude, Succour, and all the kind Returns which it is possible for them to make. *Calmet in loc.* Anciently the Authority of the Parent over the Child was almost absolute; the Roman Lawgivers put Children while in the Parents Power, in the same Capacity with Slaves; the Parents were Masters of

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of them, and all they had, till they were emancipated, as Slaves are, and had not only Power to expose, or sell them, but in certain Cases to put them to Death. *Simplicius in Epist.* "But these are Privileges which do not naturally or reasonably attend the Parent's Authority and Relation; and therefore there is great Abatement to be made from all Arguments that conclude only from Customs and Usages, though of wise and civilized People. The Custom and Practice of the Jews, and all the Eastern Nations indeed, sufficiently evidence the Power and Authority that Parents exercised in the Disposal of their Children; but they do not shew the Reasonableness of such Authority, nor is it of the Law of Nature so to do." *Fleetwood's Rel. Dut.* p. 45. *Lactantius's* Observation is close to the present Purpose, *Dominum eundem esse qui sit pater, etiam Juris Civilis ratio demonstrat; quis enim poterat filios educare, nisi habeat in eos Domini potestatem?* Lib. iv. 3. And thus St. Jerom to *Gaudentia*, concerning the Education of her Child, *Amet te ut Parentem, subjicatur ut Domina*: So *Plautus*, *mater tu, eadem est hera es*. And in another Place, *tuis serviis servitutem imperiis, Pater. Alinar*.

Ver. 8. Honour thy Father and Mother both in Word and Deed, that a Blessing may come upon thee from them.] The *Vulgate* adds, *Et in omni patientia*, i. e. by submitting patiently to their Animadversions and Chastisements. *Kai τὴν μήτερα* is omitted in many Greek Copies, as it is also by the *Vulgate*, and *Oriental Versions*; the *Complut.* has it, which our Translators follow, and *Grabe* has inserted it from thence. And very properly is the Mother not only mentioned, but joined as to equal Reverence, that she may not seem to be slighted or over-looked on account of her Sex, which inclines them generally to more Tenderness for their Offspring. The Scripture in many Places, *Exod.* xxi. 15, 17. *Deut.* xxi. 18. xxviii. 16. *Exod.* xx. enjoins the same Duty to be paid to the one as the other. And there is indeed equal Reason in most Cases why it should be so, and in some greater. The Mothers undergo most Sorrow and Pain for them, bear all the Fatigue and Trouble of their Infancy and Childhood, attend and do all they can for them in that helpless State, and have the same Interest in their Good and Welfare; and therefore in Reason and Gratitude the Children are obliged to make no Difference between the Parents in their Obedience to them. See Note on c. vii. 27. *Τιμᾶν*, which our Translators here render *Honour*, signifies more when applied to Parents, it comprehends likewise the Duty of maintaining them, and in this Sense it is used by St. Paul, *1 Tim.* v. 3, 17. And what St. Matthew expresses, *τιμᾶτε τὸν πατέρα;* in St. Mark is, *ἀκούετε αὐτὸν ὅτι ὁ κύριός ἐστι τοῦ πατρὸς*, where *αὐτὸν* answers to *ἀκούετε*.

Ver. 9. The Blessing of the Father establishes the Houses of Children, but the Curse of the

Mother roasts out Foundations.] The Prayer of a Parent procures the Blessing of God upon such dutiful Children as have been careful to pay that Honour and Reverence which Religion and Nature require from them; their Blessing is as an Inheritance, or an Estate to their Children, though they should have nothing else to leave them. But such as by their Disobedience provoke their Parents, and thereby draw down their Curse upon them, have felt the terrible Effect of it upon them, and their Posterity. History furnishes but too many Examples of Misfortunes brought upon Children by the Imprecation of Parents. The most ancient we meet with is that of *Noah* upon his younger Son *Canaan*, *Cursed be Canaan, a Servant of Servants shall he be unto his Brethren*; which was accordingly fulfilled, as the Learned agree many Ages afterwards; and of how great Importance a good and dutiful Behaviour towards Parents is, we may learn from the happy Consequences of the Patriarchal Benedictions, which God so confirmed by his Providence in the Event, that it might powerfully prevail upon Children to honour and obey their Parents, and not do any thing whereby they may come in danger of incurring their Displeasure and Imprecation. With this Expectation and View *Isaac* blessed *Jacob*, and *Jacob* the Twelve Patriarchs. *Jacob's* Care in particular not to offend his Father, and thereby bring on him his Curse, is very remarkable, and is an Example to all Children not to make Light of a Parent's Displeasure. *My Father*, says he, *peradventure will feel me, and I shall seem to him as a Deceiver, and I shall bring a Curse upon me, and not a Blessing*, *Gen.* xxvii. 12. And is not the Parent's Curse, which *Jacob* so much dreaded, when forced from a Parent by Undutifulness and ill Usage, as strong and fatal now as formerly, and our Author's Observation as applicable to all Persons at this Time, as heretofore to a Jew and his Children? St. *Austin* mentions a most melancholy Instance of ten Children, who were cursed by their Mother, all of whom for many Years felt the Effect of her Imprecation, by a continual trembling of all their Limbs, *De Civit. Dei*, L. xxii. c. 8.

Ver. 10. Glory not in the Dishonour of thy Father, for thy Father's Dishonour is no Glory unto thee.] St. *Chrysostom*, quoting this Passage, illustrates it by the instance of *Cham*, who exposed his Father's Shame and Nakedness. "Children ought to be exceeding careful to conceal the Faults and Miscarriages of their Parents; the same Piety would have endeavoured to cover *Noah's* Cruelty or Injustice, had he been guilty of them, that was so careful to conceal his Nakedness and Folly; for they are also the Shame and Nakedness of a Man's Understanding; and such Infirmities being no less dishonourable than those of the Body, the like Caution should be used in not discovering, or exposing them." *Fleetwood's Rel. Dut.* p. 77: Much less

less should any assume the Liberty to throw Reflexions upon a Parent, to render him little and despicable in the Esteem of others. We meet with and detest this Behaviour in *Absalom*, who laboured to depreciate *David* his Father in the Sight of his People, and to undermine and weaken him in their good Opinion and Favour, *For when any Man that had a Controversy came to the King for Judgment, Absalom said to him, There is no Man deputed of the King to hear thee; O that I was made Judge in the Land, I would do to every Man Right and Justice.* And by this intriguing and insinuating Address, he stole the Hearts of the Men of *Israel*, 2 Sam. xv. 2, 6. This in any other was criminal, in a Son quite unnatural. There is that near Relation and Intimacy between Parents and Children, that nothing can affect the Welfare or Honour of the former, without being communicated to, and descending upon the latter, the Branches will in proportion share in the good or ill Condition of the Root; if this sickens, they of Course wither. Or the Sense may be according to *Calmet*, Be not ashamed of thy Birth and Original, for this is a Reflexion upon thy Parents, and in consequence a Blot upon thine own self. *Alexander the Great* thought himself more than mortal, and was ashamed to pass any longer for the Son of *Philip*; but when he claimed *Jupiter Ammon* for his Father, he paid so indifferent a Compliment to the Honesty of his Mother *Olympias*, as to render even his own Birth tainted, and suspicious.

Ver. 12, 13. *My Son, help thy Father in his Age, and grieve him not as long as he liveth: and if his Understanding fail, have Patience with him.* Though old Age is generally attended with a Number of Infirmities, yet neither any Weakness of Body, or Decay of Sense and Reason, give any Right to a Child to despise his Parents. With regard to their Children, they always sustain a Character that demands Respect, which neither Age, nor its attendant Evils can, or ought to diminish. And particularly in the last Stage of Life, when they are helpless, and as it were Infants a second Time, they demand all that Care, Compassion, and Tenderness at their Children's Hands, when they are going out of the World, which they themselves happily experienced from their Parents at their first coming into it. All the ancient Philosophers give the same Lesson as our Author; *Plato* says, that he that has in his House a Father or Mother enfeebled with Age, ought to regard them as a Treasure, and to be assured that they can never want a Tutelar Deity so long as they continue with them, and are taken Care of by them. *De Legibus*. *Hesiod* observes, that the Gods will certainly punish the ill Usage of an aged Parent by some great Calamity inflicted on the Child. *Egy. 2. Hme. 7. 29.* *Mess. du Port Royal* in their Comment on the Place, properly observe, that what is said by our Author of the Fathers of our Flesh, is very applicable to

our spiritual ones, we should respect their Persons, revere their Authority, and cover even their personal Defects and Failings.

Ibid. And despise him not, when thou art in thy full Strength. *ἐν πάσῃ τῇ ἰσχύϊ σου.* We have a remarkable Instance of Reverence to an aged Parent in the Behaviour of *Joseph* to an old blind decrepit Father, when he himself was in the highest Point of Strength, Glory, and Power, *Gen. xlviii.* Nor is the Behaviour of *Jacob*, then in his Prime, towards his aged Sire, *Isaac*, his Pains and Quickness to oblige him, by getting the Venison, and making savoury Meat, such as his Father loved, thereby to win his Favour, and obtain his Blessing, less to be admired, *Gen. xxvii.* *Calmet* understands by *ἰσχύς*, Riches and Power; and then the Sense is, If thou art more rich, more powerful, more honoured, more vigorous and healthful than thy Father, despise not his Weakness, Obscurity, or Poverty. The marginal Reading in all thine Ability, may seem to comprize all these, but the first seems favoured by the Context. That *ἰσχύς* is often taken in this Book in the Sense of Riches, see c. ix. 9. which our Translators render, Give not thy Soul unto a Woman to set her Foot upon thy Substance, *ἐπιβῆναι ἐπὶ τὴν ἰσχύϊ σου*, *Eccl. xiv. 13. xxviii. 11. xlv. 6. xlv. 8, 12.* and then the Sense and Expression here will be equivalent to that in c. xxxvii. 6. *μὴ ἀμνημονήσῃς αὐτὸς ἐν χερσὶ σου*, be not unmindful of him in thy Riches. *Grotius* thinks that there is an Ellipsis here, and makes the Sense to be, endeavour ἐν πάσῃ τῇ ἰσχύϊ, with all thy Power, and as much as possible, not to despise, or any way bring thy Father into Disgrace, nor through any Misconduct be the occasion of Grief to him, by slighting his Advice, and acting contrary to it. And so *Junius*, *honorem habe omnibus viribus tuis*, and refers to *Gen. xxxiii. 10.* as a parallel Ellipsis: And the *Tigurin* Version is to the same Effect, *Illum aspernari summo cave studio.*

Ver. 14. *For the relieving of thy Father shall not be forgotten.* *ἰκενμοσύνη πατρός.* *Syr.* *Benignitas in patrem praestita.* The kind and charitable Relief of a Parent, by attending upon him in his feeble Estate, or, if Need so require, occasionally supplying him with Necessaries, will be so far from being over-looked or forgotten by God, that he will bear the good Deed in Remembrance to reward it suitably. *Homer* mentions it as a calamitous Circumstance in the Death of a young Hero, that he was cut off in his Bloom, before he had made any Retribution to his Parents for their Care and Support of him,

ὅσοντα φίλοις ἀνέδωκε.
And it was a wise and noble Institution of *Solon*, the great *Athenian* Lawgiver, which decreed, that any Child that refused or neglected to support his Parents, when their Age or Infirmities called for Assistance, should be branded with Infamy, and deprived of all the Privileges of Society.

Ibid.

Chap. iii. the Book of ECCLESIASTICUS. 17

Ibid. *And instead of Sins, it shall be added to build thee up.*] *ἡ ἀντὶ ἀμαρτιῶν προσανοικοδομηθήσεται σοι.* Our Translators have rendered this Passage very imperfectly and obscurely; *ἀντὶ* signifies here *for* or *against*, rather than *instead*. They have made the like Mistake in the rendring of this Preposition, *Wisdom vii. 10.* See Note on that Place. By Sins some understand here the Punishment due to them, and thus it is used *Isai. xl. 2.* And indeed I the less incline to understand this of Sins properly so called, as they are mentioned, *ῥ 3. and 15.* of this Chapter, and such a Tautology could not be justified. Others by Sins, understand the Imperfections and Failings of the Patients; and thus the *Vulgate*, *pro peccato matris restituitur tibi bonum*, i. e. for the Peevishness, Impatience, and Moroseness of your Mother, which you have passed over and submitted to, a proportionable and adequate Compensation and Recompence shall be made you by God. Others expound it of the personal Sins of the Children themselves, that, by such Acts of Kindness and Charity done to their Parents, they shall cover and blot out the Multitude of their Sins, which seems to be the Meaning of the *Arabic*, *Beneficium in Patrem non deletur, imo, deletur per illud multitudo peccatorum.* According to *Grotius* the Meaning is, his (the dutiful Child's) House shall be built again; God shall bless him with a numerous and flourishing Posterity, who shall be a Comfort through their Piety and good Conduct. In Scripture, building a Man's House is a known Metaphor for raising up Children. See *Gen. xvi. 2. Exod. i. 21. Deut. xxv. 9. Ruth iv. 11. Ps. cxxvii. 1.*

Ver. 15. *In the Day of thine Affliction it shall be remembered; thy Sins also shall melt away as the Ice in the fair warm Weather.*] i. e. such an Instance of Piety shall be remembered to thy Advantage, or God himself *ἀναμνηθήσεται σε*, shall remember thee. He will not only bless obedient Children here, but he will bless them with heavenly Blessings, of which the Land of *Canaan*, with all the Beauty and Fertility thereof, was but a faint Type and Shadow. The latter Clause *ὡς ἐνθά (ἐν) παλῶ*, is not literally, nor indeed rightly translated. The true rendring of the *Greek* either is, Thy Sins shall be no more, as the Mildness of the Weather ceaseth in a hard Frost; and thus *Drusus* translates: Or thy Sins shall melt away, as Ice does when fine Weather comes upon or after a Frost; and so *Junius* takes it. The Sense also of the *Arab.* is full and clear, *In afflictione erit tibi adjutor, pelletque a te mala, quomodo pellitur frigus vehementiâ caloris.*

Ver. 16. *He that forsaketh his Father, is as a Blasphemer.*] By some of the ancient Lawgivers, Parents are styled a sort of Earthly Gods, and by *Philo* they are expressly called so, *De Decal.* And therefore to offend against their Authority, and much more to disregard, desert, or injure them, is not improperly here made a Species of Blasphemy:

or the Sense may be, according to that of the old *Greek Poet*, He that reviles or injures his Father, shews a Disposition wicked enough to blaspheme even the Deity.

Ὁ λοιδορῶν τὸ πατέρα δυσφημεῖ λόγῳ,
τὴν εἰς τὸ θεῖον προμελεῖ βλασφημίαν.

Menand.

Our Author uses a Variety of Arguments to enforce the Duty of Reverence to Parents; *Tirinus* reckons up no less than thirteen urged by him in these few Verses.

Ver. 17. *Go on with thy Business in Meekness, so shalt thou be beloved of him that is approved.*] *ὑπὸ ἀνθρώπου δεξιᾶ* i. e. by all worthy and good Men, such as are themselves, for the like good Qualities, beloved both of God and Men. The *Vulgate* renders, *super hominum gloriam diligere*, from a Copy probably which had *ὑπὲρ*: which the *Oriental Versions* seem also to have followed, and to have mistaken the Sense of *δεξιᾶ*; when they expound it by *præ viro munera largiente*. That of our Translators is more just and proper. We have *ἀνθρώποι δεξιᾶ* to the same Sense, *c. ii. 5.* See also *Luke iv. 24. and Acts x. 35.* *ὁ ἐργαζόμενος δικαιοσύνῳ, δεκτὸς αὐτῷ ἐστὶν* which differs not much from the Expression before us. As the Author begins here a new Subject about Modesty and Humility; some Copies begin here a new Chapter.

Ver. 18: *The greater thou art, the more humble thyself.*] *ὄσω μέγας εἶ.* *Vulg.* *Quanto magnus es*, which is a literal rendring of the *Greek*, as that is of the *Hebrew*, which having neither comparative or superlative Degree to compare Things by, makes use always of the positive. There are two Instances of this Construction together in the *ῥ, Psal. cxviii. 8, 9.* *ἀγαθὸν ποιῆναι ἐπὶ Κύριον, ἢ ποιῆναι ἐπ' ἄνθρωπον, — ἀγαθὸν ἐλπίζειν ἐπὶ Κύριον, ἢ ἐλπίζειν ἐπ' ἀρχαῖς*, which the *Latin Interpreter* is servile in following; but the *Chaldee*, *St. Jerom*, and our Version rightly render by the *Comparative*. See also the like, *Matt. xviii. 8, 9. and Glass. Philol. Sac. Can. 18:* This fine Sentiment is worthy of the Gospel, says *Calmet*. Though the Heathen Philosophers knew a great Number of moral Virtues, Humility was never well understood or practised by them; they could talk plausibly of despising Glory, Honours, Riches, &c. but found it difficult or disagreeable to exert such Self-denial. True Humility, which consists in the Contempt of ourselves and a Deference to others, is no where taught, or so well inspired as by Wisdom or Religion. 'Tis this shews us our Weakness, Imperfection, and Nakedness, and the Value which we ought to set upon the Worth of others. *St. Ambrose* has well expressed the Sense of our Author, *Mensura humilitatis cuique, ex mensura ipsius magnitudinis data est. De Virginit. c. xxxi.* The Measure of our Humility must correspond with that of our Elevation, as a Tree shoots its Roots downwards in proportion to the spreading of the Branches upwards. The higher we are advanced, the more have we

to fear from Pride. "If Humility does not go before, accompany, and follow all the good Actions we do, if it is not the End which we propose, the Guide we follow, and the Weight to balance, or rather sink us, Pride will take away the Merit of our best Actions," *Aug. ad Dioscor. Epist.* 118. It will ever be the greatest Glory of *Titus Vespasian* above the rest of the *Roman* Emperors, that he was moulded by his august Station and Dignity from the worse to the better, from being a very arbitrary and proud Person, to be as eminently mild and humble. The Reflection of our Author is finely exemplified in the Parable of the Trees, *Judg.* ix. 8. The Olive, Fig-tree, and Vine, being desired by the Trees to be respectively King over them, content with their native Sweetness and Fruit, modestly refused the Offer, which the Bramble was ambitious to accept. The Moral of which is, that the more noble any one is by Birth or Education, the more lowly and contented will he be with his Lot and Station, the freer from Envy, Pride, and Ambition, the Stain of base and mean Souls.

Ver. 19. *Mysteries are revealed unto the Meek.*] This is a weighty Reason for the Practice of Humility: for the Truth of the Observation here made, See *Psal.* xxv. 8. where the Psalmist says, *Them that are meek, those he will teach his Way*; and again, *13. The Secret of the Lord is with them that fear him, and he will shew them his Covenant.* It is particularly true of *Moses*, that as no body was more meek than he, so none had more Favours, or more frequent Communications with God than he. And our Saviour says to his Disciples upon account of their Humility, *To you it is given to know the Mysteries of the Kingdom of God*, *Luke* viii. 10. And in another Place, *Thou hast hid these Things, i. e. the Mysteries of the Gospel, from the wise and prudent, and hast revealed them unto Babes*, *Matt.* xi. 25. Where Babes, or such as have humble Sentiments, are opposed to *covered*, or such as were self-sufficient and wise in their own Conceits. The humble Soul is God's Temple, and the Man upon whom he delights to look, and in whom he is pleased to dwell, is one of a poor and contrite Spirit, *who trembles at his Word*, *Isa.* lxvi. 1, 2. And so *St. Paul*, *Not many wise Men after the Flesh*, but the seemingly foolish and base, *the despised Things of the World are chosen of God*, *1 Cor.* i. 26. This whole Verse is wanting in several Copies, and in the *Vulg.* and *Oriental* Versions.

Ver. 20. *The Power of the Lord is great, and he is honoured of the Lowly.* . .] All Greatness compared to that of God is Meanness, but great as he is, he regards the Meek and Lowly chiefly, and chuses such to worship him. Kings and Potentates take a Pleasure in State and Grandeur; to see others crouching at their Feet is an Accession to their Glory, and by binding Kings in Chains and Nobles with Links of Iron, they aggrandize their Triumph. The infinite Majesty

of God delights not in such Pageantry and Shew, he expects no flattering Service, he expects only that every Man should humbly own his Dependence upon him, and his infinite Meanness in Comparison of him. All Worship, devoid of Sentiments of profound Humility, is disagreeable to, and disregarded by him. Hence the Angels consider themselves as nothing in his Presence, and on Earth the most pious Souls are most sensible of their Imperfection, and acknowledge their best Services to be Darkness and Sin.

Ver. 22. *What is commanded thee, think thereupon with Reverence, for it is not needful for thee to see with thine Eyes the Things that are in Secret.* . .] This is manifestly translated from the *Vulgate*, *Non est enim tibi necessarium ea quæ abscondita sunt videre oculis*; whereas the Greek only has, *ὅτι γὰρ οὐκ ἔστι σοι χρεία τῶν κρυπτῶν* i. e. thou hast no need of, nor Business with, nor will gain any Advantage from intricate and abstruse Speculations, and therefore do not exercise thyself in great Matters, which are too high for thee, nor rashly pry into mysterious Points above the Reach of thy Understanding. Such a Curiosity is criminal, and proceeds from Pride and Self-conceit. Content thyself with plain and necessary Truths, and learn from thence thy Duty, in order to practise it. There are a thousand Things which we cannot learn, and which it does not concern us at all to know; the Ignorance of which will be of no Prejudice nor Disadvantage to us. It is rather a Piece of Wisdom, with regard to such Things as are really *τὰ κρυπτά*, to sit down contented with our Ignorance, and endeavour after such Knowledge as becomes us, and will be useful to us. Believe that there is a God, says one of the Antients, and worship him sincerely; but search not into his Nature, what he is, and how he acts, for there is nothing more out of thy reach than such an Enquiry. Our Saviour came not into the World to teach Men swollen and conceited Notions, or the Pride and Vanity of human Science, but that Men should submit every high Thought to the Obedience of Faith, and think upon what is commanded them. A Soul thirsty and greedy after forbidden Knowledge nothing will content, it knows no Ends of its Desires and Pursuits, its Ambition and Curiosity pant after unknown Worlds, tho' the Contempt of one is its truest Glory. A little Knowledge will suffice an humble Soul; it neither aims at human Greatness or Admiration, nor to fathom the Depths of the Wisdom and Power of God; it desires such a Knowledge only of God, as may create a greater Degree of Love towards him, and asks only so much Light as may be sufficient to direct it in its Duty and Conduct in the Ways of Godliness. Our Author probably alludes in this Verse to *Numb.* xv. 39. *Seek not after your own Heart and your own Eyes, that ye may remember, and do all my Commandments, and be holy unto your God.*

Chap. iii. the Book of ECCLESIASTICUS. 19

Ver. 23. *Be not curious in unnecessary Matters, for more Things are shewed unto thee than Men understand.*] ἐν τοῖς περισσοῖς τῶν ἰσχυρῶν σὺ μὴ περιεργάζου. Some Copies have τῶν λόγων σὺ, the original Word doubtless was *debar*, which signifies both the one and the other. The Sense is either, Do not endeavour by the Strength of thine own Parts, to search the deep Things of God, since even those that are before us we cannot comprehend, if left to ourselves; and such as we do understand, we came not to the Knowledge of them merely by our own natural Powers. Or be not over curious, for so περιεργάζου is generally understood, or over busy, (see 2 Thess. iii. 11.) in Things which do not concern thee to know, and of which no Account will be demanded of thee. The Geneva Version renders not amiss, *be not curious in superfluous Things*. Grotius understands this of prying into the Reasons of God's Laws, which God has not thought fit to discover or reveal; and so does Dr. Spencer, Vol. I. c. 2. God, it is certain, has enjoined the Reach of human Apprehension, and must be resolved solely into his Will. Many, or most of the ritual and ceremonial Laws, are absolute Prohibitions, or Commands, and no reason of their being forbidden, or commanded, at all appears; God only says, *I am the Lord which commanded them*; and this, according to the Jewish Doctors, is sufficient to stop all Doubt and Cavilling about the Use or Importance of such Precepts, or too curious a Search into the Reasons for them. Such are the Laws of not eating Swines-Flesh, not wearing a Garment of Linnen and Woollen, Discalceation, or pulling off the Shoe, Purification of the Leprosy, the Scape-Goat, and that of the Firstling of an Ass, and innumerable others. And if we examine the *Pentateuch* throughout, we shall not perhaps find any Reason set down, or annexed to any such Laws, as if God by his Silence in this respect, would purposely restrain Men from a criminal Curiosity. And indeed it is very notorious, that as soon as the Scope and Intention of a Law among the Jews was guessed at, and presumed to be discovered, it abated of its Force and Authority, and the Sense of it was often perverted to the Hurt and Destruction of such Enquirers. So true is the Observation in the following Verse, that an evil Suspicion, founded upon Men's vain Opinion, hath led them into many and great Mistakes; for so πολλὰς ἐπλάυνσεν should be rendered, and not in the present Tense, as our Translators give it.

Ver. 25. *Without Eyes thou shalt want Light: profess not the Knowledge therefore that thou hast not.*] The literal rendring of the Greek is, without the Pupil or Sight of thine Eye thou shalt want Light, *Pupillas non habens indigebis luce*. Junius. And if thou hast not Knowledge, profess it not; or, according to Drusus, Betray not thine Ignorance by pretending to Knowledge. The

Sense of the Passage is, 'Tis not only a fruitless Undertaking to attempt to explain Mysteries, or fathom the *τα βάθη τῆς Θεοῦ*, but is likewise dangerous, and apt to lead such presumptuous Enquirers into Errors, and sometimes Heresies. It highly concerns every one therefore to think soberly of himself, according to the Measure of Faith and Knowledge which God has afforded him; for as the Eye has a certain Sphere and Boundary of Vision, beyond which all is Darkness and Obscurity, so there are certain Limits likewise to the Understanding, though some may see farther, and understand more than others; but let no Man profess or boast of more Knowledge than God has really bestowed upon him, or his own finite Nature is capable of, see 1 Tim. vi. 4. Where a Person of Curiosity in Matters of Faith is termed *ροσάν* *πρὸς ζητήσεις*, and evil Surmises, *ὑπονοήσας πονηρίας*, the very Expression here used, are likewise condemned. The Syriac and Arab. Versions understand it, of presuming to give Advice as a Professor or an Adept in any Science, when at the same Time the Person is ignorant and unqualified, *Si doctrina careas, ne consilium des hominibus quasi doctus*. This Verse is wanting in the Roman Edition, and the Vulgate.

Ver. 26. *A stubborn Heart shall fare evil at the last, and he that loveth Danger shall perish therein.*] A hardened and impenitent Heart, such as was that of Pharaoh, Antiochus, Judas, and other obdurate Sinners, who are deaf to all God's Calls, or the Warnings of his Ministers, shall experience his Vengeance, and particularly at the Hour of their Death, they shall be seized with such a Dread, as shall sting them into Despair, and too late bewail their Unhappiness and sad Estate. Such as will fetch neither Cattle nor Servants into the House, though kindly forewarned; to them for their Obstinacy it shall happen, as it did to the Egyptians, Vengeance shall come down upon them one Way or the other, as Thunder and Hail, Fire and Lightning, did upon the Despisers of Moses's Warning. Or a hard Heart may signify, one that is devoid of the Sentiments of Humanity, that has no Bowels of Tenderness and Compassion; such a one shall have cutting Reflexions for his past Cruelty; and as he afforded no Mercy, shall be in Despair of finding any: But the first Sense is preferable. St. Bernard's Description of a hardened and stubborn Heart is very just, *Cor durum dicitur, quod non compunctione scinditur, nec pietate molitur, nec movetur precibus, minis non cedit, flagellis duratur. Ingratum ad beneficia, ad consilia infidum, ad judicia seivum, inverecundum ad turpia, impavidum ad pericula, inhumanum ad humana, temerarium ad divina, prætorum obliviscens, præsentium negligens, futura non prævidens*, i. e. A hard Heart is neither rent with Compunction, nor softened with Pity, nor moved with Prayers; regardeth not Threats, is hardened with Stripes;

Stripes; in Kindness unthankful, in Counsel unfaithful, in Judgment cruel; without Shame in bad Actions, without Fear in Dangers; in human Matters most inhuman, in divine ones rash; forgetful of Things past, neglecting Things present, careless of Things to come. *De Consider. ad Eugen. L. i.* According to *Calmet*, the Meaning of the last Clause is, that the rash and fool-hardy, who tempt Danger without any Reason, shall at length suffer for their Imprudence. He thinks the Author here indirectly aims at them, who maintain Fate, or Destiny; and on that Account face Dangers, without any Apprehension or Concern; persuading themselves, that, if it is appointed that they shall die upon such or such an Attempt, or Enterprize, 'tis to no Purpose to pretend to guard against it: That the Time and Manner of our Death is fixed by an eternal and irreversible Decree, and if the fatal Hour is not yet come, no Rashness or Accident can hasten it. Against this weak and extravagant Notion, the Author opposes this wise Caution, *He that loveth Danger shall perish therein*; which in the Roman Edition makes the former Part of this Verse.

Ver. 27. *An obstinate Heart shall be laden with Sorrows, and the wicked Man shall heap Sin upon Sin.* *Calmet* thinks the two Members of this Verse correspond to each other, and are the same in Sense; accordingly he renders, *Le cœur endurci se chargera de crimes, & le pecheur ajoutera péché sur péché*, i. e. An obstinate Heart shall be laden with Crimes, and the Wicked will heap Sin upon Sin. He conjectures, that in the original Work, composed by the Grandfather *Jesus*; the Hebrew Word signified both Crimes and Sorrows, which is not improbable. Πόνος, the Word here used, has likewise such a double Signification, and the Translators very frequently mistake it. See *Psal. vii. 14. idē wōdnhseu adikiān, snēlaēi pōnon, & ēteken anomīān*, which our Version, following the *Vulgate*, *Concepit dolorem & peperit iniquitatem*, wrongly renders, *He hath conceived Sorrow, and brought forth Ungodliness*; and the like false rendring occurs, *ψ 16.* in both which Places the Context manifestly determines it to the other Sense; but in *Psal. x.* they render πόνος differently, and rightly understand it in two Places in the Sense of Wickedness. Thus *ψ 7. His Mouth is full of Cursing, Deceit, and Fraud; under his Tongue is κόπ & πόν & πόν & πόν, Ungodliness and Vanity.* And *ψ 14. σὺ πόνον & θυμὸν καλانوῖς, Thou beholdest Ungodliness and Wrong*; in both which Places the *Vulgate* expresses it inaccurately by *Dolor*. See also *Psal. cxxxix. 24.* where the Hebrew Word rendred by *Ar. Montanus*, and some Latin Versions *Dolor* is in the *ὁ, ἀνομία*, and *Psal. lv. 10.* where πόνος which is coupled with ἀνομία, would be better rendered by Wickedness than Sorrow, as it stands now in our Version. The Sense then of our Author in this Place is, that God permits the Sinner to fall from one Wickedness to an-

other, till he fills up the Measure of his Iniquities. *St. Austin* aptly compares the habit of sinning to a long Chain which keeps the Sinner confined like a Prisoner, he is brought into a continual Bondage by it; and is unavoidably a Slave to it, *Velle meum tenebat inimicus, & indigni mihi catenam fecerat: quippe ex voluntate perversa facta est libido, & dum servitur libidini, facta est consuetudo, & dum consuetudinem non restituit, facta est necessitas.* *Confess. L. viii. c. 5.*

Ver. 28. *In the Punishment of the Proud there is no Remedy.* *ἐν ἐπαύρῃ ὑπερηφάνου οὐ ἔστιν ἰατρὴ.* The marginal Reading is much clearer, The proud Man is not healed by his Punishment; to which *Junius* seems to agree, *Quum inducitur superbo afflictio, non est curatio*, understanding by ἐπαύρῃ Affliction, as it is often taken in this Book. i. e. The proud Man, one who is strictly such, is not bettered by any thing that befalls him; he is so self-sufficient and opinionated, that he is deaf to the Admonition of Friends for his Reformation, he defies and laughs at God's Judgments, and is incorrigible under them. The Arabic understands this of the proud Scornor in particular, *Irrisoris pœna non est remissio, quoniam planta illis pessima plantarum est.* But by the Proud here I would understand the obdurate Sinner, for throughout the Book of *Psalms*, and these Sapiential ones, the Proud and Sinner are synonymous Terms. And such great Offenders as commit Sins with Boldness, and with a Sort of Defiance, are in the Scripture Phrase, called Despisers, according to that excellent Description of them, *Prov. xviii. 3.* as it occurs in the *ὁ*, which our Version renders very imperfectly, *ὅταν ἔλθῃ ἀσέβης εἰς βάθος κακῶν, καλαφρονεῖ, ἐπέρχεται δὲ αὐτὸν ἀτιμία & ὀνειδ & ὀνειδ & ὀνειδ*, which *Jerom's Bible* well renders, *Impius cum in profundum venerit peccatorum, contemnit, sed sequitur eum ignominia & opprobrium.* The sad Catastrophe of such hardened Sinners is more strongly noted by our Author, That when God visits such Offenders, he does not dally with them, but strikes a deadly Blow, their Wounds are mortal and incurable, and past all Remedy, there is no Balm in *Gilead* that can do them good. The *Vulgate* has *Synagoge Superborum non erit sanitas*, following a Copy probably which had *ἐν συναγωγῇ ὑπερηφάνου, κ. τ. λ.*

Ver. 29. *The Heart of the Prudent will understand a Parable.* To a hard Heart just mentioned, a teachable and docile Disposition is here opposed, one desirous of Learning, that will make Use of the necessary Means of attaining it, viz. hearing, reading, and meditating. Two Things therefore seem here required, a Desire and Eagerness after Wisdom, and the listening to the Words of the Wise, and their Interpretation. Or the Sense may be, as applied to the Teacher himself, that his Wisdom will appear by his apt Discourse, and just Observations, *Cor sapientis intelligitur in sapientia. Vulg.* And the *Port Royal* comment, *Le cœur du sage paroitra par sa sagesse*, i. e. the prudent or wise Man

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Man will distinguish himself, when he opens his Treasures; as long as he is silent, and his Wisdom confined to his own Breast, he appears like other Men, but when he thinks proper to speak, the Clearness of his Conceptions, the Justness of his Sentiments, and the Usefulness of his Maxims stand confessed and admired, and every judicious Ear will listen with Greediness and Pleasure.

Ibid. *And an attentive Ear is the Desire of a wise Man.*] *ὁ ἀκούων ἐπιθυμῶν τοῦ σοφοῦ* i. e. A wise Man will wish to have such Disciples as will mind and regard what he says, and treasure up his wise Reflexions, in order to improve by them. And thus the *Tigurin* Version; *Sapiens aurem attentam expetit*; and *Junius*, *Auris ejusmodi auditoris a sapiente exoptatur*. See c. xxv. 9. and the Note on it. There may also another Sense be given; that the Ear, desirous of Instruction, longs to hear and attend to the Discourse of wise Men; and so the *Vulgate*, *Auris bona audiet cum omni concupiscentia sapientiam*; and the *Arab.* *Auris auscultans delectatur sapientibus*.

Ver. 30. *Water will quench a flaming Fire, and Alms maketh an Atonement for Sins.*] To this Purpose is that Counsel of *Daniel*, *To break off Sins by Righteousness, and Iniquities by shewing Mercy to the Poor*, iv. 27. See *Luke* xi. 41. *1 Pet.* iv. 8. *Prov.* xvi. 6. *Tob.* iv. 7. xii. 9. But at the same Time that they press this Duty, they generally lay down this Restriction; that Men must not think; because Sins are taken away by Alms, that by their Money they may purchase a Licence to Sin; for all Alms are too little to atone for a Sin, if the Person resolves to continue in it. Alms must be accompanied with Repentance, for God's Justice is not venal, nor the sovereign Judge to be bribed into a Toleration of Sin. *St. Cyprian* quotes this Passage, and illustrates it by the following Comparison, *Sicut Lavacro aquæ salutaris Gehennæ ignis extinguitur, ita elemosynis atque operibus justis, delictorum flamma sopitur*. De Opere & Elemos. Alms, according to the Fathers, is as a second Baptism, and has the Advantage of it in some respect, as the former can be often repeated, but Baptism can be performed but once. See *Ambr. Serm.* ii. Tom. 2. *St. Chrysostom*, speaking of Charity, urges the Duty upon the same weighty Consideration, *μη παροξίζωμεν τὸ κρέδον ἡμῶν ψυχῶν* x. τ. λ. *Ne prætereamus lucrum nostrarum animarum & remedium nostrorum vulnerum; hoc enim, hoc maximum pharvacum ita curabit & abolebit ulcera animarum nostrarum, ut neque vestigium neque cicatrix aliqua apparitura sit, id quod in corporis vulneribus non est possibile*. *Hom.* lvi. in c. 29. *Gen.* Tom. ii. See also *Hom.* xliii. in c. 19. *Gen.* And *Apost. Constit.* L. xvii. 13. *Lactant.* L. vi. 12.

Ver. 31. *He that requiteth good Turns, is mindful of that which may come hereafter.*] *ὁ ἀνταποδίδως χάριτας μνησθήσεται τὰ μετὰ ταῦτα*. The *Syr.* and *Arab.* understand this of the beneficent and charitable Man, who, for his Readiness to succour others, shall himself find

Help in Time of Need. Others apply *ὁ ἀνταποδίδως* to God himself, who requiteth all good Turns, i. e. all Instances of Loving-kindness shewn to those that are in Misery and Distress. Accordingly some *Greek* Copies read, *ὁ Κύριος, ὁ ἀνταποδίδως χάριτας, μνησθήσεται* x. τ. λ. which the *Vulgate* follows; *Deus prospector est ejus qui reddit gratiam: meminit ejus in posterum*; and *Junius*, *Domini qui reddit gratiose facta, in posterum recordaturus est*. He looks upon what is given to the Poor as done to himself; and keeps an account of good and charitable Deeds; to return them with Encrease. God is as the Debtor, to speak in the Language of *St. Chrysostom*, of such as give Alms; and to assist the Poor with our Substance, is putting out our Money wisely, and on the most valuable and certain Security. *Hom.* liii. ad *Pop.*

CHAP. IV.

Ver. 1. **D**E FRAUD not the Poor of his Living.] *ὁ ζῶν τὸ πῶλον μὴ ἀποστερήσῃς*. *Bi.* is used in the like Sense by the *Greeks*, and *Vita* by the *Latins*; thus *Terence*, *Cui opera vita erat*. This is a Continuation of the former Chapter concerning Alms-giving; the *Vulgate* accordingly renders, *Fili, elemosynam pauperis ne defraudes; i. e. refuse not a poor Man that Charity which you owe him, and is his Due; for you commit a Sort of Robbery or Fraud, when you keep from him that which he wants, and you can well spare; Non minus est criminis habenti tollere, quam, cum possis & abundas, indigentibus denegare*. *Ambr. Serm.* 81. To deny a poor Man when you can relieve his Necessities out of your Abundance, is not a less Crime than to rob. *St. Austin* has the like Thought, *Superflua diviti, necessaria sunt pauperi; aliena retinet, qui ista tenet*. *Psa.* cxlvii. *St. Chrysostom* quotes the Passage, and reasons upon it in like Manner; *ὁ ἀποστερῶν, τὰ ἀλλότριά ἀποστερεῖ, x. τ. λ. Qui spoliat, aliena tollit; nam spoliatio quedam dicitur, cum aliena detinemus: quoties elemosynam non præstiterimus, pari cum his qui spoliant, supplicio afficiemur*. De Lazaro, *Serm.* ii. Tom. 5. By Living, we may understand here his Bread; for the Bread of the Poor is his Life; he that detains it is a Man of Blood; See Note on c. xxxiv. 21, 22. or more largely, Food in general, Raiment, Lodging, and all that Nature demands; for the Preservation and Support of Life; to refuse such Necessaries is the same Thing as to take Life away, *Hoc est hominem occidere; vita sua ei subsidia denegare*. *August.* in *Psal.* cxviii.

Ver. 3. *Add not more Trouble to a Heart that is vexed.*] Poverty is of itself a sore Affliction enough, without adding to it any fresh Occasion of Complaint. The Soul of a poor Man, already uneasy and dejected, and pinched with Grief and Hunger, is of all others the most sensible of a Slight; and more ready to lay every supposed Injury to Heart.

If you give therefore, give cheerfully; if you refuse, do it without Insult or Upbraiding, and add not Contempt or Outrage to your Denial. We are hence also instructed not to insult the Misery of the Unfortunate, whether such by Accident, or made so through their own Folly or Wickedness, not to call even condemned Criminals, by any harsh or opprobrious Names, however undeserving of our Regard or Pity. We have a remarkable Instance of this Tenderneſs towards the Afflicted in pious *Abraham*: When the rich Man applies to him, to ſend *Lazarus* to dip the Tip of his Finger to cool his Tongue; he does not reproach him in any ſharp or bitter Language for his paſt Life, he does not ſhew any Anger or Reſentment againſt him, but ſpeaks to him in Terms of Kindneſs, and even vouchſafes to call him Son. *St. Chryſoſtom* has the like Remark, upon this Part of the Parable, *ὅρα φιλοσοφίαν δικαίῃς ἐκ ἔπεν, ἀπ' αὐθροπείας, κ. τ. λ. Vide humanitatem Juſti: non dixit, Inhumane, crudelis, ſceleratiſſime; ſed filium illum appellat. Satis eſt animæ deſectæ ſuus cruciatus, ut ne illius calamitatibus inſultemus.* De *Lazaro* Conc. ii. Tom. 5. See *Eccleſ. c. vii. 11.* It is obſervable that our Author in a very ſhort Compaſs, three times repeats the Precept of not turning away the Eyes from a poor Man, to enforce it the more ſtrongly, and make the deeper Impreſſion on the Memory.

Ver. 6. *If he curſe thee in the Bitterneſs of his Soul, his Prayer ſhall be heard of him that made him.]* The Senſe is much the ſame with that, *Prov. xxviii. 27. He that giveth to the Poor, ſhall not lack; but he that hideth his Eyes, ſhall have many a Curſe.* And *Exod. xxii. 22, 23.* God ſays, *Ye ſhall not afflict any Widow or fatherleſs Child; if thou afflict them in any wiſe, and they cry at all unto me, I will ſurely bear their Cry, and my Wrath ſhall wax hot, &c.* And that, *Prov. xxi. 13.* is much to the ſame Effect, *Whoſo ſtoppeth his Ears at the Cry of the Poor, he alſo ſhall cry himſelf, and ſhall not be heard.* *Homer* in a very beautiful Manner repreſents Prayers as ſo many living Perſons; the Daughters of *Jupiter*, which when ſlighted and diſregarded by Men, carry their Complaint before his Throne, and beg of him that he would ſend after ſuch Perſons the Goddeſs *Ate*, to revenge the Affront and Injury done them, See *Il. x. v. 493.* The fine Allegory, and uſeful Moral couched under it, cannot fail of pleaſing every judicious, and pious Reader. This Fiction, ſays *Calmet*, repreſents and illuſtrates the wiſe Man's Meaning here. Though the Poor may appear mean and deſpicable in the Eyes of the World, and their importunate Requeſts diſagreeable and troubleſome, yet are they dear to their Maker, as his Creatures, and equal Objects of his Love. See *Prov. xiv. 31. xvii. 5.* But in their diſtreſſed State, when they look for ſome to have Pity on them, and no Man will know them, they are then his more peculiar Charge, and Ob-

jects of his Pity. The good Wiſhes, the Prayers, and the Bleſſing of the Poor, we allow to be regarded of God, and their Interceſſion to be powerful with him; if God then favourably hears their Prayers and Petitions for Rewards and Bleſſings upon their Friends and Benefactors, we may be aſſured he will not be leſs diſpoſed to hear their Complaints for Vengeance, on ſuch as deride, reject, or oppreſs them, and that their Curſes will be fatal to the Hard-hearted.

Ver. 7. *Get thyſelf the Love of the Congregation, and bow thy Head to a great Man.]* i. e. Be courteous and affable to the poor and meaner Sort: And thus the *Vulgate*, *Congregationi pauperum affabilem te facito*; and ſo the *Oriental* Verſions, *Concilia tibi amorem turbæ, & principibus urbis adhibe reverentiam.* Study to be popular, complaiſant, and agreeable to the common People, and dutiful and ſubmiſſive to the Prince or Magiſtrate, and ſuch as are above thee. According to *Druiſus*, the Senſe is, Endeavour to get the good Opinion of the whole Sanhedrim, and ſhew a more particular Reſpect and Regard *μεγαλυν*, to the Preſident of it.

Ver. 9. *Be not faint hearted, when thou ſitteſt in Judgment.]* If thou art in a public Poſt, as a Judge or Magiſtrate, hear willingly the Complaints of the Poor, ſuffer his Defence, weigh his Reaſons, render Juſtice impartially, and neither through fear of Diſobliging, or hope of Advantage, be prevailed upon to condemn the Innocent, or abſolve the Guilty. It was one Part of *Jethro's* Character of a good Magiſtrate, *Exod. xviii. 21.* that he ſhould be a Man of Courage. Hence ſome conjecture, that every Step to *Solomon's* Throne of Judgment, is repreſented as ſupported by Lyons, *1 Kings x. 20.* to teach Kings and Magiſtrates, that Courage and Reſolution is neceſſary for all thoſe that ſit on the Tribunal of Juſtice.

Ver. 11. *Wiſdom exalteth her Children]* *ἡ σοφία υἱὸς ἐαυτῆς ἀνύψωκε.* See *Prov. iv. 8.* The Fathers who quote this Paſſage, read and underſtand it very differently. *Clem. Alex.* has *ἐνεφύσισε τοὺς ἐαυτῆς τέκνας*, *Strom. Lib. 71.* As if his Meaning was, either that of *St. Paul*, *Knowledge puffeth up*, or rather, that Wiſdom inſpires noble Sentiments into Men; and *Tertullian*, if in Truth he intends this Paſſage, renders more ſtrangely, *Sophia jugulavit filios ſuos*, In *Scorp.* as if the Copy he made Uſe of, had *ἐνεφύσισε*. The *Vulgate* has quite the contrary, *Sapientia filius ſuis vitum inſpirat*, from a Copy which probably had *ἐφύσων*, i. e. breathes a ſpiritual Life into them, transforms their Nature into a better and more heavenly, and infuſes a Perfection approaching to that of Angels.

Ibid. *And layeth hold of them that ſeek her.]* *ἐπιλαμβάνεται*, i. e. helpeth, and taketh under her Protection them that ſeek her. She catcheth hold of them, as *Camerarius* underſtands the Word, and recovers them as from

from falling, snatching them by the Hand out of Mischief or Danger, as it were out of the Fire. See his *Myrothecium*, p. 304.

Ver. 13. *He that holdeth her fast shall inherit Glory, and wheresoever she entretb, the Lord will bless.*] See *Prov.* iii. 35. *The Wise shall inherit Glory, but Shame shall be the Promotion of Fools*, where the reading of the ϕ is remarkable, ϕ δ α σ ϵ ι ς ψ α σ α ν α τ ι μ ι α ν , the Wicked exalt Disgrace and Shame; whereas Wisdom, or the Practice of Religion, exalts such as walk in her Ways unto Glory and Happiness, and makes them blessed in the Life that now is, and in that which is to come; which I take to be the Meaning of the *Vulgate*, rendering, *Qui tenuerint illam, vitam hereditabunt*. The Observation in the latter part of the Verse, is particularly verified in the History of *Jacob* and *Joseph*, whom God's Blessing went along with, and prospered their Master's Family and Substance for their Sakes; but probably this Writer alludes to God's Blessing the House of *Obed-Edom*, and all that pertained unto him; because of the Ark of the Lord, which continued in his House three Months, *2 Sam.* vi. 11, 12. In like Manner will God bless a Soul, into which Wisdom vouchsafes to enter, and by her Indwelling, prepares a fit Temple for his Reception.

Ver. 14. *They that serve her, shall minister to the Holy One.*] λ ϵ ι τ ϵ ρ γ ϵ ν σ ι ν α γ ι ω . The Manner of the Expression here seems to confine this to the House, rather than the Person of God, to the *Sanctum Sanctorum*, or Holy of Holies, as it was called, and so the marginal Reading has it. What may seem to confirm this is, that α γ ι ω is here used without an Article; as it is likewise, *Psal.* xx. 2. where it means a sacred Place; whereas when God himself is meant or referred to, he is the δ α γ ι ω , the Holy One κ α ι ϵ ξ σ χ η ν . See c. xxiii. 9. But in either Sense, it furnishes a very useful Reflexion, that none should minister to the Holy One in the sacred Office, or execute the ministerial Function, but such as are truly wise, and strictly religious, for such the Lord requires only to serve at his Altar. The *Vulgate* will admit this Sense, *Qui serviunt ei, obsequentes erunt Sancto*; and the Oriental Versions require it, *Ministri ejus sunt sancti ac puri*, Holiness unto the Lord, is their Motto.

Ver. 15. *Whoso giveth Ear unto her, shall judge the Nations.*] See *Wisd.* iii. 8. and the Note on it, where the like Privilege and Authority is said to belong to the Faithful; and *St. Paul* affirms the same of the Saints, *1 Cor.* vi. 2. Or the Sense may be, that such as hearken to Wisdom, are fittest to rule and judge; accordingly the *Syriac* renders, *Qui me audit, judicabit veritatem*. And in fact such have been appointed by God to preside over his People, who have been thus qualified, as *Moses*, *Samuel*, *David*, *Solomon*, &c. and in particular the last, with much Earnestness and Importunity applied to God, at the Beginning of his Reign, for the Gift of

Wisdom, as the most necessary Help to judge the Nations. According to *Calmet* the Sense is, that Wisdom is the Source of true and solid Greatness, and that a wise Man shall not only serve as a Priest, as mentioned in the former Verse, but as a Judge and Prince of the People; he shall at once merit and wear the Honours both of the Pontificate and Regale. Almost all the Editions read, δ ψ α κ α ν α ν α τ η ς , κ ρ ι ν ϵ ι θ η ν , κ ϵ ι δ ρ ρ σ ϵ λ θ ω ν α ν τ η ν , &c. *The Vulgate* which renders, *Qui intuetur illam, permanebit confidens*, probably followed a Copy, which had ρ ρ σ σ ρ ω ν . The true reading seems to be that which is followed by our Version, δ ϵ ψ α κ α ν α ν α τ η ς , κ ρ ι ν ϵ ι θ η ν κ α ι δ ρ ρ σ ϵ χ ω ν α ν τ η ν κ α λ α σ κ η ν ω ς π ϵ ρ ι θ ω ς , which is a strong Expression. See c. xiv. 24, 25, 26, 27. where the like Security is promised, and described.

Ver. 16. *If a Man commit himself unto her, he shall inherit her, and his Generation shall hold her in Possession.*] Various are the Readings of this Place, the truest seems to be, ϵ α ν ϵ μ π ι σ τ ϵ ν σ η , κ λ η ρ σ ν ν μ η σ ϵ ι α ν τ η ν , κ ϵ ι ϵ ν κ α λ α χ ϵ ι σ ϵ ι τ α ι α ι γ ϵ ν ϵ α ι α ν τ η ν . The Sense is, If a Man asks of God Wisdom, with Faith and Trust in him, he will give her to him, and his Posterity. Or if a Man is faithful and sincere in his Enquiry for her, and constant and persevering in his Search after her, he shall find and obtain her, and leave her as an Inheritance to his Posterity; *Sa posterité la possedera*, says *Calmet*; and the Oriental Versions make the Possession to be perpetual, *in omnes mundi Generationes*. *Bossuet* expounds, that a Man's Posterity shall be established by her, *Ipsa ejus soboles consistet firmius*. Some have forced the Words to another Sense, That a faithful Enquirer shall inherit her, and her Fruits, α ι γ ϵ ν ϵ α ι α ν τ η ς , as some Copies have it, or the Advantages which attend upon, and go along with her, shall be in his Possession. But I think though γ ϵ ν ν η μ α λ α α ν τ η ς would give this Sense, the present reading will not admit it.

Ver. 17. *For at first she will walk with him by crooked Ways.*] i. e. The Way that leads to Wisdom is rough at first setting out, and has several Difficulties and Turnings to perplex and discourage the Traveller. The ancient Philosophers have well represented this by the Emblem of two Roads; that which leads to Virtue, which is another Word for Wisdom; and Happiness at the End of it, is described at the Entrance as rough and unpleasant; the other, which terminates in a Precipice, or Destruction, and is the Way of Wickedness, is wide beaten, and easy. See *Tab. Ceb.* Our Saviour represents the good and evil Courses of Mankind under the same Image of two Roads, the one strait and difficult, leading to Life, the other opening wide to Ruin and Destruction, *Matt.* vii. 13, 14. If we understand this of Science, *Quintilian's* Observation will hold true, *Liberaliora studia incipientibus aspera, progredientibus onerosa, proficientibus jucunda, perfectibus beata.*

Ibid. *She will bring Fear and Dread upon him, and torment him with her Discipline, until she may trust his Soul, and try him by her Laws.*] Wisdom will prove the Disciple that addresses her, before she is familiar with, or communicates herself to him; and particularly at the beginning, or at his first Approach, when he attempts to woo or gain her, she appears distant to him, and will make Trial of his Constancy by Hardships and Sufferings, and the Sincerity of his Love to her by his Readiness to execute her Commands. And thus *Abraham, Jacob, and Moses*, and all the Worthies mentioned *Wisd. c. x.* were proved by Sufferings, for her Sake, and at length saved through Wisdom. The Design of the Author here is to encourage young Candidates at their first setting out; and he compares the Procedure of Wisdom in this particular to a wary Man, proving the Integrity of a new Acquaintance, before he ventures to take him into his Bosom, or make him his Confident,—or to a coy Mistress, who at first scarce admits her Lover into her Company, delights to disappoint, teaze, and cross him, and often seemingly flights him on purpose to try his Temper, and the Sincerity of his Passion, and how much he is ready to do, and undergo for her Sake.

Ver. 19. *But if he go wrong, she will forsake him, and give him over to his own Ruin.*] *παράδωκεν αὐτὸν εἰς χεῖρας πλάνων αὐτοῦ.* Our Translation here does not reach the Spirit of the Greek. To deliver into the Hands of Ruin, is a Hebraism, not much unlike that Phrase in Scripture, *The Hand of Adversity, the Hand of Hell, and of the Grave.* So God is said sometimes to give Men over into the Hands of their own Counsel, which is in Effect giving them, *εἰς χεῖρας πλάνων.* The Author still continues the Metaphor of two Roads, that of Virtue is called the strait, comfortable, and delightful Way; the other crooked, wrong, deceitful, and dangerous.

Ver. 20. *Observe the Opportunity, and beware of Evil.*] *εὐσημεῖσθαι καὶ φοβέσθαι.* Here a new Subject begins. We may understand this, either as a Maxim of Prudence only, Be careful to do every thing in its proper Time and Seasons; or it may mean in a moral Sense, Observe the Time, *i. e.* be apprized of the Badness of the Times, and the Wickedness of the Age, that you be not led away by evil Examples, or sinful Customs; like that of *St. Paul, See that ye walk circumspectively, because the Days are evil.* This Sense seems confirmed by the Context; and because when the Times are bad, and Vice fashionable, there is Danger through a false Modesty, which often hinders Men from doing what a good Conscience requires of them, for fear of disobliging, or being thought singular; it therefore follows very properly, *Be not ashamed, when it concerneth thy Soul.*

Ibid. *Be not ashamed, when it concerneth thy Soul.*] The *Vulg.* adds, *dicere verum*, not

improperly. If by *ψοχή* we understand Life; the Sense may be, Be not afraid to speak the Truth even at the Hazard of Life, See *γ 28.* *Grotius* expounds it, Do not affect an Indifference or Unconcern for Life, or brave Death rashly; but when thy Life is in danger, use thy own and Friends Interest to preserve it; but this seems harsh and forced. If *ψοχή* be taken strictly, to mean the Soul, as our Translators rightly understand it, the Meaning then is, that we must not at any time be ashamed of what is right, nor omit any Duty through a faulty Modesty, whereby our Conscience may be offended, and our Salvation endangered. We must not only be ready to confess and bear Testimony to the Truth ourselves, but also dare to reprove any Falsehood or Vice in others. *St. Chrysostom* accordingly applies it to admonishing an offending Brother. *Hom. xlvii. in S. Julian.* There is also another Instance of faulty Shame, wherein our Souls are immediately concerned, which is, when we are ashamed, and loth to examine our own Consciences, to accuse and condemn ourselves, to confess and bewail our Sins, and to entreat for the Pardon of them.

Ver. 21. *There is a Shame that bringeth Sin, and there is a Shame which is Glory and Grace.*] As he that should die of Hunger through a foolish Shame of asking for necessary Food, would be justly thought guilty of his own Death, so he that complies with evil Company, or sinful Customs, out of a vicious Modesty of offending, or contradicting others, who, when Sinners entice him, sheepishly complies even against his own Sentiments and Conscience, or, to please them, owns and adopts Vices he has never been guilty of, such a criminal Compliance in a Man is a Sin against his own Soul. There is also a Shame which bringeth Sin, when a Man is laughed out of his Modesty, when he is discouraged from doing any good Action, or going on in the way of Godliness, through others Raillery or profane Jokes, which a Soul steadily fixed, is resolute enough to despise and withstand. Thus *David, The Proud have had me exceedingly in Derision*, yet have I not shrunked from thy Law, *Psal. cxix.* This was the great Commendation of *Noah*, that he went on in building the Ark, and doing what God had appointed him, notwithstanding the Sneers of an Infidel Multitude about him, See *St. Chrysostom, in Cap. vi. Gen. Hom. xxiii.* who produces this Example to illustrate the Passage before us. An Instance of a commendable Shame, and which brings Credit and Glory to a Man is, when he blushes to do any base or unworthy Action, when he is ashamed of a past mispent Life, and shews by his great Penitence and Contrition, that he is determined not to offend in the like Instances for the future; and thus *St. Bernard* comments upon this Place. Our Author resumes this Subject, *c. xli. and xlii.* and gives Instances himself, when Shame is faulty or commendable. See *Prov. xxvi. 11.*

where there is the like Division, and the Words in the *ῥ*, are exactly the same as here, *ἐν αἰσῶνι ἐπαύριον ἀμαρτίαν, ἢ ἐν αἰσῶνι δόξα ἢ χάρις.*

Ver. 22. *Accept no Person against thy Soul.*] Those that understand *ψυχή* of Life, make the Meaning to be, when it concerns your Life, Reputation, or true Interest, defend yourself against all Opposers, without respect of Persons. But the Sense seems rather to be, Pay no Man so great a Compliment as to commit a Sin to please him; nor let any Man persuade thee, or his Authority induce thee, to do any thing against thy Duty and Conscience; but should even a Friend solicit thee to an infamous and wicked Action, to engage in a bad Cause, to bear a false Testimony, to lie in wait for the Innocent, &c. prefer the great Virtues of Truth and Justice, and a Regard for your own Character, before every other Consideration.

Ver. 23. *Refrain not to speak when there is Occasion to do Good.*] i. e. When you have an Opportunity of doing Good, either to Religion if it is attacked, or to thy injured Neighbour, or if thou hast Hopes to reclaim the Guilty. St. Chrysostom extends this brotherly Reproof to all that are inconsiderate or faulty in ones Family, or Neighbourhood; he expresses himself very strongly, *ἡ τὴν γυναικα διαρθῶν, ἢ τὸς οὐκίτας, ἢ τὸς γείτονας, ἢ τὸ φίλον, ἢ τὸ ἐχθρόν αὐτόν* in c. ix. Gen. Hom. 29. And in another Place, his Concern for a lapsed Brother, and his Warmth to reclaim him are truly noble, *ἀδελφὸν εἶπε βέλομαι σῶσαι, κ. τ. λ. Dic saluum volo facere fratrem, pereuntem animam cerno, neque cognatione junctos possum contemnere; reprehendas qui velit, accuset qui velit; imò vero nemo reprehendet, omnes laudabunt, quod apud nos tanta sit vis Charitatis.* Hom. xvii. in Julian. We are also obliged to break Silence, when we may save an innocent Man's Life or Property by speaking seasonably, and when it may do Service, *ἐν καιρῷ συνέλεας*; though the Versions render this, *in tempore salutis*, yet undoubtedly tis a Hebraism, and should be rendered, *in tempore salubri*, i. e. on a proper and fit Occasion, the Perfection of Speech being in the well timing of it. *A Word spoken in Season, how good is it?* as Solomon observes.

Ibid. *And hide not thy Wisdom in her Beauty.*] *μὴ κρύψῃς τὴν σοφίαν σου ὡς καλλονήν.* This whole Sentence is wanting in the Roman Edit. and Alex. MS. Syr. and Arab. omit the Words, *ὡς καλλονήν* only, which make the Difficulty. The Vulgate turns them to an easy Sense, *Nec abscondas sapientiam tuam in decore suo*, i. e. Hide not the Beauty of thy Wisdom, when it ought to be displayed, and may do Service. Grotius takes it in the same Sense, but supposes an Ellipsis here. Possibly the true reading of the Greek may be, *μὴ κρύψῃς τὴν σοφίαν σου ὡς καλλονήν, i. e. Hide not thy Wisdom as Beauty, which is carefully guarded from the Sun and Weather.* The Author may be supposed here to attack

another Sort of false Modesty, which hinders a Man from exerting the Skill and Learning he is possessed of, even upon Occasions when it is really wanted, and will be useful to others, and for his own Reputation and Honour to display; for though Ostentation should be avoided, yet the good of the Church or State, a Regard for Truth, ones own Preservation, or the Defence of injured Innocence, are always Reasons sufficient, to engage even the most reserved and timorous to speak and act.

Ver. 25. *Be abashed of the Error of thine Ignorance.*] i. e. Ingenuously own those Mistakes and Falshoods, and even Sins, for so the Oriental Versions extend it, which thy Ignorance, Prejudice, or Passions, have led thee into, and do not obstinately defend them, or encrease their Guilt through any Lie or Equivocation. A pertinacious maintaining of an Error is the Effect of an immoderate Self-Esteem, as well as a Token of Ignorance, and is attended with this bad Consequence, that it disqualifies Men from the Means, and even the very Endeavours of Improvement. 'Tis a wise Observation of Cicero, *Multi ad scientiam pervenissent, nisi se jam pervenisse credidissent.* To own a Mistake, and Failing, either in Matter of Science or Morality, is the Way to amend; and it will ever be remembered to the Honour of St. Austin, that he ingenuously acknowledges his Errors in many Points of Doctrine and Practice, in his Books of *Retractions* and *Confessions*.

Ver. 25. *Be not ashamed to confess thy Sins, and force not the Course of the River.*] The Sense of this whole Verse, as it stands in the present Greek Copies, seems to be, When your Conscience is pricked with a Sense of your Sins, and would vent and ease itself by a Confession of them, do not, through a faulty Shame, suppress them, nor offer Violence to it by stifling its Motions, and turning it out of its good Course. According to Grotius the Meaning is, Acknowledge your Sins when you are admonished of them; and do not offer to justify or defend wicked Actions, which it would be fruitless in you to attempt. *Force not the Course of the River*, probably is only a Proverb for a vain Endeavour. The Syr. and Arab. wholly omit this Sentence, and instead of it render, Contend not with a Fool, which perhaps may be a Paraphrase of the Proverb, Strive not against the Stream, for the one Attempt is as fruitless as the other, according to that of Solomon, *If a wise Man contend with a Fool, whether he rage, or laugh, there is no Rest.* The Vulgate puts this Sentence at the End of the next Verse, where indeed it would be better placed, *Noli resistere contra faciem potentis, nec toneris contra iram suam*, which Sentences are well connected; for a Man has little Prospect of Success, who contends with one very powerful. And thus all the ancient Versions expound, *μὴ ἀνίσχῃς πρὸς ὀργὴν δυνατῆς.* St. Jerom's Bible changes the Comparison, and renders, *No*

coneris contra istum fulminis, which places the Folly of engaging with a mighty Man in a much stronger Light. St. *Austin* reads in like Manner, *in speculo*. 'Tis the Way to draw upon ourselves some Mischief, which is no Instance of Wisdom. *Frustra niti, & nihil aliud laborando, quam odium querere, extrema est dementia*. Sallust.

Ver. 28. *Strive for the Truth unto Death, and the Lord shall fight for thee.*] Daniel, the Maccabees, and the Saints, Martyrs, and Confessors under their several Trials, are laudable Instances of adhering firmly and resolutely to the Truth. Calmet observes, that the Author adds this by way of Restriction of the former Sentence, lest the Power and Authority of the Mighty should induce or force us to any sinful Compliance against our Conscience; for there are certain Cases, in which we ought with a becoming Temper and Deference to oppose them, as when they openly attack Religion, or break in upon Justice, or Truth; for this Precept may without Violence be extended so far, as to mean the being zealous for the Lord of Hosts, not seeing or hearing with Patience, much less with Approbation, his Honour or Ordinances exposed or ridiculed; the shewing a proper Dislike and Repentment upon such an Occasion, even beyond any Insult, that may be offered to ourselves. St. Chrysostom reasons finely upon this Subject, *τα μὲν εἰς ἡμᾶς ἀμαρτήματα παρορμήσωμεν, κ. τ. λ. Si quid in nos peccatum fuerit, remittamus; quando autem ad Deum pertingit, tunc pœnas exigamus*. And then he piously laments, *Sed nescio qui sit, ut peccata quæ ad Deum pertingunt, prorsus inulta esse sinimus; si quis autem parum quid in nos peccaverit, ejus graves sumus ultores*, In cap. viii. Gen. Hom. xxvi.

Ver. 30. *Be not as a Lion in thy House, nor frantic among thy Servants.*] *ὡς φαντασιονοκῶν ἐν τοῖς οἰκέταις αὐτοῦ*, i. e. be not imperious or tyrannical towards thy Servants, or Inferiors, nor affect to appear terrible to them; avoid flying out into intemperate Sallies of Anger, beating, or threatening them even upon slight Occasions, *Ne scutica dignum horribili sectere flagello*. A learned Critic understands *φαντασιονοκῶν ἐν οἰκέταις*, of one that prideth himself in a numerous and magnificent Train of Servants; and this he thinks suits best with the foregoing Sentence, *Be not as a Lion in thy House*; the Pride of the Lion, and his stately Gait, being as observable, as his Terribleness. Grotius prefers *φαντασιονοκῶν*, which he explains of a Master, who is jealous and suspicious of his Servants, and takes and resents Things which exist only in Imagination, as if they were real Facts and Grievances. The Vulgate and Oriental Versions understand it in the Sense of our Translators; the Arab. in particular, is very full and strong, *Ne sis morosus, clamorifer domi tuæ; tetricus, asper in operibus tuis*. The Port-Royal Comment applies this Advice, not only to Masters of Families, but spiritual Governors, who are hence warned

to govern those who are under their Charge, with a Spirit of Love and Meekness, as being Part of God's Family, and of the Household of Faith.

Ver. 31. *Let not thine Hand be stretched out to receive, and shut when thou shouldst repay.*] Or as the Margin has it, *When thou shouldst give; and thus St. Cyril expounds*, quoting this Passage, *ἐτοιμὸς εἰς τὸ ἐργάζεσθαι*. Be not fonder of receiving Gifts, which betrays an avaritious Temper, than of giving to others from a Motive of Generosity and Charity, as it is more blessed to give than to receive. The former lays a Man under fresh Obligations, the latter procures him new Friends. Or, according to the Port Royal Comment, Let not your Hand be always open towards God, always ready to receive from him such Favours and Graces as you have need of, and shut, or backward to return to him any Proof of your Acknowledgment and Thankfulness for Mercies already conferred upon you.

CHAP. V.

Ver. 2. **F**OLLOW not thine own Mind, and thy Strength to walk in the Ways of thy Heart, and say not, Who shall controul me for my Works? for the Lord will surely avenge thy Pride.] As in the first Verse an immoderate Trust in Riches, especially in such as are unjustly gotten, is condemned; in which Sense the Vulgate takes it, because Riches especially so procured, are uncertain in their Continuance, not having God's Blessing attending them, see Luke xii. 19. James i. 17. So here Pride, and an imagined Self-sufficiency upon account of them; the pretending to an Independance, and a Reliance upon our own Power, are forbidden, as dangerous and displeasing to God. Imitate not, says this wise Writer, the wicked Boasters, nor the Tongue which speaketh proud Things; nor yet the haughty Pharaoh, in saying, *Who is the Lord that I should obey his Voice?* For the Lord will punish such Presumption, as he revenged the Pride of that Prince by a signal Overthrow. Neither exalt thyself upon the Greatness of your good Fortune, or the Success of your Enterprizes; but remember who gave thee the Power to get Wealth, Honour, or Victory. Sennacherib boasted, that he had subdued all the Nations and their Gods, but the true God shewed him his Weakness by the prodigious Slaughter of his Army, Isa. xxxvi. 37. The like may be observed of Nebuchadnezzar, *For the Kingdom departed from him, because he set himself up for a God, and prided himself in the Strength of his Works*, Dan. iv. 31.

Ver. 4. *Say not I have sinned, and what Harm hath happened unto me? for the Lord is long-suffering, he will in no wise let thee go.*] This is not justly translated, for the long-suffering of God seems rather a Reason to encourage the Sinner's Hopes of an Escape, rather than to imply any Certainty of his Punishment:

nishment; it rather means, and should be rendered, Though the Lord is long suffering, he will not absolutely spare and acquit thee, but will punish thee at last. The *Tigurin* Version gives the full Sense, *Dominus patiens quidem est, sed impune te non dimittet*, and the *Vulgate*, though more concisely, by *Patiens redditor*. We have an Instance of the like Inaccuracy, *Wisd. i. 6*. See Note on that Place. Many Copies omit the last Clause, *He will in no wise let thee go*, as the *Roman*, *Alexandr.* and *Drusius* in his Edition. And if we omit this Clause, the whole may then be considered as a Continuation of the Sinner's Plea, and as a farther Motive for going on still in his Wickedness; and so the *Syriac* and *Arabic* represent it; for the two principal Things which encourage Men in Sin, are a Delay of God's Vengeance, and a fond Presumption upon his Long-suffering and Mercy. Supported with such broken Reeds, wicked Men flatter themselves, and say, What Ground or Reason is there for the threatening of Preachers against such and such Actions? God is not so hasty as they would make him, nor yet so ready to strike as they represent him. I have hitherto found him favourable, I have escaped unpunished, though I have delighted in Wickedness, and practised all Uncleaness with Greediness. But take Heed, says the wise Man, of such false Reasonings and Conclusions; God's Forbearance is no sufficient Reason to overlook his Justice, he often spareth a wicked Person, or Nation, not because he will not smite, but because he meditates a sorer Payment, and a more dreadful Vengeance. He suspends his Judgments till the Wickedness of the *Amorites* is full, and when Iniquity is at the Height, he unbare his Arm, and destroys them at once in his Justice. St. *Cyril* finely exposes this kind of false Reasoning, *εἰ δὲ λέγεις, οἶδα μὲν ὅτι ἄξιός ἐμι καὶ κολάσεως, κ. τ. λ. Si dicas scire quidem te quod pœnæ sis dignus, interim tamen quod non statim in te animadvertatur, nihil pendas; timere potius, & tremere te ob hoc oportet. Quod enim nondum dederis pœnas, id non tibi accidit ut nullas, sed ut graves luas pœnas.* Homil. de Peccat. & Confess.

Ver. 5. Concerning Propitiation, be not without Fear to add Sin to Sin.] *πρὸς ἱλάσματος μὴ ἀφοβῶ γίνε.* Do not presume too much upon Pardon, and thereby be induced to sin the more frequently, in Expectation of it, which seems the Sense of the *Arab.* Version, *De venia ne præsumas, ne adaugeas peccata tua*; or, Do not go on in a Course of Wickedness, because thou hast hitherto escaped through the Mercy of God; which the *Syr.* seems to favour, *Super data venia ne confidas, ne peccata peccatis accumules*: or, as a learned Prelate explains it, After Forgiveness be not bold or confident to sin afresh; like that Precept in the Gospel, *Behold thou art made whole, sin no more, lest a worse Thing come unto thee.* Bishop Taylor's *Un. Necess.* The wise Man does not here discountenance a well-grounded Assurance of Par-

don, which Religion even encourages us to hope for and expect; and has appointed Sacraments, and other means of Reconciliation, and bids Men rely upon God's Promises, Grace, and Mercy, for their Acceptance; he only condemns an over Security, a criminal Excess in our Confidence, which may betray us into Presumption. Lastly, if *πρὸς ἱλάσματος* be understood of the Act by which God is appeased, viz. the Offering, the Expiation, by whatever Means it is made, as *ἱλάσματος*, *ἱλάσματος*, and *ἱλάσματος*, are generally, I believe taken; then *ἀμαρτία* which follows, may signify, a Sin-Offering. See *Lev. iv. 21. Rom. viii. 3.* and so the original Word in the *Hebrew*, and *Piaculum* in *Latin*, signify both the Crime and Expiation of it. But the Sense either way comes to the same Thing: A Caution to be fearful of provoking God by many Sin-Offerings, or Propitiations for Sin, means no more, than to be afraid of provoking him by repeating the Acts of Sin. Some Copies read, *πρὸς ἱλάσματος μὴ ἀφοβῶ γίνε ἐν πλεονασμῷ προδοῦναι ἀμαρτίας ἐφ' ἀμαρτίας.* De propitiatione ne esto securus in abundantia, ad addendum peccata super peccata. The Meaning of which additional Phrase either is, that we should not be too confident, or so abundantly secure, *ἐν πλεονασμῷ ἀφοβῶς*, that our Sins shall be forgiven, as to take a Handle from thence to commit them with the greater Liberty. Or the Sense may be, That we ought not to be so secure, or trust *ἐν πλεονασμῷ*, in Abundance, or Riches, as to imagine, that by them we shall have our Sins redeemed, and taken away; and so under the Notion of being able to purchase Forgiveness, be tempted to sin the more freely. If *πλεονασμός* may be taken in this last Sense, as some Commentators, and *Latin* Versions take it; this Passage, which the *Romanists* have abused to their Purpose of Indulgencies, will be found to conclude directly against that Doctrine.

Ver. 8. Set not thine Heart upon Goods unjustly gotten, for they shall not profit thee in the Day of Calamity.] *μὴ ἐπὶ κτήμασιν ἀδίκως.* Almost all the Editions have *ἐπὶ ἀδικήσεσιν*, but the Reading followed by our Translators, *ἐπὶ ἀδικήσεσιν*, seems preferable. Solomon confirms the Truth of the Observation, when he says, *Treasures of Wickedness profit nothing*, Prov. x. 2. When the Author here asserts, that Riches unjustly gotten, will profit nothing in the Day of Calamity, he either means, that they will neither prevent nor alleviate any Illness; or that they will be of no Service to a Man at the Time of his Death, because he must then quit all his large Possessions, nor will the sovereign Judge have any Regard to, or Consideration of the Power, Dignity, or Estate, of such Offenders, as have enriched themselves by repeated Acts of Injustice; but naked shall they descend unto the Grave, and naked shall they rise from thence, to appear at the great Tribunal: According to that of the *Psalmist*, *Be not thou afraid, though one*

be made rich, or if the Glory of his House be increased, for he shall carry nothing away with him when he dieth, neither shall his Pomp follow him, Psal. xlix. 16, 17. Or else the Meaning may be, that Riches gotten by Deceit, shall add to Man's Torment, and be the Fuel to increase it, which is finely exemplified in the Parable of the rich Man, Luke xvi. 19. But may we not understand *χρήματα ἀδικία* in the Sense of the Mammon of Unrighteousness, *Μαμωνᾶ τῆς ἀδικίας*, Luke xvi. 9. so called by our blessed Saviour, not only because Riches are often the Effect of Fraud, and the Fruits of Unrighteousness, but because they often lead Men into Sin, by filling their Owners with Pride, and put them upon doing some violent or unjust Action; or they may be so called on account of their Deceitfulness, in Contradistinction to spiritual good Things which are true, and more durable. See *August.* in *Psal.* xlviii. or because they are more generally the Portion of the Wicked; or lastly, because Men are apt to set too immoderate a Value on them, and sacrifice to them as their God: The *Psalmist* has expressed all, or most of these Senses, *Psa.* lxii. 10. *O Trust not in Wrong and Robbery, give not yourselves unto Vanity, if Riches increase set not your Heart upon them.*

Ver. 9. *Winnow not with every Wind.*] This is a proverbial Expression, *Plautus* has one very like it, *Ubi ventus est, velum verte.* The Advice seems nearly the same with that of *Ephes.* iv. 14. *Not to be tossed to and fro, and carried about with every Wind of Doctrine;* see also *Heb.* xiii. 9. *Plutarch* expresses himself in like manner, *μη παντὶ λόγῳ πλάγιον, ἀλλὰ πρὸς πνεύματι, παραδίδες ἑαυτόν.* *Calmet* understands this of one, who is inconstant in his Sentiments, and wavering in his Conduct, who judges not for himself, but is apt to receive all Impressions. One who is so complaisant, as to say and do every Thing to ingratiate himself; and, as *Theophrastus* describes such Sort of Men, will, if a Dispute arise, espouse both Sides, to give no Offence, *Ἡδὴ. Χαρ. περὶ ἀρεσκῆς.* Whereas a prudent and wise Man will seriously and impartially weigh on which Side the Truth lies, and continue stedfastly and firmly attached to it; and not imitate those double Dealers, who having no steady Principles of their own, are just what other People would have them. According to that of the Poet, *Negat quis? nego. Aut quis? aio.* Ter.

Ibid. *Go not into every Way.*] Truth is uniform, and but one; to fall in with every Opinion is the way to miss of it. *Seneca* has a Thought like this, *Qui quò destinavit, pervenire vult, unam sequi viam, non per multas vagari debet. Non ire istud, sed errare est.*

Ver. 10. *Be stedfast in thy Understanding.*] i. e. Search narrowly into the Truth, and resolutely maintain what thou knowest to be true; and to avoid the Inconvenience of winnowing with every Wind, and changing your Opinion upon almost every Occasion, have a well informed Judgment, and a Stedfastness

and Constancy of Mind, to act according to it. A Man of this Character will not be too easy or credulous; but when any new Opinion or Doctrine offers itself, or is proposed by others, will strictly examine the Grounds thereof, and if upon a due and serious weighing of it, he finds Reason to approve it, as a solid Truth, will gladly acquiesce in it, and not be soon shaken in Mind. There is a Passage in *Seneca*, much to the same Purpose, *Cogitationes vagas, ac veluti somno similes, non recipies, quibus si animus tuus se oblectaverit, tristis remanebis. Sed cogitatio tua stabilis & certa sit. . . Sermo quoque tuus not sit inanis.* The *Vulgate* renders, *Esto firmitus in via Domini*, following perhaps a Copy which read, *ἵσθι ἐστηρίμην & ἐν συνείδει Θεῷ*, a Corruption I presume of *σθ.* But the Sense however of it is good, and the Advice useful.

Ibid. *And let thy Word be the same.*] *ἕκαστος ὁ λόγος*, let thy Word be one, i. e. Let thy Speech or Discourse be of a Piece, consistent with itself, according to *Grotius*; or let thy Words be according to the inward Sentiment of thy Mind, and alter not out of Fear or Affection. According to *Calmet*, the Sense is, Let thy Sentiments continue the same, and do not shuffle or equivocate in thy Words or Actions, that Men may know how to depend upon thee, and have, or continue an Esteem and Regard for you, for there is no Safety or Dependance upon a double Tongue, *ῥ 9.*

Ver. 11. *Be swift to hear.*] This is agreeable to the Apostle's Advice, *Be swift to hear, slow to speak*, *Jam.* i. 19. i. e. Be swift to hear, not every Sort of Communication, but such as is profitable to the Use of edifying, *Ephes.* iv. 29. Accordingly *Junius* renders, *Esto celer ad bene audiendum*; and *St. Jerom's* Bible more strongly and explicitly, *Esto mansuetus ad audiendum verbum Dei, ut intelligas*, to which agrees the *Geneva* Version. The Sentence that follows, viz. let thy Life be sincere, i. e. without Artifice or Hypocrisy, is scarce in any of the *Greek* Copies, 'tis omitted also in the *Vulgate* and *Oriental* Versions. The *Complut.* indeed has it, from whence our Translators, and *Dr. Grabe* took it; but it seems improperly placed here, for it disturbs the Sense, and spoils the Connection.

Ibid. *With Patience give Answer.*] *St. James* expresses the same by *ὑπομονὴς εἰς τὸ ἀποκρίσθαι*, i. 19. See also *Prov.* xxix. 20. in the *LXX* Version. It is a Sign of great Weakness for a Man to answer hastily and unadvisedly, and without having any Regard to Time, Place, or Persons, or perhaps even Truth itself. Some *Greek* Copies therefore very properly read, *ὀβριμῶς ἀποκρίσιν ὀρθῶν*, i. e. give a true and right Answer. The *Vulgate* is very full, *Cum sapientia proferas responsum verum.*

Ver. 12. *If thou hast Understanding, answer thy Neighbour; if not, lay thine Hand upon thy Mouth. . .]* *Digito compesce laqueum,*

as the *Latin* Phrase is. *Isocrates* has a Maxim very like this, *δύο ποῖα καὶ ἕως τῆς λέγειν ἢ περὶ ὧν οἶδα σαφῶς, ἢ περὶ ὧν ἀναγκαῖον εἰπεῖν, ἐν δὲ τοῖς ἄλλοις ἀμεινον σιγᾶν, ἢ λέγειν, ἰ. ε.* Observe two Rules with respect to Speech, to speak only of such Things as thou understandest, or of such as you are under a Necessity to speak to; in all other Cases 'tis better to be silent; which is intimated by the Phrase of laying the Hand upon the Mouth. There is the like Expression, *Job* xxi. 5. xxix. 9. Accordingly among the *Egyptians*, *Harpocrates* the God of Silence, is pictured with his Finger on his Mouth, to recommend σιγὴ *Θναίος*, a well timed Silence, or the true Government of the Tongue. The *Vulgate* inserts a Reason for such a Caution in Speech, *Ne capiaris in verbo indisciplinato, & confundaris.*

Ver. 13. *Honour and Shame is in Talk.*] *Solomon* has more fully expressed this, when he says, *Life and Death are in the Power of the Tongue*, *Prov.* xviii. 21. Nothing is more serviceable, and at the same Time more mischievous, than the Tongue; it advances Men to Honour, or exposes them to Shame, according to the good or ill Use that Men make of the Blessing of Speech. It is the Seat of Persuasion in some, and a World of Iniquity in others; it shines in, and recommends the Orator, eloquent in a good Cause, and disgraces the Libertine labouring in a bad one. When employed to bless and praise God, it is the best Member we have; when abused to blaspheme its Maker, and curse Men, it is set on Fire of Hell, and will sink Men into it. It is therefore of the last Importance to know how to govern the Tongue, for without a discreet Conduct of it, a Man can neither be useful in social Life, nor esteemed religious before God.

Ibid. *The Tongue of Man is his Fall.*] This is rather too laxly expressed; the *Vulgate* very properly adds, *lingua imprudentis subversio est ipsius.* *Euripides* has a Sentiment very like this, *ἀχαλίνων σωματῶν τὸ τέλα δὲ δυσυχία.*

Ver. 14. *Be not called a Whisperer, and lie not in wait with thy Tongue.*] Whispering, is the speaking ill of our Neighbour privately, and doing him an ill Turn by a secret and sly Insinuation to his Prejudice. This Sort of Slander is a poison'd Arrow that flieth in the dark, that wounds covertly, when a Man is not aware of it, and is very properly called by this Writer, lying in wait with the Tongue. Καλαλαῖα and ὄβρις, backbiting and railing, differ from this Vice only in Degree. *Solomon* has admirably described the Character of the Whisperer, *Prov.* xxvi. 20, 22. *Where no Wood is, there the Fire goeth out, so where there is no Talebearer, [in the Heb. Whisperer,] Strife ceaseth.* — *The Words of a Talebearer are as Wounds, and go down into the innermost Parts of the Belly.* Such insidious Persons are with Reason compared to the Serpent, which bites without giving any Warning; one feels the

Sting without knowing from what Quarter the Mischief came. *Solomon* uses this Comparison, *Ecclesiast.* x. 11. *Surely the Serpent will bite without Enchantment, and a Babler is no better,* according to our Translation; but the *Hebrew* Words truly rendred, are much closer to the Purpose; A Serpent will bite without any Warning, *Vulg.* in silentio, without the least Noise or Intimation, and a Babler, *Vulg.* qui occulte detrahit, is no better.

Ibid. *For a foul Shame is upon the Thief, and an evil Condemnation upon the double Tongue.*] The *Vulgate* renders, *Denotatio pessima super bilinguem,* and *Junius*, *Bilingui pessima condemnatio,* as if it were worse to be a Whisperer than a Thief. And indeed there is some Reason to think so; for the Thief or Cheat aims only at Money, and is generally so scandalous and notorious, that one may either avoid him, or by chance take him; but the base and secret Whisperer one cannot possibly guard against, nor even know who, or where he is. The Thief too is often forced upon Robbery, and stealing through Want and Necessity, and in such a Case can plead a Sort of an Excuse, *Prov.* vi. 30. but the Whisperer does as great, if not a greater Injury to his Neighbour, without any Advantage to himself. And whoever considers the great Value which *Solomon* sets upon a good Name, making it preferable even to great Riches, *Prov.* xxii. 1. cannot think the taking away a Man's Property, to be the greater Crime, See *Rom.* i. 29, 30. where Whisperers and Backbiters are ranked amongst the vilest of Persons, and such as are worthy of Death.

Ver. 15. *Be not ignorant of any thing in a great Matter, or small.*] If this be understood strictly, such a Perfection as this is not possible in our weak State, and short Continuance here; the Meaning rather is, Endeavour to get as much Knowledge and Insight into Affairs as you can, whether they be Matters of Speculation, or Practice. The *Vulg.* seems to understand the Words in a judicial Sense, *Justifica pusillum & magnum similiter,* as if the Meaning was, that in any Suit or Controversy, the same fair and impartial Judgment should be pronounced in the Cause of a poor, as well as a much richer, or more powerful Person, according to that Charge of *Moses*, *Deut.* i. 17. There is also another Sense of this Passage, *Fall not into any Sins of Ignorance, or Inadvertency,* commit not any Sin either great or small, but have such a Guard over yourself, as not to be surprized into them, by any great or little Occasion. And thus the *Syr.* understands it, *Multum, vel parum ne delinquas.* And so ἀγνοῖν is often used by the Hellenists for Errare, peccare, imprudenter agere, and as equivalent to ἀμαρτάνειν; and so it is often to be understood in the 6, see *Numb.* xii. 11, &c. 1 *Esd.* viii. 77. and by this Writer himself it seems to be so used, c. xxiii. 3. xxviii. 7. The learned *Hooker's* Remark upon this

Passage is, "That we should be diligent Observers of Circumstances, the little Regard whereof is the Nurse of vulgar Folly; and Solomon's great Attention thereto was what made him so eminent above others; for he gave good Heed, and pierced every Thing to the very Bottom, and by that means gained more Knowledge, and became the Author of many Parables." *Ecclesiastes* Pol. p. 189.

CHAP. VI.

Ver. 1. **I**NSTEAD of a Friend become not an Enemy.] The whole of this Verse has been thought by many to belong to the fifth Chapter, because the Conclusion of that Chapter seems abrupt, consisting only of one Period or Sentence, contrary to the general Method of this Writer. 2. This Chapter, it is observable, begins in the Greek Copies with a Conjunction, καὶ ἀντὶ φίλου μὴ γίνῃ ἐχθρὸς, which implies some Connection with what went before. 3. Some Copies, particularly the Latin ones, do actually so connect them; and according to Rabanus, this sixth Chapter does not begin till the 5th Verse in the common Editions. Lastly, The Context, according to others, seems to require it, being probably a Continuation of the same Subject: For the Words, *Instead of a Friend, become not an Enemy*, may very well refer to the Sin of Whispering, or Backbiting, which is the more aggravated, as they who are guilty of it, pretend Friendship for another, that they may traduce him more effectually, and under that Mask undermine him more successfully, καὶ νῦν διαβολῆς τρόπον, κ. τ. λ. A new way of Accusation, says Polybius, to hurt a Man by affecting to praise him, and by sweet Speech to introduce the Poison that is to follow. An artful Device this! that while a Man would pass for a Friend by the Praises he lavishes on another, and the Regard professed for his good Qualities, he may sily insinuate something to his Disadvantage, and by an open Declaration in his Favour, may the more easily be believed when he secretly spreads his Faults, and starts some ill-natured Exception. Like the Man in *Horace*, who was glad to hear of his Friend *Capitolinus*, whom he knew so well, and had received such Favours from; but, to undo all, and cast some Slur upon him, could add by way of an invidious Reflexion,

Sed tamen admiror, quo pacto iudicium illud Fugerit.

Ibid. *For thereby thou shalt inherit an ill Name, Shame, and Reproach.*] Our Version follows a Copy which read, ὄνομα γὰρ πονηρὸν, αἰσχύνῃ, καὶ ὀνειδῶ κληρονομήσεις. Hæschelius has, κληρονομήσεις, in the third Person, and so the Vulgate, *Imperium & contumeliam malus hereditabit*, understanding by ὄνομα πονηρὸν, not an ill Name, but a wicked Person. And so indeed ὄνομα

is sometimes used. See *Acts* i. 15. *Rev.* iii. 4. xi. 13. and the Hebrew Noun, is taken in like Manner, *Num.* iii. 40, 43. xxvi. 53, 55. and other Places.

Ver. 2. *Extol not thyself in the Counsel of thine own Heart, that thy Soul be not torn in Pieces as a Bull* [straying alone.] ἵνα μὴ διαπραγῇ ὡς ταῦρος ἡ ψυχὴ σου. There are many Difficulties in this Passage: 1. It may be enquired whether ψυχὴ σου be rightly rendered *thy Soul*. The Vulgate has, *Ne virtus tua elidatur*, to which agrees the Oriental Versions; but what follows in the Syriac, *Ne quasi Taurus robur tuum querat*, is so flat and inexpressive, that I suspect some mistake in the writing or translating the Syriac Word, and possibly the true rendering should be, *Ne quasi Taurus robur tuum quatit, folia tua excutiat, &c.* 2. It is not altogether certain, that διαπραγῇ signifies *to tear in Pieces*, either in the ὁ, or apocryphal Books, but rather *to spoil or plunder*, though diripio signifies both. 3. The Words *straying alone* have nothing in the Greek to answer them in any Edition. And though the Translators sometimes inclose thus [] what they found in some particular Copies, yet this, I believe, is in none. It seems to have crept into the Text, through some Mistake, or from a marginal Note, or to be added by the Translators themselves (for they venture on greater Liberties in making Additions in the apocryphal Writings) for Illustration Sake, and to throw some Light upon the Obscurity of the Passage. 4. The Words as now inserted, may be applied differently. I would suppose the Translators rather meant them of the Soul, and its Danger through Conceit, and wandering by itself; for why a Bull should be in more Danger, to be torn in Pieces by straying alone, than amidst the Herd, where a Contest often does arise; or why a Bull should be pitched upon at all, rather than some weaker Animal, to be torn in Pieces, whose Nature is such, especially in its Rage, as to rend, tear, and over-turn all before him, is not so clear. To avoid this Difficulty therefore some have fancifully understood this Passage of Mount *Taurus*, because there happened by good Luck to be a Mountain of that Name; and since Trees, Leaves, and Fruit, are mentioned in the next Verse, they must undoubtedly belong to, and grow upon it. Drusus's Conjecture, that the Grandfather might write טל, meaning a Turtle, ὡς τεύλων, and the Grandson take it in the Chaldee Sense, as equivalent to a Bull, is ingenious enough; and *Psal.* lxxiv. 19. may seem to give some Colour to it; but this Conjecture is countenanced by no MS. printed Edition, or ancient Version. If ταῦρος be indeed the true reading, understanding it of the Animal, possibly it may refer to Bulls being torn in Pieces by Lions, which we may presume to have happened often, if not in Jerusalem, at least in other Places: A Bull being pitched upon for the Simile, rather than a weaker Creature, as being more likely to trust in his own Strength, which answers

swers to a Man's extolling himself in the Counsel of his own Heart. Upon the whole, I can conceive no good Sense arising from our Version, and yet I apprehend a natural one from the Greek, viz. Lift not up thyself in the Desires or Lusts of thine own Heart, lest thy Soul be distracted, hampered, or pulled contrary ways, like a Bull in Toils. 'Tis a proverbial Saying, and not an uncommon one, that a Man who is governed by his own unruly Passions and Lusts is like a wild Bull in a Net: And to this the Arabic seems to accord, *Libidines anime tue ne sequaris, ne te in miseriam impellant, viresque tuas debilitent, quasi Taurus cui Pabulum obijcitur*. Here I suspect a Mistake in that Version, for in what Sense can *Pabulum* stand here; or what Light does it afford to the Comparison? But if the original Word be rendred by *Tragula*, *plaga*, *indago*, or some such Term, then the above Interpretation will be compleat, and the Simile much improved. Nor is *Badwell's* Interpretation of the Mind being hurried away by its own Passions and Desires, like a wild and lustful Bull, to be despised; but there may be some doubt whether *διαπράξω* be so used; at least *Epictetus*, who gives the like Advice, *μη ἀναγκάζτω σε ἡ φασαλία*, uses a different Preposition. *Grotius* renders the Words of our Author, *Ne forte animus tuus (præfractus & contumax) diripiat te, ut Taurus*; and so the Geneva Version, *Lest thy Soul rend thee as a Bull*. If *διαπράξω* be the true reading here, and has the Authority of some Greek Copy, probably it followed it originally, and was absorbed afterwards in the preceding *αἰ*, or *σε* being understood here, *αἰ* might be changed into *γῆ* to make Sense. Some have thought the Passage before us an Imitation of *Psa. vii. 2.* But if our Author alludes to this, why should it not have been a closer Imitation, and preserved *ὡς λέων*, instead of substituting *ὡς ταύρος*? It was scarce worth while, as *Bochart* observes, to allude to that Place, only to pervert the Sense of it. But there may possibly be some help found out to restore the true Reading and Sense. For are not the Words *as a Bull*, at least disjointed, and out of their true Place? The Vulgate certainly countenances this Conjecture, and so does *Jerom's Bible*, placing these Words at the End of the first Sentence, *Non te extollas in cogitatione anime tue, velut Taurus*, i. e. Extol not thyself in the Counsel of thine own Heart, as a Bull that is incontrollable, and headstrong. The Simile is very just in this Light, and properly enough applied to a heady, obstinate, and over-bearing Temper; and if other Editions concurred to support it, would at once remove most, if not all the Difficulties. See *ch. v. 2, 3.* If none of these Solutions be satisfactory, I shall only observe farther, that the whole Sentence which occasions all the Perplexity, is entirely omitted in *Ald.* and the *Basil* Editions.

Ver. 3. *Thou shalt eat up thy Leaves, and lose thy Fruit, and leave thyself as a dry Tree.* *Grotius* contends that the reading here should be in the third Person, *καταφάγεται, ἀπολείπει, &c.* and he is countenanced herein by the Syriac Version. Leaves, are a Figure for the promising Prospect of Success; it is a beautiful Metaphor, taken from the Management of Trees, whose Leaves, if pulled off, either kill or starve the Fruit. See *Hales's Veget. Stat. p. 323, 4, 5.* So the Psalmist, *His Leaf shall not wither, and whatsoever he doth, [Heb. putteth forth] it shall prosper.* By losing thy Fruit is meant, Thou shalt defeat thine own Ends, blast thine own Hopes, and fail of the Success thou aimest at. The becoming a dry Tree, which is the next particular, is the natural Consequence of the Loss both of Fruit and Leaves, i. e. thou shalt be good for nothing. A proper Description of the Man, who is ruled and carried away by his own Lusts; or thus, Be not proud of any Excellency, natural, or moral, for by such a Behaviour thou wilt take away from the Merit of what would otherwise recommend thee; thy good Qualities will lose all their Grace, and be no longer an Advantage, or Ornament to thee; for Modesty should both conceal and perfect thy Goodness, as Leaves both shade and meliorate the Fruit. Self-opiniatry is to Merit what the Worm was to *Jonas's Gourd*; it decays and ruins the Root, and thereby destroys what was most beautiful and promising.

Ver. 5. *A fair speaking Tongue will increase kind Greetings.* *Isocrates* has well expressed this, *τὸ μὲν τρεῖς καὶ ἑκατὸν φιλοπονησέμεν, κ. τ. λ.* "Be polite in your Manner and Address, and courteous and affable in your Words; it is an Instance of Politeness civilly to salute those one meets with, and of Affability to speak to them in an agreeable and engaging Manner." *Ad Demon.* *Cicero* has the like Observation, *Difficile distinet, quantopere conciliet animos hominum comitas, affabilitasque Sermonis.* *De Offic.* This may also be applied to Friendship, which the Context warrants; for a Person of a sweet and obliging Temper will always promise most to be a real Friend. There are a thousand Endearments and Compliances in the Exercise of Friendship, that make Good-nature as necessary as rigid Virtue and Honesty. "Strict Virtue in Friendship, says a learned Writer, is like the exact Rules of Mathematicks in musical Compositions, which indeed are necessary to make Harmony true and regular; but then there must be something of Air and Delicacy in it too, to sweeten and recommend it, or else it will be but flat and heavy," *Norris's Theory of Love, p. 129.*

Ver. 6. *Be in Peace with many, nevertheless have but one Counsellor of a Thousand.* i. e. Be kind and courteous to all, but intimate only with a few; there are several Degrees in Friendship. One ought to live upon good

good Terms with all the World, and to endeavour to have all Persons in it, as far as may be our Friends, at least to be careful not to have them our Enemies, according to that of St. Paul, *If it be possible, live peaceably with all Men*, Rom. xii. 18. There are other Friends and Acquaintance who are still nearer to us, with whom we live and converse in a more familiar and free Manner; and yet even among those, there is scarce any, to whom one can safely open and unbosom himself without Reserve, as we cannot be sure of their Prudence, Honour, Integrity, and sincere Attachment to us. It would be Imprudence therefore to disclose and lay open the Secrets and Recesses of our Hearts, before all Sorts of Friends, as all are not fit to be entrusted with Affairs of Consequence and Importance. The Moralists are upon no Subject more copious, than this of Friendship; their Sentiments agree with those of our Author. "Marriage, says the learned Writer above, which is the strictest of Friendships, admits but of one; and inferior Friendship admits not of many more; for besides that the Tide of Love, by reason of the Contractedness of our Faculties, can't bear very high, when divided among several Channels, 'tis great odds but among many, we be deceived in some, and then we must be put upon the Inconvenience of retracting our Choice, which in nothing is so ugly, comely and inconvenient as in Friendship."

Ibid. p. 130. Lucian mentions, that among the Scythians a Number of Friends was as scandalous as a Number of Wives. *In Toxar.* And though this may seem overstraining the Point, yet has it a good Moral, and intimates the Sense of our Author. *Isocrates* too has a pertinent Observation on the Occasion, *ἰδέσθαι μὲν ἔχει πρὸς πάντας, κ. τ. λ.* "Live friendly with, and behave civilly to all; but be intimate with a few of Worth and Merit; by this means you will not have many Enemies, and only valuable Friends."

ad Dæmon.

Ver. 7. *If thou wouldst get a Friend prove him first, and be not hasty to credit him.* i. e. Have him for some Time, according to the Oriental Versions, upon Trial. The Margin furnishes another Sense, Get him in the Time of Trouble, *ἐν περιστάσει*, and so *Junius* renders, *Si comparaturus es amicum, in afflictione compara eum.* We do not now use the Word *Credit*, in the Sense it is here taken; the Meaning is, Be not hasty to trust him. *Arab.* *ne cito fidas ei*, or to trust thyself to, or with him. And so the *Complut.* reads, *μὴ ταχὺ ἐμπιστεύῃς σκευδὸν αὐτῷ.* And so the *Syriac*, *Ne temere te concedas illi*; to which agrees *Jerom's Bible*, and that of *Junius*; and so *niseus* is used, *Job* ii. 24. *ὁ θεὸς ἐκ τῆς ἐν ἐαυτῷ αὐτοῖς.* That Precept of *Solan*, *φίλος μὴ ταχὺ κτλ.*, &c. *δὲ δὲ ἀνὴρ μὴ ἀποδοῖμαζε,* *apud Laert.* is not very unlike this.

Ver. 9. *There is a Friend, who being turned to Enmity and Strife, will discover thy Re-*

proach. *ἔστι φίλος μεταλθήμενος εἰς ἐχθρὸν, ἢ μάχην ἀνενδισμὸς οὐ ἀποκαλύψει.* *Μάχη ἀνενδισμὸς* is an unusual Expression, and wants an Authority to confirm it, except it may receive some Countenance from *1 Sam.* xxv. 39. according to the *ἔ.* But I think *μάχην* joined with *ἐχθρὸν*, as our Translators seem to understand it, a more proper Construction; only it may still be asked by what *ἀνενδισμὸς* is governed. Probably this is a Mistake. *Hæschellus* from some authentic Copy, as I presume, and not by mere Conjecture, reads *ἀνενδισμὸν οὐ*; and why might not some other ancient Copy formerly have *ἀνενδισμὸς*, for it is used in the Plural, to signify Shame or shameful Things? as *Isai.* xlvii. 3. *Φανήσονται οἱ ἀνενδισμοί σου*, and the *ε* might easily be absorbed in that which follows. The *Vulgate* seems to have read *ἀνενδισμὸς*, rendering, *Convitia denudabit.* The Sense of the Passage is, A quondam Friend changed into an Enemy, will reveal all the Faults which he knows, has heard, or observed, during his Acquaintance; and the more intimate and longer the Friendship has been, the more is the Breach and Rupture to be dreaded, the more Noise will it also make, and the more fierce and implacable will be the Hatred; according to that wise Observation of *Pliny*, *Artissima necessitudo, si quando contingat dirimi, in summam vertitur simultatem; & ex arctissimis fœderibus, si semel rumpantur, maxima nascuntur dissidia*, L. xxxvii. c. 4. This, and the two following Verses, are wanting in the Oriental Versions.

Ver. 13. *Separate thyself from thine Enemies, and take Heed of thy Friends.* i. e. Avoid suspected or declared Enemies, and be aware of pretended and false Friends, in whom you can place no certain Confidence, such as are described, *ψ* 8, 9, 10. Companions only of the Table, Flatterers, and occasional Attendants upon great Fortune or Power, who will discover a Coldness and Indifference, and perhaps openly or secretly do you some ill Turn, when you are reduced to Misfortunes. Count therefore none real Friends, but such as you have proved, and found faithful in Adversity. *Phocylides* describes the *ῥεγοῦς ζουδὸς νότανας*, almost in the same Terms, whose Maxims very often agree with those of our Author. King *Antigonus's* Wish or Prayer, as recorded by *Plutarch*, is agreeable to the Advice of this wise Writer, and proceeded from a like Sentiment, *The Gods keep me from pretended Friends, against open and avowed Enemies I can guard and provide myself.* *Clement's Alexand.* has the like Observation, *ἐχθρὸν ἀνδραγὰς φιλᾷς, ἢ φίλον.* *Serom.* L. 6.

Ver. 16. *A faithful Friend is the Medicine of Life, and they that fear the Lord shall find him.* Friendship is the very Life and Soul of a Man, as necessary to his Subsistence, and well being, as Medicines are to preserve Health. Nay other Medicines are profitable only to the Sick, and superfluous to

to those that are in Health, but Friendship is necessary to both. The *Latins* have well intimated this by terming Friendship, *Necessitudo*, and Friends, *Necessarii*. For all is feeble and tottering without this firm Support, all flat and insipid, till Friendship seasons, and gives a Relish to all Enjoyments. For what Pleasure is there in Life, except one has a Friend to whom he can unbofom himself, on whom he can rely, who will divide his Grievs, and double his Joys? What Felicity is not ungrateful, if we have none to share with us in it, and what Calamity is not lessened by the Sympathy and Condoling of a Friend? See *Ambr. de Offic. L. 3.* but a right and true Friendship must be founded upon Virtue, and so all the Morallists have determined it.

Ver. 17. *Whofo feareth the Lord shall direct his Friendship aright, for as he is, so shall his Neighbour be.* To be blessed with a sincere and valuable Friend, is a particular Gift of God, a Reward of a Man's Piety and Virtue. Such was *Jonathan* to *David*, which is the most perfect Instance and Pattern of Friendship recorded in Story; the Scripture describes it in the fullest and most sensible Manner, when it says, that the Soul of *Jonathan* was knit with the Soul of *David*, 1 *Sam. xviii. 1.* A good Man will direct his Friendship in so wise and useful a manner, as either to choose those that are like himself, or by proper means to make them such, *Amicitia similes invenit, aut facit.* Between good Men, Friendship is, as it were natural; there is a Correspondence of Manners, a like Disposition to do good, which directs them to fix upon each other, and a Friendship so founded, without self-interested Views, cannot but be lasting. *Tully* accordingly observes, that the most excellent and perfect Friendship is that which is formed and subsists in a Society of virtuous and well-disposed Persons; there is the most compleat Union and Harmony arising from such a Resemblance and Similitude of Manners, and the greatest Things are to be expected from a Fraternity of such, whose joint Aim and Endeavour is, to promote the common Good. When Hearts and Affections are so uniformly and commendably joined, each rejoices, and takes as much Pleasure in his Friend, as in himself, and so becomes as it were one with him, *Unus fit ex pluribus*, and thereby compleats *Pythagoras's* Description of Friendship, *Cic. Lib. i. De Offic.*

Ver. 18. *Gather Instruction from thy Youth up, so shalt thou find Wisdom till thine old Age.* The first Impressions, those which are made in the Time of Youth, are of great Force and of long Continuance; they not only help to prevent, or curb the Impetuosity of dangerous Passions, but have an Influence upon the whole Life. This is exactly agreeable to the Adage of *Bias*, ἐφ' ὅσον ἀπὸ νεότητος εἰς γῆρας ἀναλαμβάνει σοφίαν, i. e. furnish yourself with Wisdom, as with a *Viaticum*,

which may continue with you from Youth till old Age, *Ap. Laert. L. i.* Here a new Subject begins, in which the Author, the young Candidate for Wisdom, not to be discouraged at the Hardships, which at first attend the Undertaking, not to complain of the Roughness and Unpleasantness, or Length of the Way, nor despair of at length attaining the desired End, notwithstanding the many Labours and Difficulties that necessarily will occur, but to imitate rather, the faithful and diligent Husbandman, who sows in Hope, and spares no Pains, in Expectation of a future plentiful Harvest. *St. James* uses the same Comparison, and well expresses the Sense of the next Verse, *Behold, the Husbandman waiteth for the precious Fruit of the Earth, and bath long Patience for it, until he receive the early and latter Rain; be ye also patient and establish your Hearts,* ch. v. 7. And so *St. Paul*, *The Husbandman that laboureth first, μετ' αὐτὸν κοπιῶντα, must (afterwards) partake of the Fruits,* 2 *Tim. ii. 6.* For so I would render the Words, and not, as our Version has it, *The Husbandman that laboureth, must be first Partaker of the Fruits*, which is preposterous and absurd. This is agreeable to the marginal Reading, and *Beza* and *Junius* both confirm it, who have, *Agricolam oportet, prius laborando fructus percipere.*

Ver. 21. *She will lie upon him as a mighty Stone of Trial.* This by the Prophet *Zechariah*, c. xii. 3. is called a burdensome Stone; and *St. Jerom* upon the Place observes, that the Expression is taken from an Exercise kept up in *Palestine* in his Time, where young Men used to make Trial of their Strength by lifting great Stones as high as they could, and adds, that he saw one of these mighty Stones of Trial himself at *Athens*. In this Exercise, if Men attempted to lift a Stone too ponderous for their Strength, they were in danger of its falling upon them, and crushing them to Death. In this Sense some understand, *Matt. xxi. 44. On whomsoever this Stone shall fall, it will grind him to Powder.* To this Stone of Trial, our Author here compares *Wisdom*, which many endeavour at, and have a fancy to be engaged with, but few have Resolution and Constancy enough for it; but after a slight Attempt, and faint Wishes, they give it over presently, ὡς χροὺς ἀποπίπτει, as despairing of managing so superior a Weight, and desist from the Trial, to their own Shame or Hurt. To some the very Sight of it is sufficient to deter them, and they go away without making any Attempt at all to exert themselves. Some understand by the Stone of Trial, a Touchstone, by which the Goodness of Metals is proved and tried. And this the *Vulgate*, the *Geneva*, and *Coverdale's* Version seems to follow. But the first Sense seems preferable.

Ver. 22. *For Wisdom is according to her Name, and she is not manifest unto many.* The original Text of this Work, whether it were *Hebrew* or *Syriac*, not being extant any where

where, one is at a Loss now to know to what particular Word he refers in this Place. Had he given the original Word first, and then the Meaning of it, the Allusion would have been plainer and better understood. 'Tis probable, the Translator derives the Greek Word σοφία from an Eastern Root, and that the Elder Jesus writing in Hebrew, his Translator, who was skilled in that and the Greek Tongue, endeavours to preserve in this Version an Allusion to some Hebrew Word, which signified covered or hid. If there was then in the Hebrew Tongue a Word like σοφία, signifying Wisdom, used also for Secrecy and Concealment, which was its primary Sense, the Name might then metaphorically be translated to Wisdom, for some relation it had to Things hidden and covered. Possibly there was a Syriac, or Chaldee Noun formed נִדְּשׁ (whence σοφία) from נִדְּשׁ Dan. i. 20. *Magus, Sapiens*, which by Aphæresis would be in Greek, σοφός. It is well known that the wise Men in the earlier Ages used to communicate their Knowledge by dark Parables, and figurative Expressions. Hence the Learned have contended, that they were then called *Assaphim*, or Σοφοί, a Name which the Emperors of Persia retain to this very Day, See Bishop Chandler's *Def. of Vindic. of Christ*. p. 61. Vol. I. I cannot agree with those who would derive the later Meaning of σοφία from the Greek, and would have it so called from Ζόφω, *caligo*, since our Author confessedly wrote in the Jerusalem Tongue, and has elsewhere made the like Allusions to Words, see ch. xliii. 8. xli. 1. The Scripture too has Instances of the same Nature; thus the Name of *Elymas*, Acts xiii. 8. which in the Hebrew is derived from a Root, which signifies *hidden*; by interpretation is the *ὁ μυστός* among the Persians, answering to σοφός, or the wise Man among the Greeks. The contrary Character we have likewise in the Word *Nabal*. *Nabal*, says *Abigail*, is his Name, and Folly is in him; as his Name is, so is he, 1 Sam. xxv. 25. *Nabal* in the Original signifying a Fool; and though these Etymologies were not altogether exact, yet it was sufficient that they were probable and known, and warranted among those to whom they were spoken: So that we are not to be surprized, that this Writer should derive σοφία here from a Hebrew Root, which signifies hidden. As to the Truth of the Observation itself, that Wisdom is concealed, he intimates it, ch. i. 3. and xxiv. 4. where he elegantly describes the Throne of Wisdom to be in a cloudy Pillar. And the sacred Penmen, particularly *Solomon*, use a Term for Wisdom no less expressive, viz. *Chachma*, which means and implies Obscurity, both in the Hebrew and other Eastern Languages. *Job* confirms it in the following Words, which are parallel to those of our Author, *Whence then cometh Wisdom, and where is the place of Understanding, seeing it is hid from the Eyes of all Living*, xxviii. 20.

The Philosopher therefore spake not amiss, when he asserted, that Truth, which is another Word for Wisdom, lay hid and concealed in the bottom of a great Deep.

Ver. 24. *Put thy Feet into her Fetters, and thy Neck into her Chain.*] The wise Man represents Wisdom here as a sovereign Queen of such great Worth, that her Service, and even her Chains are honourable, see *Prov. i. 7, 8, 9.* *Calmet* says, he alludes to an ancient superstitious Custom of the *Babylonians*, See *Herod. L. i. Baruch. vi. 42.* and of the *Egyptians*, see *Tab. Isac.* or *Germans*, who put Chains about them, or round them, and in that manner presented themselves before their Deities, to testify their close and inviolable Attachment to them, *Dum lucum Diis sacrum ingrederentur, vinculis se obligant, ut se Diis obstrictos profiterentur.* Tacit. De Moribus German. And perhaps the next Verse may have some such Allusion too, see *Bar. vi. 26. Isai. xli. 7.* Or the Meaning may be, that by her thou shalt be advanced to great Honour and Dignity. See Note on v. 29.

Ver. 28. *For at the last thou shalt find her rest, and that shall be turned to thy Joy.*] The rendering of our Translation is harsh and inaccurate; the Geneva Version is clearer and preferable, *For at the last thou shalt find Rest in her, &c.* And Coverdale's is to the same Effect, following probably the *Vulgate*, *In novissimis invenies requiem in ea*, i.e. in the End of your Pursuit, or as others understand it, at your last Hour thou shalt find Comfort and Refreshment in, and by her, for so ἀνάπαυσις signifies in various Places of this Book. The Syriac takes it in this latter Sense, *Tandem requiem atque delicias invenies, & in extremis tuis gaudebis.* St. Jerom has not expressed this amiss, *Vincula Domini sunt voluntaria, & vertuntur in amplexus, quique his fuerit, colligatus, dicit, Laeva ejus sub capite meo, & dextera illius amplexabitur me.* We have an Instance of the Truth of this Observation in *Joseph*, whose Advancement on account of his singular Wisdom, was so glorious, notwithstanding his former Hardships and Imprisonment, that *Pharaoh* arrayed him in Vestures of fine Linnen, and put a gold Chain about his Neck, and they cried before him, *Bow the Knee*, Gen. xli. 42.

Ver. 29. *Then shall her Fetters be a strong Defence for thee, and her Chains a Robe of Glory, &c.*] i.e. By her thou shalt be advanced to great Dignity and Glory, for so Chains are sometimes understood, in a good and more honourable Sense, as equivalent to a Collar, or Chain of Gold, See *Dan. v. 7.* And 1 *Esd. iii. 5, 6.* which comes nearer to this Place, where the Reward to him that excelled before the King in wise Sentences or Speeches, is to be honoured with a Garment of Purple to drink in, and to sleep upon Gold, to have a Head-tire of fine Linnen, and a Chain about his Neck. Our Author seems to allude to *Prov. iv. 8, 9.* where *Solomon* says

says of Wisdom, by way of Encouragement to the Study of it, *Exalt her, and she shall promote thee, she shall bring thee to Honour, when thou dost embrace her; she shall give to thine Head an Ornament of Grace, a Crown of Glory shall she deliver to thee; when thou goest, thy Steps shall not be straitned; and when thou runnest, thou shalt not stumble.* The Accomplishments and Advantages of Wisdom, are finely and magnificently described in this, and the two following Verses, under the *Insignia* and Ornaments of the Jewish People in general, and the High Priest's Vestments in particular. That Wisdom will not only be a resplendent Ornament, but also be *δῆλως* & *αἰσθητά*, Light and Perfection, a faithful Oracle to direct a Man right, will remind him of his Duty, and distinguish him from others more effectually than the *κλῆματα* & *ὀνόματα*, mentioned *γ* 30. i. e. the Fringes and Lace upon the Borders of the Garments could. See *Num.* xv. 38.

Ver. 34. *Stand in the Multitude of the Elders, and cleave unto him that is wise.* The Roman, and some other Greek Copies read with an Interrogation, *ἤ τίς σοφός ἐστιν ὁ κλῆμα;* Is there a wise Man? Cleave unto him. The Sense is, that to attain Wisdom, Men should seek the Company of the Wise, and attend upon their Lectures and Instructions; or by standing, may be meant the Reverence to be observed towards them, that as a Mark of great Deference and Respect, we should stand in their Presence. By Elders, we are not barely to understand such as are aged, though Reverence to them is required, but such whom Time and Experience have taught Wisdom and Knowledge, and are so called from their Prudence and Abilities. And so the *Vulgate*, *In multitudine Presbyterorum prudentium sta*, and thus *Senatus* and *γερουσία* are usually taken. According to *Philo*, it was the Custom of the Jews every Time they went to the Synagogue, that the youngest should place themselves at the Feet of the Aged, and in profound Silence give Attention to what was delivered; that one of the most learned stood up, and either read the sacred Books, or some excellent Instructions of Morality, how to behave themselves wisely through the several Stages and Callings of Life. *De Septen.*

Ver. 36. *If thou see a Man of Understanding, get thee betimes unto him, and let thy Foot wear the Steps of his Door.* *ὁφείλει ποδὶς αὐτοῦ.* This is agreeable to the Advice before given to seek Wisdom early, *c.* iv. 12. It also signifies to seek diligently. See particularly *Jerem.* xxv. 3. where God says, *ἰσχυρὰ ὁφείλουσιν*, which *Theodoret* expounds by *ἐπιμελῶς ὁφείλουσιν* is applied to such as carefully attend upon any Person, or solicit with more than ordinary Diligence any Business. See *Prov.* xi. 27. xiii. 24. *Psal.* lxxiii. 1. *Isai.* xxvi. 9. *Hosea* vi. 1. *Eccles.* xxxii. 11. xxxix. 5.

Ver. 37. *He shall establish thine Heart, and give thee Wisdom at thine own Desire.* *ἰσχυρίσεται ἡ καρδία σου καὶ δώσουσίν σοι.* So the Roman, and some other Editions; but the more correct ones omit *οὐ* which only perplexes the Sense. The literal rendering is, The Desire of Wisdom shall be given thee; and thus the *Vulgate*, *Concupiscentia sapientiae dabitur tibi*, which is a *Hebraism*, and equivalent to *concupita sapientiae*. The Sense is, The Wisdom which thou desirest shall be bestowed upon thee; and so the *Tigurin* Version, *Et quam desideres, sapientia tibi dabitur*; and the *Syriac* is to the same Purpose, *Ipse vias tuas diriget, & quicquid optaveris, te docebit*; or, in the Words of the *Psalmist*, *He will inform thee, and teach thee in the Way wherein thou shalt go, and guide thee with his Eye*, *Psal.* xxxii. 9. I shall only observe farther, that our Author in the latter Part of this Chapter, sets down five Means or Helps for the Attainment of Wisdom: 1. A willing Mind. 2. Care and Diligence. 3. Hearing useful and profitable Things read, and attending upon the Expositions of such Teachers, as can best explain the great Truths and Mysteries of Wisdom, or Religion. 4. Meditating upon them seriously, and drawing useful Reflexions from them. 5. To crown all, begging God's Blessing and Assistance, to go along with, and prosper our own Endeavours.

CHAP. VII.

Ver. 3. *Sow not upon the Furrows of Unrighteousness; and thou shalt not reap them Sevenfold.* The Scripture often uses this Comparison in speaking of Sin. See *Hosea* x. 13. And the Prophet uses the like Expression in the foregoing Verse of Righteousness, *Sow to yourselves Righteousness, and reap in Mercy.* *Job* has the same Observation in the like Terms, *They that plow Iniquity and sow Wickedness, reap the same*, *ch.* iv. 8. But the rendering of the *ο* is more express, *ἰδοὺ τὰς ἀρετὰς τὰς ἀποκαταστήσεις αὐτῶν ὅσους δεξιῶν ἐαυτοῦ.* And thus *Solomon*, *He that soweth Iniquity shall reap Vanity*, *Prov.* xxii. 8. which the *ο* give more properly and fully, *ὁ σπείρων Φαῦλα θερίσει κακὰ, πολλὴν δὲ ἔργον αὐτοῦ συλλέσει.* And *St. Paul*, *Whatsoever a Man soweth, that shall he also reap; he that soweth to his Flesh, shall of the Flesh reap Corruption*, *Gal.* vi. 7, 8.

Ver. 4. *Seek not of the Lord Preeminence, neither of the King the Seat of Honour.* The Design of the wise Man in this, and the two following Verses, seems to be, to check the ambitious Spirit of such aspiring Persons as are full of themselves, are fond of Titles, and forward to thrust themselves into Places of Power and Authority, and perhaps are not able to fill them with Sufficiency. Like the Sons of *Zebedee*, they have the Vanity to ask to sit the one on the right Hand,

Hand, the other on the left in the Kingdom, whose Forwardness our Saviour reproveth, *Matt. xx. 22.* It is observable, that those who are most pushing for Preeminence, and the Seat of Honour, are generally such as are least qualified for it. 'Tis the most promising Circumstance in a Man's Favour, and the surest Sign of Merit, when he is chosen into an Office of Importance, or raised to some Dignity against his own Will and Inclination, or however without his seeking or applying for it. Such a one we may be sure is devoid of Ambition, and contents himself rather with deserving, than seeking Preferment. This is well shadowed in *Job's* Parable, *Judg. ix. 15.* wherein the Bramble is represented, as more ambitious than either the Olive, Fig-tree, or Vine, and presently accepts of that Power and Sovereignty, which the rest had the Modesty to decline. This is applicable to Preferments in the Church, as well as State. And accordingly *Mess. du Port Royal* and *Rabanus* extend it even to the Episcopate, to which high Dignity Humility is no little Recommendation: Such a self-denying and modest Temper, as *St. Cyprian* commends in *Cornelius*, *Episcopatum nec voluit, nec postulavit; sed quietus & modestus, & quales esse consueverunt, qui ad hunc locum divinitus eliguntur; non vim fecit, ut episcopus fieret; sed ipse vim passus est, ut episcopatum coactus acciperet*, *L. iv. Epist. 2. ad Anton.*

Ver. 5. Justify not thyself before the Lord, and boast not of thy Wisdom before the King. The former Part seems to be an Imitation of *Prov. xxi. 2.* at least the *Vulgate* so understands it, adding the latter Part of that Verse, (*Quoniam agnitor cordis ipse est*) to this Passage; and indeed the Addition contains a substantial Reason against spiritual Pride, because a Man, however plausible or sanctified he may appear in the Sight of others, cannot hope, or think to impose upon God, who knows the Imperfection of our best Services, and that no Flesh should glory in his Presence. As Merit cannot be pleaded before God, so neither must it be pretended to before the King, whether it consists in the Excellency of either Body or Mind. Our Author only instances in Wisdom, by which he condemns an Affectation of shewing it before great Personages, and an Ambition to be distinguished by it in their Presence, and, above all, an Attempt either to equal or outshine them. As Princes, and those that are about them, would be thought as considerable for their Parts and Capacity, as they are elevated above others in point of Rank and Dignity, they have a Sort of Jealousy, a kind of secret Dislike against such as make a Figure, and appear any way to rival them. If Persons beneath them have a Train of Followers, and much Court and Deference is paid to them, and great Things are said in their Commendation; even Merit, when so distinguished, be-

comes frequently disagreeable to the Great, and an Object of their Hatred. *David* did not draw upon himself the Indignation of *Saul*, till his great Valour appeared, was confessed, and extolled; nor could Envy bear that depreciating Song, *Saul has slain his Thousands, and David his Ten thousands.* *Alexander* betrayed a Sort of Impatience, when the Victories of *Antipater*, or any of his Generals, were mentioned to him with Applause and Commendation; not but that he was always glad, that his Enemies were vanquished, but then he was jealous and grieved, that it was done by another Hand than his own, *Vinei quidem hostes volebat, sed Antipatrum vicisse indignabatur, suae demptum gloriae existimans, quicquid cessisset alienae.* *Q. Curt. L. vi.* *Demosthenes* mentions the like Temper in his Father *Philip*; and how Envy and Discontent work in the Great, we may see in a much lower Instance mentioned by *Xenophon*, That the young *Assyrian* Prince killed *Gobrias's* Son, merely because he had outdone him in Dexterity, and being a better Marksman had slain a *Lion*, and a *Bear*, which the Prince's Javelin had missed. *Kyporaid. L. 4.*

Ver. 6. Seek not to be a Judge, being not able to take away Iniquity. I. e. To break through or withstand all the secret Artifices of Iniquity, to pervert you; for great are the Dangers and Temptations to which a Judge's Office exposes him, either from the Attempts of designing Men, or the Importunity and Solicitations of Friends. But an upright and uncorrupt Judge will guard against all these, as likewise against all Bribery, Injustice, Fear, Favour, and even Compassion, and Tenderness itself, and will make every Consideration give Way to Justice and Truth. And he who enters upon that important Office, without a Mind resolutely determined to resist all Allurements, that may any ways blind his Eyes, and prove Stumbling-blocks in the way of his Uprightness, ought not to accept, much less seek and apply for, so weighty a Trust; for they who thrust themselves into the Tribunal, and through Ambition, Covetousness, or any prevailing Interest, betray its sacred Oracles, and make Truth itself venal, are accountable to God and the Publick, for every Instance of Negligence, Corruption, and want of Judgment. The judicious *Hooker* applies this Direction to the high Stations and Functions in the Church, "For with respect to these it always behoveth Men to take good Heed, lest an Affection for the Dignity, without a due Regard for the Difficulty, should sophisticate that true and sincere Judgment, which they ought to have of their own Abilities, an Inattentiveness on to which has, to many forward Minds, been the occasion of Repentance instead of Contentment." *Ecel. Pol. L. v. p. 346.* *Ibid. Lest at any Time thou fear the Person of the Mighty, and lay a Stumbling-block*

in the Way of thy Uprightness.] i. e. Should commit an Offence against thy Uprightness, by being awed through the Power, or swayed by the Authority of the great. For this Reason, among the *Jews*, the Judges of less Authority and Character were to give their Opinion first, lest they should be biased by the Judgment of those of greater. And this seems to be the Meaning of that Precept, *Exod. xxiii. 2. Thou shalt not decline after many, to wrest Judgment;* and the Charge to *Joshua* is, who had the Care of God's People after the Death of *Moses*, *Be strong, and of a good Courage, be not afraid, neither be thou dismayed,* ch. i. 9. Good-nature and Tenderness, which are commendable Qualities in a private Person, often become criminal in a Magistrate; his Silence, Easiness, or Indifference, is as it were, a Consent to the Crimes of others, and he commits an Evil as often as he does not hinder, or punish one. A Judge, says *Plato*, ought to be both wise and resolute; wise, so as to judge for himself, and not be influenced by others in giving his Determination; and resolute to pronounce his Sentence without Fears, and execute it without Concern or Partiality, L. ii. *De Leg.* *Mess. of Port Royal* apply this Passage to the Governors of the Church, in whom Courage is an essential Qualification, *They ought to be instant in Season, and out of Season, to reprove and rebuke with all Authority, such as oppose the Truth,* or occasion its being spoken against, through an evil Conduct. *Albanasius*, *Chrysostom*, and other primitive Lights of the Church, were as remarkable for their Resolution and Courage on such Occasions, as for their Charity and Meekness on others. And the Prayer of *St. Peter* and *John*, is, *Lord, behold their Threatnings, and grant unto thy Servants, that with all Boldness they may speak thy Word,* Acts iv. 29. If the Heart be wanting, all other Qualifications lose their Influence; even the finest Understanding without this, will make but slow Progress in the Work of the Lord.

Ver. 7. *Offend not against the Multitude of a City, and then thou shalt not cast thyself down among the People.]* The Words (*and then*) inserted without Authority, by our Translators, perplex the Sense. The meaning according to *Calmet* is, *Provoke not the Multitude or People by rough Language, or a haughty and imperious Behaviour, or by an odious and disagreeable Law, or a hard and oppressive Sentence, which may stir them up to Mutiny or Rebellion; nor run into the other Extreme by an abject Flattery, or mean Compliance, which will make them insolent and assuming; but preserve a Medium between Pride, which irritates, and Abjection, which occasions Scorn and Contempt.* Nothing is more difficult than so to temper Severity and Complaisance, as to preserve the Love and Affection of the People, and at the same Time not to relax Disci-

pline, or lose Authority; which *Tacitus* remarks as a particular Happiness in *Agricola*, *Nec illi, quod est rarissimum, aut facilitas auctoritatem, aut severitas amorem diminuit.* In *Vit. Agric.* *Rehoboam* is a signal Instance of the Danger of offending the Multitude: By following the Advice of the young Men, he answers the *Israelites* roughly; and by threatening to chastise them with Scorpions, he endeavours to frighten them into Obedience. Nor was he less imprudent in sending *Adoniram*, as his Ambassador to them, who had the principal Care of those Tributes, of which they complained, the Consequence of which was that they stoned him; and the King himself was obliged to provide for his own Safety by Flight, 1 *Kings* xii. 11, 18. *Vatablus* understands the Passage of mixing in popular Tumults and Quarrels. And so the *Syriac* seems to take it, *Ne reum te reddas inter turbam Civitatis, & in judicium ejus ne te precipites.* And *Coverdale's* and the *Geneva* Versions favour this Sense, *Cast not thyself among the People.* *Grotius* expounds it of offending with the Multitude, and stooping so low as to imitate their Vices. *Mess. of Port Royal*, according to their Custom, apply this to the Pastors of the Church, who should be careful of their Charge, and not by an indiscreet Behaviour offend, or an evil one, mislead their Flock, and so forfeit their Character, and cast themselves down among them.

Ver. 8. *Bind not one Sin upon another, for in one thou shalt not be unpunished.]* The literal rendering of the *Greek* is, Bind not Sin twice, either by repeating the same Sin, or committing different Sins, one after another. According to the *Geneva* Version, *Bind not two Sins together*, we may understand complicated Sins, such as are usually attended with, and draw on the Commission of others; or if this be applied to Judges and Persons in a public Character, the Advice to them is, that they should be particularly circumspect as to their Conduct, because, besides their own, they are answerable for the Sins of others, whom their Examples or Influence, may have induced to offend. The wise Man here imitates the Phrase of the sacred Penmen, who often compare a continued Course of Sin to a Chain composed of many Links. See *Prov. v. 22.* *Isai. v. 18.* *Aug. Conf. L. viii. c. 5.*

Ver. 9. *Say not, God will look upon the Multitude of my Oblations, &c.]* As God is all-sufficient, the Earth and the Fulness thereof belonging unto him, he has no need of a Multitude of Oblations; 'tis the Heart which he chiefly regards, and looks upon the number or richness of the Presents which a Man brings, only in proportion as the Person himself is agreeable to him. As God requires us to serve him in Spirit and in Truth, we must not content ourselves with such outward Marks of Piety only, nor place any such Merit in them, as to imagine that they can purchase Pardon, or procure Acceptance.

ceptance. Superstition indeed hath fondly dreamt, that even the Deity may be won by Gifts; and therefore *Porphyrus* hath well defined one Species of it to be, *ἐπὶ ἀληθείᾳ τῇ δευαίῳ δύναντι τὸ θεῖον*. L. ii. *Ἡεὶ ἀποχ.* An Apprehension that the Deity may be bribed, which he observes was the Cause of all those bloody Sacrifices among the Heathen, who imagined, by Virtue of them, to be released from their Sins. *Plato* makes one Species of Atheism, to be a Persuasion, that even wicked and unjust Men will be accepted for their Gifts; but he wisely observes, that God is not to be dealt with, *ὡς πωλίστης*, as a greedy Usurer in this Manner. *De Leg.* L. x. *Simplic. in Epist.* c. 38. *Ecclus* xxxiv. 19. This irreligious Temper in supposing, by Gifts or Money to purchase Heaven, *Lucian* well exposes in his Treatise *De Sacrificiis*, nor is *Juvenal* less facetious, with a superstitious Egyptian, in the following Lines:

*Illius lacrymæ mentitaque munera præsent,
Ut veniam culpæ non abnuat, ansere magno
Scilicet & tenui popano corruptus Osiris.*

Sat. vi.

Ver. 10. Be not faint-hearted when thou makest thy Prayer, and neglect not to give Alms.] Be not discouraged in thy Prayers, nor fall into Despair about the Success of them, if they are not immediately answered, or in the manner thou wouldst have them; if God defers giving what you ask of him, he fees perhaps that it is not proper or expedient for you to have it; or imagine that you have some way asked or done amiss, and comfort yourself, that he will at length reward your Patience and Trust in him. To your Prayers add Alms, as the most effectual Means to redeem past Transgressions. The Words are also capable of this farther Sense according to *Calmet*, Be not afraid of asking too much of God, who is infinitely rich, and has Gifts of immense Value to bestow; but covet earnestly the best Gifts, and do not ask Trifles of him, which are beneath his Majesty to be acquainted with, or grant. Imitate *Solomon* herein, who asked not long Life, Honour, or Riches, which in the Opinion of Men are of great Worth; but only true Wisdom, a Gift worthy of God to bestow, and of such a Prince to ask.

Ver. 11. Laugh no Man to Scorn in the Bitterness of his Soul.] i. e. Insult not any poor or unfortunate Person, for he that insults such a one, affronts God that made him so; according to that of *Solomon*, *Who so mocketh the Poor, reproacheth his Maker; and he that is glad at Calamities, shall not be unpunished*, *Prov.* xvii. 5. If a Man falls into Disgrace, or comes to Misfortunes through his own Fault, or Mismanagement, even then one should spare Reproaches, and consider that he has probably suffered enough for his Folly and Imprudence, without our increasing his Confusion, or adding to the Load of his Misery: But as to such as lie under natural

Infirmities, either of Body or Mind, who perhaps are born blind, or deficient in Understanding, or such as are reduced to Poverty, through some sad Accident, and not thro' any real Fault or Negligence of their own; to sport with such unhappy Objects, to pronounce their Calamities Judgments, and to suppose, or represent them or their Parents as Sinners above all others, whom we ought rather to pity and to comfort, is not only an Instance of rash Censure, but of great Cruelty. True Humanity and a generous Compassion, rather sympathizes with the Afflicted, and weeps with those that weep, especially such as Providence has visited in so severe a manner, for its own wise Ends. We have an Instance of this unkind Behaviour, and rude Insult in *Shimei* cursing *David*, when he fled in great Anguish and Grief from the Face of his Son *Absalom*, 2 *Sam.* xvi. And in that scornful Taunt of the *Babylonians* to the *Israelites* in their Heaviness, *Sing us one of the Songs of Sion*, *Psal.* cxxxvii. *Isocrates* has just the same Sentiment with our Author, and assigns the like strong Reason against upbraiding others in their Distress, *μηδὲν, συμφορὰν ἀνείδισις, κοινὴ γὰρ ἡ τύχη, καὶ τὸ μέλλον ἀεὶ αἰών.* *Ad Demon.*

Ver. 12. Devise not a Lie against thy Brother.] *μη ἀρεσείᾳ φέδδῃ*. See the like Expression, § 3. *Calmet* thinks the original Word was, *Charasch*, which signifies to invent, as well as to plow. There is the like Advice, *Prov.* iii. 29. where the Hebrew Word is the same, which makes it probable that the Author here alludes to that Passage. The ὅ have well rendred the Place, *μη τελέῃν ἢ ἐπὶ σὸν φίλον κακὰ, παροικῆντα ἢ πεποιθότα ἐπὶ σοί*, which our Version gives but imperfectly. The Sense is, Do not invent any false Accusation, or raise any Calumny, evil Suspicion, or Slander against thy Friend or Brother; an Injury of this Sort done to so near a Relation, and one that puts his Confidence in thee, will aggravate the Guilt; or, if we understand this of Lying, strictly so called, the Phrase then denotes the secret and clandestine Manner of it. 'Tis a Hebraism, which signifies to work under Ground, that, as the Husbandman toils in ploughing up the Ground, to raise an Encrease from it, so a wicked Man labours in his Mind, and turneth over his Heart to invent a Lie, which he may do Mischief with.

Ibid. Neither do the like to thy Friend.] *μηδὲ φίλῳ τὸ ὁμοίον ποίει*. This differs very little from the former Clause, and all the ancient Versions explain it as meaning the same Thing. Our learned *Fuller* only gives a different Sense to this Passage, "Do not secretly forge a Lie, nor, while you are devising or propagating it, act the false Friend, by behaving outwardly as a Friend would do, that you may spread the falsehood more securely, and do Mischief more successfully." *Miscell. Sac.* p. 37.

Ver. 13. Use not to make any Manner of Lie.] In the foregoing Verse the wise Man cautions

cautions against calumniating a Friend or a Brother by false Accusations, and lest any should infer from thence a Liberty to traduce and abuse others not so related; and that Lying is sometimes allowable, he very properly adds, *Use not any Manner of Lie, i. e. Speak Truth upon all Occasions, in Affairs of little as well as of greater moment.* Some ancient Philosophers indeed, and even some Fathers have thought, that an occasional Lie was innocent in some certain Cases, as when told, for instance, to avoid a greater Evil, as Poisons are given to expel Poison. St. *Austin* absolutely maintains the contrary in a set Treatise on the Subject; it is likewise forbidden in the Law without Exception, and by our Saviour in the Gospel.

Ibid. For the Custom thereof is not good.] It will by Degrees lead you to other bad Acts, as Perjury, and false swearing. Thus *Cicero*, *Qui mentiri solet, pejerare solet: quem ego, ut mentiatur, inducere possum; ut pejeret, exorare facile potero.* Pro Rosc.

Ver. 14. Use not many Words in a Multitude of Elders.] If by Elders, we understand ancient Men, there is exactly the same Advice, c. xxxii. 9. *When ancient Men are in Place, use not many Words,* for before such, Reserve and Silence is always commendable, especially in the younger Sort: But if by Elders we mean Senators, and Persons of a public Character, *Senatus potentum*, as the *Oriental* Versions have it; the Advice then is to speak gravely, weightily, ἐν ὀλίγοις πολλά, much in a little; not to affect a Shew of Learning, or sport with Turns of Fancy, not to wander from the Matter in Debate, or tire the Audience by a tedious Harangue, which is wasting the Time of such a solemn Assembly, where only Matters of the greatest Consequence are attended to, and come under their Cognizance.

Ibid. Make not much Babbling, when thou prayest.] Use not vain Repetitions by asking the same Things in thy Prayers. The Scripture represents the Worshipers of *Baal* as much addicted to this, who cried from Morning until Evening, *O Baal, hear us*; and it is the Character of the Heathen in general, that they thought to be heard for their much speaking. Such Repetitions our Saviour condemns, but he does not thereby forbid us to pray often; but that we should not be always making the same Requests, through Distrust or Infidelity, as if God would not otherwise attend to our Prayers, or they would be ineffectual without them, See *Eccles. v. 2.* St. *Cyril* understands this Passage of frequent Relapses into Sin, and asking Forgiveness often for the same Faults, as if the Advice was, Repent sincerely of your Sins, that thou mayst not be obliged to mention them often in your Confession to God; and walk so circumspectly, as not to be every Day asking Pardon for repeated Transgressions. In *Psal. lxxxiv.*

Ver. 15. Hate not laborious Work, neither Husbandry which the Most High hath or-

dained.] The Words, *Gen. iii. 19. In the Sweat of thy Brow thou shalt eat Bread, until thou return unto the Ground,* are not only a Curse, but they seem to carry in them the Force of a Precept, enjoining *Adam*, and all his Posterity, to take Pains for their Livelihood, and to employ themselves diligently in their several Generations for their own Support, and the Profit of others, who may stand in need of their Help. It plainly appears to be a Precept of divine Institution, and not merely a Curse, because *Adam*, before he had deserved a Curse, was yet enjoined this Task, to dress and keep the Garden, and not merely to enjoy the Pleasures of it. And though its Fertility was such as perhaps not to need any Husbandry; yet God, by thus employing *Adam*, intended that he should be a Law and an Example to his Posterity. And as *Adam* lived himself, so we may presume he bred up his Children in like Manner; his two first-born, though Heirs Apparent to all the World, had yet their peculiar Employments, the one in Tillage, the other in Pasturage, *Gen. iv. 2.* According to the learned *Bochart*, the Improvement of Soil was at first by the Direction and Instruction of the most High himself; and *Cain*, a Tiller of the Ground, had the Rudiments of Husbandry communicated to him by Inspiration. *Hieroz. p. 1. L. ii.* Anciently the greatest Men esteemed nothing more honourable and worthy their Study than the Art of Husbandry; this was the Occupation of the Patriarchs of the *Old Testament*, and of the first Founders of Kingdoms and States. Among the *Jews, Persians, Greeks, and Romans*, Kings, Consuls, Dictators, Generals, were not ashamed of this Employment. Not to mention *Cato, Varo, Virgil, Pliny*, and other great Names, who tempered the Severity of their Studies with the pleasing Toils of Agriculture: Some of the first Note among the *Romans* in the military Art, and of the greatest Service to the Commonwealth, such as *Camillus, Regulus, Fabius, Cincinnatus* were fetched from the Plough, as *Gideon* was among the *Israelites* from the Threshing-floor; and *Elisha* was called to the high Office of a Prophet, as he was driving one of the twelve Ploughs his Father had going in the Field.

Ver. 16. Number not thyself among the Multitude of Sinners, but remember that Wrath will not tarry long.] i. e. Join not thyself to, nor be ranked with the Congregation of wicked and ungodly Men; but be assured, that God will take speedy Vengeance of all such as know not him; or possibly it may mean, Do not comfort thyself with the great Number of Sinners that are concerned jointly with thee, or that are to be found at large in the World, as if a Society in Wickedness was any Alleviation of thy Fault, or was any Safeguard or Security to thee. The *Alex. MS.* agrees with the Copy which our Translators follow, and so does the *Vulgate*. Most other *Greek* Copies transpose part of this

this and the following Verse thus, *μη προσλογίζεσθαι τον εν πληθει αμαρτωλων ταπεινωσον σφοδρα την ψυχην σου. Μνησθητι οτι οβη ε χειρυνια· οτι ενδικησις ασεβους πυρ και σκωληξ·* which Coverdale's Version follows. The Syr. and Arab. in rendring *ψ* 17. take no Notice of the Vengeance of the Ungodly, nor the Punishment here assigned them; the Reason there given for Humility is general, and affects every Man, *Quoniam postremus omnium hominum finis ad vermes & corruptionem tendit.*

Ver. 17. *The Vengeance of the Ungodly is Fire and Worms.* Some understand this Passage of the dead Bodies of Criminals, that were denied Burial, and consumed by Worms, but more commonly by Fire, lest they should infect the City by their Stench; but it seems as if a greater and more intense Punishment than that in the Valley of *Hinnom*, was here to be understood. It has been variously controverted among learned Men, what this Fire and Worm is; whether they be real and material, or are only to be understood in a metaphorical Sense; whether under the Name of *Fire* any thing more is meant than sharp burning Pain, and by *Worms* than Remorse of Conscience, and the Despair of Sinners in another Life. The Fathers are greatly divided in their Sentiments on this Point, and the same Father often differs from himself, particularly St. *Jerom* and St. *Austin*. Those who maintain the former Opinion support it, 1. By some Texts of Scripture taken according to the latter, particularly *Isai. lxvi. 24. Mark ix. 43, 44, 45, 46, 48.* 2. They quote *Judith xvi. 17.* where we read, *That the Almighty will take Vengeance of the Wicked in the Day of Judgment, by putting Fire and Worms into their Flesh, and they shall feel them, and weep for ever, κλαύσουσαι εν αιδήσει ως αιώνος;* or if we read *καύσουσαι*, with a late learned Editor of *Justin Martyr*, (which Conjecture is confirmed by the *Syriac* rendring of the Place) the Sense will conclude much stronger for a material Fire. 3. They urge the *Vulgate* Translation of the Passage before us, *Quoniam vindicta carnis impii, ignis & vermis*, which Explicitness denotes say they, according to St. *Austin*, not only that the Wicked shall be punished, but that the Seat of the Punishment shall be their Flesh, and in it they shall suffer both by Fire and Worms. Lastly, they say, that the concurrent Sense of the *Latin Church* is for a real Fire; on the other Side it is answered, that the Texts of Scripture above, are to be understood metaphorically, and refer to the Punishment in the Valley of *Hinnom*, the Figure and Picture of Hell, 2. That the Quotation from *Judith* is apocryphal, and may likewise have the same Reference. 3. As to the *Vulgate* rendring of this Place, 'tis arguing only from a single Translation, we meet with no Mention of the *Flesh* in any *Greek Copy*, nor in the *Syriac* or *Arabic Versions*. 4. The Testimony of the *Greek Church* is as strong for the contrary Opinion; but I

see no Reason why both these may not be admitted, and reconciled in the following Manner, viz. That corporal sensible Pain, such as that of Fire and Worms, shall torment the Bodies of the Wicked, and Stings of Self-Condernation, and the Horror of Despair shall wound and gnaw their Conscience. Take the Expression either way, sufficient unto the Sinner is the Evil thereof, and dreadful is his Portion.

Ver. 18. *Change not a Friend for any good by no Means.* *μη αλλάζης φίλον ενεκεν αδιαφορου.* This is inaccurately rendred, *αδιαφορος*, signifying rather indifferent and ordinary, than precious or valuable; and so the *Tigurin* Version has it, *Ne permutes amicum re vulgari.* But the Place is probably corrupt, and the true Reading is, *διαφορου*, and so one MS. actually does read. *Grabe* has so restored it from Conjecture; and *Casaubon* makes the same Emendation. See Notes on *Theoph. Char. p. 89.* where the Definition of Sordidness is, *φειδωλία τῶ ἀδιαφοροῦ ὑπὲρ τῆ καίρων.* We have *διαφορον* in the Sense of Riches, 2 *Mac. i. 35. iii. 6. iv. 8.* and the *Oriental Versions* expound it by *Pecunia* in this very Place. It should also be so corrected, ch. xxvii. 1. xlii. 7. *Euripides* expresses himself upon the Subject like this Writer,

Ὅστις δὲ πλεον ἢ θένος μάλλον φίλον,
Αγαθὼν κεκλήσθαι βέλεται, κακῶς φρονεῖ.

And *Plato* speaks to the same Purpose, *βυλοῖμεν φίλον ἀγαθὸν μάλλον ἢ τὸ Δαρείας χρυσίου κλήσασθαι.* This Writer's Sentiments upon Friendship are much to be admired; he sets the like Value upon it, ch. vi. 14, 15.

Ver. 19. *Forego not a wise and good Woman, for her Grace is above Gold.* *μη ἀσώχης γυναῖκος σοφῆς κ. αγαθῆς,* i. e. Miss not of a good and valuable Woman, but let such a one be thy principal Aim and Mark to choose for a Wife, and take Care not to err or mistake in a matter of such Importance. The Metaphor is taken from shooting at a Mark, See the like Expression, ch. viii. 9. A Woman of such Qualities as are here described, viz. Discretion and Goodness, is a Gift that cometh of the Lord, and ought to be esteemed beyond all Riches, and preferred before what the World calls a *Great Fortune*. She is such a peculiar Blessing, that this Author says, *She shall be given in the Portion of them that fear the Lord*, ch. xxxvi. 3. The *Vulgate* understands this of not divorcing a Person of such Accomplishments; but this Advice seems useless, with Regard to one so well qualified to make a Man happy, and is given more fully, *ψ* 26.

Ver. 20. *Whereas thy Servant worketh truly, entreat him not Evil, nor the Hireling that bestoweth himself wholly for thee.* *διδόντα ψυχὴν αὐτοῦ,* i. e. Who wastes and impairs his Life, his Health, and Strength in thy Service, exposed to a Variety of Dangers, and particularly to Heat and Cold, and the Inclemency of the Seasons, *Gen. xxxi. 40.* Some of them following such laborious Occupations,

cupations, as insensibly ruin their Health, and others such as render them continually liable to Hurts and Accidents. The Author seems to make a Difference between a Servant and a Mercenary, the Work imposed upon the latter being generally more intense and severe, but he requires Diligence in both, not merely an Eye-service, and orders a proportionable Recompence and Return to be made to them. Not to entreat them Evil by Menaces or Blows, nor to exercise any act of Inhumanity or Injustice towards them; not merely to consider what strictly and rigidly, but what may fairly and equitably be done to them. *Seneca* seems well to have settled this, *Servis imperare moderate laus est; & in mancipio cogitandum, non quantum illud impune pati possit, sed quantum permittat æqui bonique natura, quæ parcere etiam Captivis, & pretio partis jubet.* Lib. i. De Clem. ch. xviii.

Ver. 21. *Let thy Soul love a good Servant, and defraud him not of Liberty.* . .] The Author is not here speaking of a Slave taken in War, or bought with Money at a Market, but of a native Jew, who serves a Jewish Master; the Law appointed, that such a one should have his Liberty in the Sabbatical Year, *Exod. xxi. 2. Deut. xv. 12.* The Sense of the Passage is, Refuse him not his Liberty at the Rated and appointed Time, and as he has risked his Health and Life in thy Service, treat him not as a Slave, but with the Tenderness of a Friend, or Brother. Some of the Heathen Moralists have expressed the same favourable Regard for good Servants. Thus *Seneca*, *Servi sunt? imo homines. Servi sunt? imo contubernales. Servi sunt? imo humiles amici. Servi sunt? imo conservi, si cogitaveris tantundem in utrosque licere fortunæ.* Epist. 47. *Euripides* says, the Name of a Servant carries something of a Disgrace in it, but a good Servant in all respects is not inferior to a free Man.

Ἐν τοῖς δούλοις αἰχρύνῃ φέρει,
Τένονα, τὰ δ' ἄλλα πάντα ἔλευθέρων
Οὐδὲς κακίων δούλου, ὅστις ἐδούλος ἦ.

We have a remarkable Instance of Regard shewed to a good Servant by the Centurion, *Luke vii. 1.* but *St. Paul's* Tenderness for *Onesimus* cannot be paralleled, whom he vouchsafes to call *his own Bowels, not a Servant, but above a Servant, a Brother beloved, both in the Flesh, and in the Lord.* Ep. Phil. x. 12, 16. See also *Apost. Constit. Lib. iv. ch. 12. Eccles xxxiii. 30, 31.*

Ver. 24. *Hast thou Daughters, have a Care of their Body, and shew not thyself cheerful towards them.* . .] i. e. Be not too indulgent, or over fond of them, nor ready to grant them every Liberty they may wish to have, for Liberty often terminates in some bad Consequence. Too much Indulgence was the Ruin of *Dinah*; her Curiosity to visit the Daughters of the Land at a festival Time, and to partake of their Amusements and Sports, was the occasion of her Defilement,

Gen. xxxiv. Juvenal advises to keep young Men out of the Way of all Company that may corrupt their Morals; but this Caution is much more necessary with respect to Women, whose Sex being so delicate, their Modesty should be principally attended to and secured, and the Carriage of all about them be more circumspect, and reserved before them. *Cato* the Censor carried his Resentment very high for a Salute only given in the Presence of his Daughter. *In Vit. Cat.* The wise *Solon's* Saying, *Συγγαλὲ μὴ προσμειδιάσῃς, ἵνα μὴ ὕπερον δακρύσῃς,* is very like that of our Author. And *Phocylides*, to prevent any Accident abroad by Company to young Virgins well advises;

Παρθενικὴν ἢ Φύλασσε πολυκλείστοις θαλάμοις,
Μηδὲ μιν ἄχει γάμων πρὸ δόμων ὀφθῆναι εἰάσῃς.
ἦ 203.

As to the Care necessary to be observed towards Children in general, expressed in ὦ 23. the like Particulars are insisted on in the *Apostolical Constitutions*, *Ἐκδιδάσκετε ὑμῶν τὰ τέκνα τὸν λόγον Κυρίου, ὥστε δὲ αὐτὰ πληρῆς ἢ δαρμοῖς, ἢ ποιῆτε ὑποτακτικά· ἀπὸ βρέφους διδάσκοντες αὐτὰ ἱερὰ γράμματα, κ. τ. λ. L. iv. ch. 11.* and at the Conclusion, the same Direction is given about fixing them in Marriage soon, and wisely. The Education of Daughters among the Jews, was formerly very strict and severe, they seldom let them be seen abroad, and for this Reason a Daughter is called in *Hebrew*, *Alma*, i. e. one concealed, or shut up.

Ver. 25. *Marry thy Daughter, and so shalt thou have performed a weighty Matter, but give her to a Man of Understanding.* . .] The Jews had a high Opinion of the married State, and matched their Children early, which they did to fix their Inclinations, but were very cautious about the moral Qualifications of their intended Son-in-Law. And indeed in marrying Daughters, Regard ought chiefly to be had to those which are likeliest to promote their best, and truest Interest. For Happiness is not possible to be attained in the conjugal State without true Worth and Virtue in the Associate, which are not always the Attendants of high Birth, Wealth, or Honour. Parents therefore in settling their Children, should not make Avarice or Ambition the Motives of their Choice and Conduct; but rather Virtue, Sobriety, and Discretion, which afford a much more reasonable Prospect of Happiness in that State. These Accomplishments, the Emperor *M. Antoninus* prefer'd in the Disposal of his Daughter *Lucilla*; for he gave her, as the Writer of his Life observes, *Non satis quidem nobili, sed egregie tamen virtutis viro; quippe qui generum non pro opibus aut prosapia dignitate, sed ex merito, & virtute estimandum censuit.* And the like is recorded of *Themistocles*, *Malle se virum Pecunia, quam Pecuniam viro indigentem.* If we take Understanding here in a larger Sense, as meaning Religion, as in these *Didactical Books* it

is sometimes used, the Direction then may also be extended to forbid unequal Marriages, the Marriages of Believers with Infidels, and of the Religious with the Loose and the Prophanes; as when *Jebofaphat* matched his Son with *Abab's* Daughter, 2 *Chron.* xxi. 6. For it is a Law of Marriage that should never be broken, that it be in the Lord, i.e. with his Liking, and in his Fear. That Exception which *Abraham* took against the Daughters of the Country, and his express Commandment for a Wife to be taken to his Son, out of the Faithful, teaches us plainly, to prefer Religion, and the true Fear of God, to Honour, Wealth, Nobility, and all other Considerations, in all Marriages that we shall make either for ourselves, our Friends, our Children, or such as are under our Guardianship and Charge. See *Gen.* xxviii. *Deut.* vii. 3. 2 *Kings* viii. 18.

Ver. 26. *Hast thou a Wife after thy Mind, forsake her not, but give not thyself over to a light Woman.*] Our Translators seem to have understood this Passage of Unfaithfulness to the Marriage Bed, and leaving a valuable and agreeable Woman for stolen Embraces: But ἐκείνην, (which probably is a forensic Term) seems to relate rather to casting out by Divorce; which is confirmed by μισομένην, which follows, and is properly rendred by the Vulgate, *Odibili*, and in the Margin, a *hateful Woman*, one that is disagreeable in her Person, or odious for her bad Qualities. According to the Law of *Moses* one might put away a Wife not beloved, provided there was a legal Cause for so doing; but Divorce, though tolerated among the *Jews*, was never approved, or commended by the wisest of that Nation, unless some urgent Cause made it necessary. This wise Author accordingly advises, to prevent coming to such an Extremity, not to marry a Person whom one cannot love, or has such forbidding Qualities, as to create Disgust: to take a Woman so unpromising, is paving the Way for a Divorce, or, which is as bad, condemning a Man's self to live with an odious and disagreeable Partner for the Term of Life, but to choose rather one that is agreeable and amiable, who will sweeten Life, from whom, as there can be no Occasion, so there ought to be no Inclination to part.

Ver. 27, 28. *Honour thy Father with thy whole Heart, and forget not the Sorrows of thy Mother: Remember that thou wast begot of them, and how canst thou recompence them the Things that they have done for thee?*] The Advice of *Tobit* to his Son, is very like that here given, *My Son, despise not thy Mother, but honour her all the Days of thy Life, and do not grieve her; remember she saw many Dangers for thee, when thou wast in her Womb.* *St. Ambrose* has some Sentiments upon the Occasion, which one cannot sufficiently admire; after having enumerated what the Mother undergoes for the Child, as Sickness and Loathing during the Time of Gestation;

the strict Regimen she is obliged to submit to; the great Confinement and Self-denial, in many other Instances, and the Danger and Difficulty of Child-birth; the certain great Pain, and often Death itself attending the Birth, and the constant Fears for the Child's Life and Safety, immediately adds, *Si paveris matrem, non reddidisti ei cruciatus quos pro te passa est, non obsequia quibus te gestavit, non alimenta quæ tibi tribuit, vero pietatis affectu immulgens labris ubera: non famem, quam pro te ipsa toleravit, ne quid quod tibi noxium esset comederet, ne quid quod læti noceret hauriret: tibi illa jejunavit, tibi manducavit, tibi illa cibum quem voluit non accepit, tibi quem noluit, cibum sumpsit, tibi vigilavit, tibi flevit. Illi debes quod habes, cui debes quod es.* *Com. in Luc.* xviii. See Note on ch. iii. 8. By *Plato*, Parents are styled, θεοὶ ἐπίγνοι; and *Philo* gives the Reason why they are so called, as being a Sort of visible Gods, imitating the Invisible in bestowing Life; he has the same Observation with our Author upon the Occasion, ἡδὲ τοῖς γονεῦσιν ἰσὺς ἀποδέναι χρεῖστας ἐνδέχεται, ἀλλ' ἡγενησθαι γὰρ ἐκ οἴου τῶν θεῶν. *Allegor. L. ii.* *Aristotle* mentions three Sorts of Persons to whom we can never make a suitable Return, viz. the Gods, our Parents, and our Instructors, *L. ix. Ethic.*

Ver. 31. *Fear the Lord, and honour the Priest, and give him his Portion as it is commanded thee; the first Fruits, and the Trespas-offering, and the Gift of the Shoulders, and the Sacrifice of Sanctification, and the first Fruits of the Holy Things.*] There is the like Advice, *1. 29.* τὰς ἐπεὶ ἀντὶ θάυμαζεν, where θάυμαζεν is to be taken in the Sense of τιμᾶν. It is so used *Lev.* xix. 15. *Deut.* xxviii. 50. 2 *Kings* v. 1. 2 *Chron.* xix. 7. *Job* xiii. 10. xxxii. 22. *Jude* xvi. Δοξάζεν, the Term here used, is sometimes taken in a larger Sense, than to respect or honour, and probably here means Maintenance. The Duty of Maintenance is expressed in various Terms by this Writer, as, Not forsaking his Ministers, (See the like Command, *Deut.* xii. 19.) honouring his Priests, and giving them their Portion; and to ascertain what belongs to them, he enumerates five Particulars, mentioned also in the Law. 1. ἀπαρχή, or the first Fruits of the Land and Trees, as Corn, Wine, Oyl, Figs, &c. *Deut.* xxvi. 2. To which some add, the first Fruits of Animals. These were also called προσηννήματα. 2. The offering ἐν πλημμελείᾳ, or such Portion of the Victim, or Trespas-offering, as usually belonged to the Priest, which indeed was the whole of it, except the Kidneys, and the Rump, and the Fat upon the Inwards, which were burnt upon the Altar. *Levit.* vii. 2, 3, 4, 5. It may not be improper here to distinguish between a Trespas-offering, and a Sin-offering. Trespas-offerings were for Sins of less Note and Importance, Sins of Ignorance or Omission, through Forgetfulness; as the not observing the legal Washings and Purifications,

fications, &c. Sin-offerings were for greater Offences, for voluntary Crimes, and wilful Violations of the Law. 3. The Gift of the Shoulders in the Peace-offerings, *Exod. xxix. 27, 28. Lev. vii. 34. i. e. the Wave-breast, and the Heave-shoulder.* 4. The Sacrifice of Sanctification, called *Mincha*, which was of Things without Life, as Flower, Cakes, Wafers, &c. The Greek sometimes preserves the Hebrew Name, *Manaan*, See *Ezek. xlv. 5, 7, 11.* and often uses *θυσία* simply for it. *Lev. ii. 13. vi. 14, 15. Ezek. xlv. 15. Amos v. 25.* Sometimes it is called *προσφορά*, *Psal. xl. 7. Heb. x. 5, 8, 10.* And by this Writer *θυσία ἀγιασμένη*, as being the most holy of the Offerings of the Lord made by Fire; and according to the Heb. is *Holiness of Holinesses*. See *Lev. ii. 3, 10. vi. 17.* The Remnant of this was *Aaron's* and his Sons, and was in part for their Maintenance. 5. The first Fruits of holy Things; this differs from *ἀραξή* before mentioned; it seems to be the Tythe of the Tythes, *Sanctitatum decima*, which the *Levites* themselves paid the Priests, *Neb. x. 48. Num. xviii. 28. 2 Chron. xxxi. 6.* They are called holy Things, because all the Tythe, whether of the Land, or of the Fruit of the Trees, being the Lord's, it was holy unto him. *Levit. xxvii. 30. Eccles. xxxv. 8, 9.*

Ver. 32. *And stretch thine Hand unto the Poor.*] That nothing may be wanting to recommend thy Service, join Works of Charity and Mercy; invite the *Levite*, and the Poor to partake with you, as the Law appoints, *Deut. xiv. 26, 29. xvi. 11. xxvi. 11.* In this general Sense many understand this Place; but I presume from the Context, that it relates to the poor Man's Tythe on the third Year, which Year is termed a Year of Tythes, *Deut. xxvi. 12.* which the Husbandman carried not to *Jerusalem*, but spent it at Home within his own Gates, upon the *Levite*, the Fatherless, the Widows, and the Poor, *Deut. xiv. 18.* as it was paid to the Poor every third Year, reckoning from the Sabbatical Year, on which the Land rested, it was called *πρωτοεικόστη*, or the poor Man's Tythe, and in *Tobit i. 8.* the third Tythe, where the several Sorts are enumerated, and well distinguished. I have the Pleasure to find *Grotius* agreeing with me in this Sense of the Place, which the other Expositors seem not to have attended to.

Ibid. *That thy Blessing may be perfected.*] Some render, That thy Liberality may be compleat, which is the Sense of the Margin; others, That thou mayst be completely blessed, *2 Cor. ix. 10.* The *Vulgate* has, *Ut perficiatur propitiatio, & benedictio tua*, that thy Atonement may be perfected, *Eccles. xxxi. 11. xxxv. 11.* The *Arab.* *Ut mendici pro te precatio exaudiatur*, i. e. that the poor Man's Blessing may rest upon thee, and his Prayer be heard in thy Behalf. *Grotius* by *ἀλογία* understands Riches, in which Sense it is used, *Jud. i. 15. 1 Sam. xxx. 26. Ec-*

clus xxxiv. 17. According to him the Meaning is, Thy Riches will be sanctified hereby, and blessed by God that gave them, *1 Tim. iv. 5.* or made holy and acceptable to him, by thus applying them; to which *Coverdale's* Version agrees, *Reach thine Hand unto the Poore, that God may bless thee with Plenteousness.*

Ver. 33. *A Gift bath Grace in the Sight of every Man living, and for the Dead detain it not.*] Having spoken of Provision and Maintenance for the *Levite*, Charity to the Poor, and kind Actions to be done to the Living, the wise Man proceeds to shew his Regard and Concern for the Dead. The Sense of the Place is, Be liberal and charitable towards all, and let even the Dead have a Share of thy Goodness. The *Geneva* Version of it is clearer, *Liberality pleaseth all Men living, and from the Dead restrain it not.* Pay thy last Offices, by decently interring them, respecting their Memories, and comforting their disconsolate Relations, by giving the usual Funeral Entertainment to them, and the Poor. That this was the Custom among the *Jews*, see *Jer. x. 7.* and particularly *Tob. iv. 17.* where *Tobit* gives exactly the same Advice, for having enjoined his Son to give his Bread to the Hungry, and Garments to them that were naked, and Alms according to his Abundance; it immediately follows, *Pour out thy Bread on the Burial of the Just.* The primitive *Christians*, many of whose Customs, 'tis well known, were derived from the *Jews*, expressed in the same Manner their pious Regard to the Saints and Martyrs, by pouring Wine upon their Tombs, and celebrating the sepulchral Feast over them. *St. Austin* mentions this to have been the Practice of his Mother *Monica* in particular, and that it was at length dropt, *Ne ulla occasio se ingurgitandi daretur ebriosis, & quia illa quasi parentalia superstitioni Gentilium essent simillima*, lest they should administer to Intemperance, and because they favoured of Pagan Superstition, *Confess. L. vi. ch. 2.* It is surprizing, that both these Texts should be abused by *Bellarmino*, and the Popish Writers, in Favour of Masses and Prayers for the Dead; whereas they undoubtedly relate to the sepulchral Feasts usually given for the Comfort of the disconsolate Relations and Friends of some good Man deceased; and respected such as mourned and wept, rather than those who had no Sense, and could not be benefited by such posthumous Expressions of Kindness.

Ver. 35. *Be not slow to visit the Sick, for that shall make thee to be beloved.*] This is not rightly translated, the Greek is, *ὅτι τὸν νοσούντα*, i. e. By these, and such like Offices of Humanity and Charity, as are just mentioned, thou wilt gain the Hearts and Affections of others, especially such as you have laid under an Obligation by your Kindness. To visit the Sick does not mean the bare seeing of them, which may be Matter of Curiosity only,

only, but enquiring into the Nature of their Disease, discoursing them about Patience and Submission, binding up their Wounds; and, if our own Circumstances will permit, giving them Medicines. *Greg. Nazianz. Orat. 27. De Cura Paup.* St. Chrysostom finely observes, That if we have nothing, by reason of our own Indigence and Poverty that we can assist the Sick with, we must give him our Company at least, and the Comforts of our Conversation, imparting to him our best Wishes, and the Benefit of our Prayers, so shall we hear at the last great Day, *I was sick, and ye visited me.* This Advice more nearly concerns God's Ministers, whose Attendance upon a sick Bed is the more necessary, as, besides ordinary Help, they can administer spiritual Relief to the disturbed Conscience, and be the happy Means perhaps of saving a Soul from Death, and everlasting Ruin. And nothing makes a Pastor more beloved than his Attendance at such a Season, when the Powers of Darkness tempt Men to Despair, especially by those who have a Sense of their spiritual Danger, and would hallow their last Moments by the best Preparation their Time or Condition will admit.

Ver. 36. *Whatsoever thou takest in Hand, remember the End, and thou shalt never do amiss.*] Our Translators seem to have understood this, as a Piece of Advice never to undertake any thing but for some good End, to have that Mark principally in View, and to direct all our Actions and Affairs accordingly: But I do not think this to be the only Meaning of the Place, or that it is a Maxim of mere Prudence only. The Greek is, *ἐν πάσιν τοῖς λόγοις σὲ μνησκέ τὰ ἐσχάτα σου, i. e.* in all thy Words and Actions; (for *Debar*, the original Word, as I presume, signifies both) Remember thy latter End, and frequently meditate on Death; and so the Arab. *Memor esto mortis in omnibus operibus tuis*, or more fully, Reflect on the *Quatuor novissima*, the four last and most important Things, as they are called, viz. Death and Judgment, Heaven and Hell: If we had always these in our Eye, and attended to them with that Seriousness, which Matters of such Moment require, we should be the more careful not to offend, at least not to sin wilfully. If we considered every Action as perhaps the last of our Lives, and ourselves as upon the Brink of appearing before the great Tribunal of God, how powerful, and how happy a Restraint should we live under? but so long as we stifle the disagreeable Thoughts of Death, and consider Eternity, as at a vast Distance, we are not much affected with so wide a Prospect, nor induced to prepare ourselves for our great Change. St. Jerom points out the Vanity of Men's Hopes, and the Greatness of human Folly, when he says, *Quotidie morimur, quotidie commutamur, & tamen aeternos nos esse credimus.* Ad Heliodor.

CHAP. VIII.

Ver. 1. *STRIVE not with a Mighty Man, lest thou fall into his Hands.*

Ver. 2. *Be not at Variance with a rich Man, lest he overweigh thee.*] As in the former Chapter the Author laid down several positive Precepts, how we ought to act with respect to different Person, and Cases therein mentioned, so here he gives several negative ones, how we ought not to act. And the first is not to fight or contend bodily with an Adversary superior in Strength, for fear of coming to some Mischief, by falling into his Hands, and suffering through them. This may likewise be understood in a Forensic Sense, not to go to Law with, or commence any judicial Process against a very rich Man, lest he preponderate, or get the Balance on his Side, by his Interest, Power, and great Fortune, and prove too much for thee, and incline the Judges to give the Cause against you. Literally the Greek is, *Lest he overbalance thy Weight*; the Metaphor is well known and beautiful. The Vulgate accordingly renders, *Ne litiges cum homine potente, ne incidas in manus illius, ne contendas cum viro locuplete, ne forte contra constituat litem tibi.* Calmet too understands the Place in this latter Sense: The following Lines exactly agree with our Author,

Ἀφρου δὲ κ' ἐθέλει πρὸς κρείσσονα ἀνιφθεύειν,
Νικῆς τε εὐρέσει, πρὸς ἀγνοῖαν ἀλγέα πάσχει.
Vet. Poeta.

i. e. It is a Folly to contend with one mightier than one's Self, for you are sure to be vanquished, and, besides the Disgrace, to be exposed to Injuries, and evil Treatment.

Ver. 3. *Strive not with a Man that is full of Tongue, and heap not Wood upon his Fire.*] 'Tis a great Instance of Prudence to know how to be properly silent before one that loves to talk, and not to give occasion to him by Question, or Opposition, to be more troublesome. Such a loquacious Person is aptly compared here to a Fire, which always burns the fiercer in Proportion as you put on Fuel. To continue Discourse with him, is to furnish fresh Matter for more Impertinence; and to differ from him, or attack him in any matter of Dispute, is to make him more fierce and outrageous. The best Way to impose Silence upon him, and to be easy one's Self, is to let him alone, and take no Notice of him, and then, like the Fire which is not stirred, the Flame will of Course go out. And if such a one be also of an evil Tongue, as the Margin understands it, civil Words, and obliging Things, will produce the quite contrary Behaviour from him, and besides being verbose and noisy, he will be abusive and scurrilous, or privately asperse and blacken thy Character. The Author may with great Reason be supposed to allude to *Prov. xxvi. 20, 21.* where Solomon has

has the like Comparison upon the same Subject, *Where no Wood is, there the Fire goeth out, so where there is no Talebearer, the Strife ceaseth; as Coals are to burning Coals, and Wood to Fire, so is a contentious Man to kindle Strife.*

Ver. 4. *Jest not with a rude Man, lest thy Ancestors be disgraced.*] Vulg. *Non communices homini indocto*; and so Coverdale's Version, *Kepe no Company wyth the Unlerned, lest he geve thy Kynred an evil Reperte*, i. e. Have no Acquaintance, Friendship, or Intimacy, *ἀναίσχυντο*, with a raw, undisciplined, uninstructed Person, lest it bring a Reflexion upon yourself and Family, as if your own Education had been bad, or neglected by your Choice of such a Companion. All Acquaintance with the Unlearned and Uninstructed, is not here forbidden, for there is an Ignorance that is not faulty, such as has Humility and Ingenuity enough to acknowledge its low State, and Inclination and Readiness to attend to Means, to alter and improve it: but such are here condemned, and their Company to be avoided, whose Ignorance is wilful, and who obstinately persist in it; who consider Knowledge as a Burden, and Truth as their Enemy, and hate to be set right and informed, lest their Ignorance and Weakness should be discovered. As we are sure by telling such the Truth, and kindly admonishing them of their Mistake, to have them for our Enemy, 'tis better to have no Converse or Society with them, lest by our honest Freedom, either to instruct or reform them, they should think themselves affronted, and turn their Spleen and Malice against our Family and Relations, and report something to their Disgrace and Prejudice, which may affect and wound us thro' their Sides. But the Sense followed in our Version seems preferable, and more agreeable to the Greek, *μὴ γελοῖσαι ἀναίσχυντο*, i. e. Joke not with a Man that is rude, and wants good Breeding; for if he knows any Family Misfortune, which Persons of Politeness would be tender of mentioning, he will be sure to expose it, and make their Failings and Infirmities to be the Subject of his coarse Raillery.

Ver. 5. *Reproach not a Man that turneth from Sin, but remember that we are all worthy of Punishment.*] As 'tis a Sign of Humility and Grace to turn from Sin, so 'tis an Instance of great Degeneracy, to reproach or ridicule any one for becoming better. A good Man will not revile a Sinner, even while he continues such, nor insult over his Fall, but rather shew a generous Pity and Concern for him, and endeavour to restore such a one in the Spirit of Meekness. Instead of superciliously upbraiding an offending Brother, he considers his Fall as an Instance of human Frailty, and it serves to remind him how liable he himself is to miscarry every Moment. To convince him that he stands in as much need of God's Help to continue him

in a State of Grace, as the Sinner does of his Mercy to restore him to it; and that if God should proceed against him with Rigour, and strict Justice, he deserves nothing but Punishment. He is therefore tender of the returning Prodigal; he goes out to meet him, he embraces him with Joy, and as he finds him thoroughly sensible, and ashamed of his past Folly, he encourages him to Perseverance, quickens and invigorates his Resolutions, infuses pleasing Hope, by opening unto him the Riches of the Goodness and Mercy of God.

Ver. 6. *Dis honour not a Man in his old Age, for even some of us wax old.*] Coverdale's Version seems preferable, *for we wax old also*, i. e. Shall come, if we live, to the same State, and may as reasonably expect the like Scorn ourselves, when the Infirmities, which are inseparable from that Stage of Life, shall overtake us. And so the Arab, *Ne derideas senem decrepitum; scito nos, si vixerimus, grandævos ac senes futuros.* Consider also, as the Geneva Version has it, *that they were as we which are not old*, were once in their Prime and Vigour, though now the Objects of Ridicule, and that we are hastning to the same Period, to partake of what they suffer. Are not all Men desirous of long Life, and is it not looked upon as a particular Favour of Heaven, when extended to any great Term? How then can old Age be dishonourable, which is not an Evil in itself, and all covet to arrive at? If to cut-be off in the Midst of our Days is a Misfortune or Punishment, to live to be full of Days, especially if Time has been well improved, must surely be a Good, and a Blessing. According to Gellius, Age was so honourable among the Romans, that neither Birth nor Fortune were more respected: That a kind of Veneration was paid to Persons advanced in Years, as to so many Gods, and Fathers. *Apud antiquissimos Romanorum, neque generi neque pecunie præstantior bonos tribui, quam ætati solitus; majoresque natu a minoribus colebantur ad Deum prope & Parentum vicem, atque in omni loco, inque omni specie honoris, priores potioresque habiti.* Noct. Attic. L. ii. c. 15.

Ver. 7. *Rejoice not over thy greatest Enemy being dead.*] One should not rejoice at any Accident, or ill Fortune, that happens to an Enemy, even in his Life-Time; Charity enjoins this, but Humanity commands rather a Concern for him when he is dead, and it is out of his Power to injure us any more; 'tis both decent and just to spare his Ashes, and not to insult his Memory. Hatred is always odious, but should never be immortal, and pursue a Man into the other World. Our Author probably alludes to *Prov. xxiv. 17.* *Rejoice not when thy Enemy falleth, and let not thine Heart be glad when he stumbleth.* Job comforts himself, that he had never rejoiced at the Destruction of him that hated him, nor lift up himself when Evil found him,

him, ἐκ εἰπεν ἡ καρδία μου, Εὐγε, ch. xxxi. 29. Many of the Greek Copies omit τῷ ἐχθροῦ τῷ σου, and read in general, *Rejoice not over a dead Person*; and so the Oriental Versions, *Ne lateris de morte ullius*. According to that of Homer,

Οὐχ ὅστιον Φθιμένοις ἐπ' ἀνδράσι εὐχέλαια.

Od. x.

Ibid. *Remember that we die all.*] i. e. Must all die; and so the Oriental Versions, *Memento nos omnes morituros*. As Death is the common Lot of all Men, any of us may die as well as our Enemy whom we triumph over; and we should be very unwilling, could we possibly foresee or know it, that others should rejoice at our Death. And this I take to be the Meaning of the additional Clause in the Vulgate, *Et in gaudium nolumus venire*. The Expression here is very particular and observable, 'tis not said that we shall all die in the Future, but that we die all in the Present Tense, πάντες τελευτῶμεν, intimating probably the Shortness of Life, that Death is always present with us, that in the Midst of Life we are in Death, and may be said without a Metaphor, to die daily. St. Austin has not expressed this amiss, when he says, *Vita hæc non est vita dicenda, sed mors, in qua momentis singulis morimur, per varios mutabilitatis defectus diversis generibus mortium*. Meditat. ch. xxi.

Ver. 8. *Despise not the Discourse of the Wise, but acquaint thyself with their Proverbs, for of them thou shalt learn Instruction, and how to serve great Men with Ease.*] In all Doubts and Difficulties consult wise and experienced Persons, and submit patiently to hear, and be informed by them. Nor let a vain Conceit of your own Abilities, produce a Contempt of their well-grounded Maxims and Aphorisms; for you may be assured, they were not taken up, and uttered at Random, but were the Result of a long and judicious Observation, and will be found of the greatest Use in Life. Plato well remarks, that he that would be a learned or wise Man must be φιλομαθής, φιλήκοος, ζήνητικός, willing to learn, attentive to others, and of an inquisitive Disposition. *De Rep.* And for these Qualities he highly commends Socrates, in *Theætet.* This Advice is repeated in many Parts of this Book. As to the Skill here recommended of knowing how to please great Men, and acting in their Service with Credit and Approbation, which Horace says is no mean Accomplishment, *Epist. L. 1.* no body is so proper to advise how to behave in this respect, and to deliver Maxims of just Conduct, as a Person long used to Courts; a nice Discernment of what passes there, joined to the great Experience which he has had in the World, must give him in this respect, a Knowledge, which is not to be fetched from Books, nor acquired in the Schools. The Court is, as it were, a new

World, to those especially who know little of it, and have seen it only at a Distance; and therefore the Direction and Countenance of those who have conversed long in it, and who have the Art of pleasing, and recommending themselves to the Great, must be of more Service than the most refined Speculations, or any Rules of general Conduct laid down by others.

Ver. 10. *Kindle not the Coals of a Sinner, lest thou be burnt with the Flame of his Fire.*] There is the like Metaphor upon the same Occasion, ch. xxviii. 11. The Vulgate renders, *Non incendas carbones peccatorum*, and then adds, by way of Explanation, *Arguens eos*, confining the Sense to the seasonable Reproof of a Sinner. For though brotherly Reproof is a most necessary Duty, yet much Prudence and Caution must be used in giving it. The most favourable Opportunities must be watched, when our Reproof is likely to have the most Weight, we must do it with Temper, and take Care not to inflame the Party reprov'd by any Indiscretion, which will serve only to draw on ourselves his Abuse or Resentment, without answering the End proposed. Sometimes Reproof is altogether useless, as when a Person is incorrigible, and upon good Grounds we foresee that it will be to no Purpose, or that it may provoke him to fresh Offences. In such a Case we may spare ourselves both the Pains and Hazard, 'tis only casting Pearls before Swine, who in requital will turn again, and rend us. God approves of Zeal in his Service, but it must be regulated by Prudence, and the best Things cease to be so, when they are done out of Season. St. Jerom very wisely remarks, that neither King *Hezekiah*, nor his People, gave any Answer or Reproof to the repeated Blaspheemies of *Rabsaces*, for fear of provoking him, and giving him a fresh Occasion to utter more, and greater, *Ideo jusserat blasphemanti Assyrio non responderi, ne eum ad majores blasphemias provocarent*. Com. in Loc. For the same Reason 'tis neither adviseable, nor always safe, to reprove a Person almost in the very instant of Sinning, in the Hurry of his Passion and Folly, when he cannot attend to cool Reflexion, or friendly Admonition, nor to do it in too plain and direct Terms. When *Nathan* was sent to reprove *David* for his Crime with *Bathsheba*, he took a most prudent Method to prevent that Prince's Resentment, which a sudden and direct Charge might have occasioned; he first artfully proposes a Parable to him, and brings him, by that Stratagem, to condemn his own Guilt in the Person of another, before he says to him explicitly, *Thou art the Man*. And when by this Artifice he had properly prepared him, he then enlarges upon the Heinousness of his Offence, and imparts to him his Message from the Lord. The Oriental Versions understand the Words of keeping Company with Sinners, and suffering by their evil Communication, as if the Sense was nearly the

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the same with *Prov. vi. 27, 29. Can a Man take Fire in his Bosom, and not be burnt, so he that goeth in unto wicked Persons, shall not be innocent.*

Ver. 11. *Rise not up in Anger at the Presence of an injurious Person, lest he lie in wait to entrap thee in thy Words.*] This is not accurately translated; the Words in Anger are added by the Translators, and seem to perplex the Sense. The Meaning is, Oppose not to his Face, nor rise up to speak to, or before a perverse, captious, quarrellous Man, lest, through some Artifice or evil Design, he entrap thee in thy Words. Instead of regarding and profiting by your Advice or Discourse, he will watch with an insidious Intent all you say, will strive to entangle you by your Talk, and draw some Consequences from it to your Hurt and Disadvantage. Of this Stamp were the Scribes and Pharisees, whose End in urging the blessed Jesus to speak of many Things, was to catch something out of his Mouth, that they might accuse him, *Luke xi. 53, 54.* Grotius and Calmet from the Term *ἐξαγασῆς*, understand it of rising up to speak in form in a popular Assembly or Senate; that one should be cautious not to engage with, or reply to a warm Speaker, one of great Interest and Power, but impatient of Contradiction, for fear of drawing on us his Resentment, either by personal Reflexions, or exhibiting some Charge against us: Or the Sense may be, Contend not with a scurrilous abusive Man, *ἰσχυρῆς*; and so the *Tigurin* Version, *Ne inveharis in contumeliosum*; for he will take occasion from your Words to be mischievous and troublesome. Some few Copies have, *ὡς ἐνεδρον τῷ σώματι σου* instead of *τῷ σώματι σου*, which is the common Reading, and followed in our Version. And then the Sense will be, beware of such a scurrilous Person, lest he sit upon thy Skirts.

Ver. 12. *Lend not unto him that is mightier than thyself, for if thou lendest him, count it but lost.*] *ὡς ἀπολωλεκώς γίνῃς*, which is well rendered by *Junius*, *Perinde esto quasi perdidideris*, nor will you only be in Danger of losing your Debt, but of drawing on you a new and powerful Enemy. *Les Grands*, says *Calmet*, *se tiennent choquez, lorsque l'on repete ce qu'ils doivent.* Great Men often take it in their Head to be affronted, when they are asked for what they owe; and if you are necessitated to attempt to recover your own by a Course of Law, 'tis often in their Power to disappoint their Creditors in their Attempt, through their Interest, or by insisting on their Privilege. Lend not therefore more than what thou canst afford, or art willing to lose, for thou hast but little Prospect of receiving thine own again with Usury.

Ver. 13. *Be not Surety above thy Power, for if thou be Surety, take Care to pay it.*] *Arab. Persuasum tibi sit quod sis soluturus*, expect and be persuaded that it will fall to your Share to pay it. Look upon yourself as the

Debtor, and consider how most effectually to disengage yourself. Use all Diligence and Application to make the Party principally concerned discharge his own Debt; quicken his Indolence, lest at the Time appointed he should not be ready or able to make the Payment, for you may be assured the Creditors will come upon his Security, if he himself neglects to satisfy them. *Solomon* gives the like Advice in many Parts of the Book of *Prov. vi. 1. xi. 15, 17, 18. xx. 16. xxii. 26, 27.* The last comes nearest this Place, and expresses in the strongest Manner the Danger of such an Engagement, *Be not thou one of them that strike Hands, nor of them that are Sureties for Debts; if thou hast nothing to pay, they will take thy very Bed from under thee.* The ancient Sages have always looked upon this as a necessary Piece of Advice to be pursued in Life, and are unanimous in their Cautions on this Head. *Ἐγὼ δὲ, παρὰ δ' Ἀτῆ*, was a Maxim of such Consequence, as to be thought worthy to be wrote on the Temple of *Delphi*. To be bound at all is an Instance of Weakness; but to be bound above one's Power, or for one that is mightier than thyself, *potentiori*, as the *Oriental* Versions here have it, is the very Height of Folly.

Ver. 14. *Go not to Law with a Judge, for they will judge for him according to his Honour.*] The *Vulgate* renders, *Non judices contra judicem, quoniam secundum quod rectum est judicat*, i. e. do not rejudge a Cause which the Judge has determined, or presume to condemn his Sentence and Decree; his great Experience in judicial Matters, should make private Persons, who are not so proper judges of the Merits of a Cause, and are too apt to be partial in their own or Friend's Favour, acquiesce in the Verdict given, and modestly to presume that the Judge had weighty Reasons for the Decision which he made. But the Sense of our Version comes nearer the *Greek*, *μη δικάζῃς κατὰ κρείττερά, κατὰ γὰρ ἢ δόξαν αὐτοῦ κρινέσθαι αὐτῷ*, i. e. Do not contend at Law, or have any Suit with a Judge; for, according to *Calmet*, *Les autres Juges soutiendront leurs Collegues, ou leurs confreres, & lui donneront gain de Cause, ou confirmeront son jugement*; the other Judges will support and countenance their Collegue and Brother, and give the Cause for him, or confirm his Decree; they will judge and determine, *κατὰ τὴν δόξαν αὐτοῦ*, either according to his Dignity, or, as the Margin has it, according to the Opinion which he has given.

Ver. 19. *Open not thy Heart to every Man, lest he requite thee with a shrewd Turn.*] i. e. We should be cautious and sparing in our Intimacies, and of disclosing our Affairs to every accidental Acquaintance, out of Prudence, and Tenderness to our own Interest. Our Charity indeed should be universal, and extend to all Mankind; but it is by no Means convenient our Friendship and Familiarity should do so likewise. We often find that a Person

Person very little known to us, recommended to us, perhaps, by some Accident, and whom upon too slender an Acquaintance, we have unwarily unbosom'd ourselves to, when better known has lost the good Opinion we had of him before, and betrayed the Confidence we reposed in him to our great Prejudice. The *Vulgate* renders, *Ne forte inferat tibi gratiam falsam, & convitiatur tibi.* Not unlike that of *Solomon*, *Prov. xxv. 9, 10.* according to the *Vulg. Secretum extraneo non reveles, ne forte insultet tibi cum audierit, & exprobrare non cesset*, i. e. Do not suffer yourself to be repaid with Ingratitude and ill Usage, by the treacherous Person you have opened your Heart to, and entrusted with your Secrets. Sacred Story informs us how dear it cost *Sampson* for discovering to the faithless *Dalilah* the Secret of his Strength: and Profane gives us this remarkable Instance of *Pompey's* great Fidelity and Secrecy, "That being sent Ambassador by the Senate, he unfortunately fell into the Hands of King *Gentius*. That Prince, tried to get from him the Secret of his Embassy; but *Pompey* instead of answering, put his Finger into the Flame of a Candle, and let it burn there without crying out. The Action struck the King, and made him instantly conclude, that nothing could force from such a Man a Secret, which regarded his Country." *Valer. Max. L. iii. c. 3.*

CHAP. IX.

Ver. 1. **B**E not jealous over the Wife of thy Bosom, and teach her not an evil Lesson against thyself.] Wife of ones Bosom, is a familiar Expression among the *Hebrews*, *Deut. xiii. 6. xxviii. 54. Micah vii. 5.* There are some certain Affairs wherein too much Circumspection is dangerous; one often suggests and teaches an Evil, by an ill-judged Endeavour to prevent it: *Quidam fallere docuerunt, dum timent falli, & illius peccati suspicando occasionem præbuerunt.* Distrust often puts Persons upon wicked Actions, which they would never otherwise have thought of. Of this Sort is the unjust Suspicion of a Husband, which has often raised an unclean Spirit in the Wife out of mere Spite and Revenge, to resolve to give him Reason for his Suspicions, and to enjoy the Pleasure of the Crime, since she must undergo the Ignominy. A Woman of Honour is affronted when she is but suspected of being capable of Falshood, and if she is one of Spirit, will not fail to resent it, and often in the very Manner which the jealous Person so much dreaded. A good Woman, says a polite Writer, wants no Bars, and a bad one will not be confined by them; watching only serves to make her the more abandoned. *Theophrastus*, as I find him quoted by *St. Jerom, L. i. cont. Jovin.* has the like Remark, *Quid prodest etiam diligens custodia, cum uxor servari impudica non potest, pudica non debeat, infide-*

enim custos castitatis est necessitas. Such outward Restraints rather provoke than do good. A generous Confidence in the Honour and Conduct of the Wife, and Faithfulness and Constancy on the part of the Husband, are the best and most lasting Security.

Ver. 2. Give not thy Soul unto a Woman to set her Foot upon thy Substance.] ἐπιθεῖναι αὐτὴν ἐπὶ τὴν ἰσχύον σου, i. e. Give not thyself up into the Power of a Woman, lest she get the Ascendant over thee, and become imperious. The *Vulgate* has, *Non des mulieri potestatem animæ tuæ, ne ingreditur in virtutem tuam, & confundaris*, i. e. Do not so doat on a Woman, as to part with thy just Authority, lest she enter upon thy Privilege, and assume that Power that belongs to thee, and thou be ashamed. *Cato* observes of the Sex, *Extemplo simul ut pares esse cæperint, superiores erunt.* *Liv. L. xxxiv.* and laments, that when, in all other Places, Husbands had the Rule and Authority over their Wives; at *Rome*, the Mistress of the World, Wives ruled their Husbands, *Omnes homines uxoribus dominantur, nos omnibus hominibus, nobis uxores.* But more seems meant here than merely submitting to a Woman, or parting with that original Prerogative which God gave Mankind over the Sex, *Gen. iii. 16.* There is this farther and better Meaning, Give not thyself up to strange Women to follow thy Lust, which will destroy thy Strength, impair thy Understanding, blast thy Reputation, and exhaust thy Substance, or Treasure, for so ἰσχύς is frequently taken in this Book. The Sense is the same in this last Acceptation with *Prov. xxxi. 3. Luke xv. 30.* The Artifices of Women of this Stamp and Character, and the mischievous Consequences of keeping such loose Company, are well described *Prov. vii. 10. xxiii. 27.*

Ver. 4. Use not much the Company of a Woman that is a Singer, lest thou be taken with her Attempts.] μετὰ ψαλλέσσης μὴ ἐνδελήχῃς. Thus *Ovid*,

Pro facie multis vox sua lena fuit.

The Margin has, *With one that playeth upon Instruments*; the *Vulgate*, with *St. Cyprian*, renders, *Cum saltatrice ne assiduus sis*, following a Copy which read, μετὰ ἀλλέσσης, which probably may be the better reading; for *Calmet* observes, that the Eastern Dances were less modest than the modern, less Decency observed, and more Freedoms taken, *Herodias's* Dancing shews the Power of that Entertainment over an enamoured Mind, and her bloody Request the Abuse of that Power. The Advice here given is to avoid all Occasions, Opportunities, and Temptations to Impurity, not to indulge a wanton Eye, or an itching Ear, or run into Danger by conversing with pleasing, but yet insnaring Objects.

Ver. 5. Gaze not on a Maid.] παθεῖν μὴ καλαμάνθαι. The Verb means to look with Attention and Earnestness, with a Sort of Wonder and Amaze, See *Gen. xxiv. 21. Ecclus*

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Eccles. xxv. 21. xxxviii. 28. xli. 21. Susan. xxxii. Matt. vi. 28. It expresses in one Word what the Apocryphal *Esdras* describes by a long Periphrasis, *1 Esd. iv. 19. Mess. of Port Royal* observe, that this Writer lays great Stress upon a prudent Reservedness towards Women, as he enjoins it in so many Particulars, and so remarkably diversifies his Discourse about it, "Not to sit, eat, or look upon them, but according to the strictest Rules of Decency, even though they may be as fair in Character, as in Person; as such Interviews are always attended with Danger, open or secret. The World indeed esteems gazing, as both innocent and inoffensive, and that 'tis a faulty Preciseness to confine Modesty so strictly; but Experience confirms the Necessity of the Advice, and that the Remedy is no other, or greater, than what the Evil requires. We are not more holy than *David* was, and have not received more Grace from Heaven, that we should have that Command over us which he wanted. And what was it that ruined him, but the View of a beautiful Woman, who yet was at a great Distance from him? Let us be afraid of a Stumbling-block, which the Saints would not have fallen by, if they had been as watchful as they ought, and let their Fall be a Warning to others that are more weak. There is not a greater Delusion, than for Men to imagine that they can live in the Midst of Flames, and not be burnt; such a Persuasion is a Sign, that they think the Danger trifling, but 'tis impossible to avoid the greater Irregularities, but by guarding against the less, which are the Avenues and Inlets to them. Discretion is as it were the Barrier of Chastity, these two Virtues support each other, and he that neglects one, cannot long keep the other." *Com. in Loc.*

Ibid. Left thou fall by those things which are precious in her.] εν τοις επιθυμίοις αυτής, i. e. Left you are involved in her Punishment, according to some Expositors; or, as *St. Austin* strongly expresses it, *Ne, cum pereunte deceptrice, & ipse perire cogaris, Meditat. c. xxi.* The Oriental Versions understand it of falling into Fornication, and paying the legal Penalty, *Deut. xxii. 29. Grotius* thinks *ψιμυθίαις* to be the true reading, *i. e.* Gaze not curiously upon her, lest thou be ensnared by the Fineness of her Complexion. But I would rather read, *μή ποτε σκανδαλιθῇς εν ταῖς επιθυμίαις αυτής*, according to *Drusius's* Copy, *i. e.* Lest thou fall by lusting after her, and then the Sense will exactly correspond with the Advice of *Solomon, Prov. vi. 25.* What Necessity there is of guarding the Eye, the unhappy Examples of Persons, who have fallen through the Lust of it, sufficiently evince. Had the *Jeus* forebore to look on the Daughters of *Midian*, they had prevented the Plague which consumed the chosen

Men in *Israel*; and not to mention *David*, had the Elders, instead of admiring the Beauty of *Susanna*, looked another Way, they had prevented their ignominious Execution.

Ver. 6. Give not thy Soul unto Harlots, that thou lose not thine Inheritance.] The Mischief arising from these is prettily couch'd under the Fable of the *Sirens*, who are therefore by the Poets feigned to occasion Shipwreck to the Mariners, because being infamous and loose Prostitutes, by their Artifices they drew in People, and brought them to Poverty, *Serv. on Æn. v.* The *Vulgate* renders, *Ne perdas te, & hereditatem tuam*, which includes that of *Solomon, Prov. vii. 22, 23.* where he describes, in the most moving Manner, the sad State of one led astray by them. The Advice is very seasonable in the following Verse, not to frequent suspected Places, or wander about in quest of Women of such infamous Character, and is agreeable also to that of the wise Man, *Let thine Eyes look right on, and thine Eye-lids strait before thee. Ponder the Path of thy Feet, so shall all thy Ways be ordered aright, Prov. iv. 25, 26.* It was a wise Appointment of some of the Ancients, to order the Temple of *Venus* to be built out of the City, where Temptations of this Sort are more frequent and inviting, that no Breach of Decency, or Offence to Modesty, might be observed by the younger Sort. *Strad. Prolus. p. 153.*

Ver. 8. Turn away thine Eye from a beautiful Woman,—for many have been deceived by the Beauty of a Woman, for herewith Love is kindled as a Fire.] One cannot conceive any thing stronger to express the Power of Beauty, than what is mentioned concerning *Holofernes's* Passion for *Judith*, *That her Beauty took his Mind Prisoner*, ch. xvi. 9. and his Fate shews the Danger of being a Slave to it. In the Contest at *Darius's* Feast, the Advocate for Beauty finely urges, *πολλοὶ ἀπενοήθησαν ταῖς ἰδίαις διανοίαις διὰ τὰς γυναῖκας, καὶ δέλοισι ἐγένοντο δι' αὐτάς: πολλοὶ ἀπώλοντο καὶ ἐσφάλησαν, καὶ ἡμάρτανον δι' αὐτάς, 1 Esd. iv. 26, 27.* *Alexander the Great* was sensible of its Power, when he denied himself the Pleasure of gazing upon *Darius's* Daughters, his pretty Prisoners, alledging, with a Resolution agreeable to his Character, That he who had conquered so many Men, should not suffer himself to be overcome and captivated by Women, *Non committam ut cum viros vicerim, a mulieribus vincar. Museus* gives much the same Account of the Original of Love, with our Author,

Κάλλος γὰρ πείσυσεν ἀμωμήτοιο γυναικὸς
Ὀξύτερον μερόπιοσι πῆλαι πλερόντοιο οἴστ.
Ὀφθαλμοὶ δ' ὁδὸς εἰσὶν ἀπ' ὀφθαλμοῖο βολαῶν
Ἐλκος ὀλιθαίνει, καὶ ἐπὶ φρένας ἀνδρὸς ὀδεύει.
Her. & Lean. § 93.

The *Vulgate* understands this Passage of our Author of a Woman finely drest, and set off with all the Ornaments that Art and Fancy

can bestow, *Averte faciem tuam a muliere compta.* The primitive Fathers, and ancient Sages are on no Subject more copious, than in condemning a gaudy Excess of Apparel, or superfluous Ornaments lavished upon the Person. They looked upon all Affectation of this Sort, not only as an Instance of Vanity, and a low Taste, but as a Sign of a loose Turn of Mind. St. Cyprian accordingly remarks, *Ornamentorum ac vestium insignia, & lenocinia fucorum, non nisi prostitutis & impudicis feminis congruunt, & nullarum fere pretiosior cultus est, quam quarum pudor vilis est.* De Hab. Virg.

Ver. 9. *Nor sit down with her in thine Arms.*] This Sentence is wholly omitted in many Greek Copies, particularly the *Vatican*, and is not countenanced by any of the ancient Versions. Such Editions as retain it, read very differently. Our Translators follow the *Complut.* which has *μη κατακλιθῆς ἐπ' ἀγκλῶν μετ' αὐτῆς*, and is but imperfectly rendred by them; it means rather to lie in her Embraces, in *amplexibus alienæ Uxoris dormire*, according to *Grotius*. And thus the *Tigurin* Version, *Nec inter ulnas ejus recumbas*; and *Junius* is to the same Effect. *Theocritus* has, *ἐπ' ἀγκλῶν ἐκλίνθη*, in an impure Sense. But the true reading seems to be *μη κατακλιθῆς ἐπ' ἀγκλῶν μετ' αὐτῆς*. Lie not upon the same Couch or Bed with her at Meals, alluding probably to the ancient Posture at Entertainments. *Clem. Alex.* whose Authority *Dr. Grabe* follows, reads in this Manner, and explains it manifestly to this Sense, *Pædag.* L. ii. c. 7. and thus the *Vulgate* also renders, *Nec accumbas cum ea super cubitum.* It may be proper here to enquire, in what the Indecency consisted in sitting thus at Table with a married Woman. *Calmet* observes, that at the ancient Entertainments the Husband sat at the Head of the Table, and the Wife beneath him in such a Manner, that her Head touched or rested upon his Bosom; so that with respect to any other Man placed there, her Situation would be too close and familiar. Secondly, It was reckoned a Sort of Indecency for a Man of great Gravity to sit at Table near a Woman, that was not his Spouse. Thirdly, It was esteemed an Instance of Forwardness in a married Woman, to be present at an Entertainment with Strangers of the other Sex, her Husband not being present.

Ibid. *Spend not thy Money with her at the Wine.*] The *Vulgate* seems to understand this of something more than mere treating, *Non alterceris cum illa in vino*, is a Prohibition not to challenge or urge a Woman to drink; a Contest which it is beneath a Man to offer to engage in, and unseemly in a Woman to accept. 'Tis improper also, as Drinking is an incentive to Lust, Revelling and Wantonness going so often together, that the Names are almost synonymous, See *Prov.* xxiii. 21. where *μέθυσος*, & *πορνεία* are joined together by the ὁ.

Ibid. *Lest thine Heart incline unto her, and so, through thy Desire, thou fall into Destruction.*] τῷ πνεύματι σου, i. e. Through thy inordinate Desire or Lust, thou be brought into Misery and Ruin. This is a *Hebraism*, that Language expressing any Affection of the Mind by *Ruach.* *Clem. Alex.* reads, τῷ αἵματι σου, *Pæd.* L. ii. ch. 7. to which agrees the *Vulgate*, *Ne sanguine tuo labaris in perditionem*; and the *Syriac* is more express, *Ne sanguine noxiæ ruas in infernum*; which may either mean the Loss of Life in some amorous, or drunken Quarrel, or the Punishment of Death by the Law for the Sin of Adultery, *Lev.* xx. 10. Or, that they shall utterly perish in their own Corruption, and receive hereafter the Reward of their Unrighteousness, *2 Pet.* ii. 12, 13. Or, lastly, may not the Words be understood in some such impure Sense as that of *Juvenal*? — *Accipiat sane mercedem sanguinis*, Sat. i.

Ver. 10. *For sake not an old Friend, for the new is not comparable to him; a new Friend is as new Wine, when it is old, thou shalt drink it with Pleasure.*] Friendship, the more ancient it is, the more valuable it is, as Wine is meliorated and improved by a proper Age. *Aristotle* makes Use of the same Comparison upon the Subject of Friendship, comparing new and old Friends to Wine of different Ages, “A new Friend, says he, is at first like new Wine, sweet, but withal unpleasant; but when it has Age, it mellows, and is in its Perfection.” Which is the common Opinion of Mankind, and represented as such, *Luke* v. 39. *No Man having drank old Wine, straightway desires new, for, he says, the old is better.* *Cicero* determines the Point in his Book Of Friendship, pursuing the same Metaphor, *Existi hoc loco quedam questio subdificilis, num aliquando amici novi, digni amicitia, veteribus sint anteposendi, ut equis vetulis teneros anteposere solemus. indigna homine dubitatio; non enim amicitiarum debent esse, sicut aliarum rerum satietates. Veterima quæque, ut ea vina, quæ vetustatem ferunt, debent esse suavissima.* See *Plut. Sympos.* L. iii.

Ver. 11. *Envy not the Glory of a Sinner, for thou knowest not what shall be his End.*] The *Vulgate* renders, *Non zeles gloriam, & opes peccatoris*, i. e. Envy not his outward Pomp, and seeming good Fortune, for the State of a wicked Man is rather to be pitied than envied; though the particular Way and Manner in which he shall be destroyed, may be a Secret to thee, and thou knowest not what, or how soon his Overthrow shall be, yet be assured, that Misfortunes and Ruin attend him. 'Tis a certain Truth, confirmed by the repeated Voice of Scripture, that Sinners shall come to a fearful End. The Sentiments of the *Psalmist* upon the like Subject, agree exactly with this Writer, *Fret not thyself because of the Ungodly, neither be thou envious against the evil Doers; for they shall soon be cut down as the Grass, and withered* as

as the green Herb, Psal. xxxvii. 1, 2. The Port Royal Comment has a fine Reflexion on this Place, "Man is too weak to guard against that which flatters his Vanity, he is always fond of Glory and Greatness himself, and admires and envies it in others; but it is Faith alone which discovers the Nothingness of all that appears Great below, and Grace which enables him to despise and resist the Temptation. It is for this Reason, that the wise Man so often reminds us not to suffer ourselves to be dazzled with the Power or Glory of Sinners, nor to envy their outward flourishing Condition, but to assure ourselves, that their Elevation portends their Ruin, as it occasions a Forgetfulness of God and his Judgments, and serves only to draw down his Wrath more heavily.

Ver. 12. *Delight not in the Thing that the Ungodly have Pleasure in,* μὴ εὐδοκίᾳς εὐδοκίᾳς ἀρετῶν. The Vulgate renders, *Non placeat tibi injuria injustorum*, following a Copy probably, which read, μὴ εὐδοκίᾳς ἀδίκων ἀρετῶν. After the Advice in the former Verse not to envy the Glory of Sinners, it follows very properly, not to delight in their Customs or Pleasures, as we are too easily induced to approve of the Ways, and imitate the Conduct of such, whose Condition we admire, and whose Greatness we envy. Besides the common Exposition of the Words, which at first offers itself, of not approving or joining in the Amusements, Follies, and Vices of the Abandoned and Profligate, the Sense may be, Do not value or pride yourself in having the Approbation, or good Word of Sinners, whose Praise is an Injury, and their Approbation a Disgrace. And thus the Port Royal Comment, *Ne vous réjouissez point d'avoir l'Approbation des Méchants.*

Ibid. *But remember that they will not go unpunished to their Graves.* μὴ ἀδικήσῃς ὅτι ἕως αἰῶνός ἐστι μὴ δικαιωθῇς. Drusus understands the Words as our Translators do, but the Sense of them literally translated may either be, That they shall not be just, or esteemed such to their Death; and however they may have flattered themselves, or received the false Praises of others, Men shall at length change their Opinion of them, and be convinced of their Mistake in so esteeming them, and even themselves shall find that of the wise Man to be true, *That there is a Way which seemeth right unto a Man, but the End thereof are the Ways of Death*, Prov. xiv. 12. And this seems to be the Meaning of the Geneva Version, *Remember they shall not be found just unto their Grave; or they shall never be justified, shall always continue wicked, and shall never repent so truly and effectually, as to be converted and accepted, which is Coverdale's Sense: Or lastly, that they shall be so far from being justified or acquitted, that Misfortunes shall overtake them in this Life, and after Death, God will punish them with larger Vials of his Wrath.* See Note on ch.

xviii. 22. where the Senses of δικαιῶσθαι are enumerated more particularly.

Ver. 13. *Keep thee far from the Man that hath Power to kill, so shalt thou not doubt the Fear of Death.* The Advice here is to avoid the Court of Princes, especially of Tyrants, who often abuse their Power, and sport with the Lives of their Subjects. Their Tempers are variable and uncertain, and to be in Disgrace with them, is both frequent and dangerous: To keep at a Distance therefore is most prudent, so shalt thou be safe, and out of any Apprehension of Death from them. Our Version is a literal Translation of the Greek, εἰ μὴ ὑποπτεύσῃς φόβον θανάτου, and thereby obscure; nor is the Vulgate much clearer, *Et non suspicaberis timorem mortis.* The Meaning is, that by keeping altogether away from the Presence of such imperious and tyrannical Persons, as have it in their Power, and may have it in their Inclination to ruin us, or by being so wise and circumspect in our Conduct, if we do approach them, as to give no Offence, that may expose us to their Censure and Displeasure; we shall not only be out of the Reach, but out of the Fear of Danger, and need have no Doubt or Suspicion of any. Coverdale's Version is preferable here, *So needest thou not to be afraid of Death;* which is agreeable to the Oriental ones, *Procul abesse ab eoa qui potestatem habet necis, and terrores mortis ne reformides.* The Philosopher seems happy in his Comparison, who resembled the Court to a Fire, which at a Distance, gives a comfortable and refreshing Heat, but scorches when you come too near. The Images of walking in the Midst of Snares, and upon the Battlements of a Tower, are not less lively and expressive. The Vulgate changes the last Simile, and renders, from what Authority I know not, *Super dolentium arma ambulabis*, following a Copy which probably had ἐπὶ ἀλγύνων πολεμικὰ περπαλῇς. The Sense of which I presume is, Thou shalt walk amidst the Arms of enraged Enemies, disposed to give no Quarter to those that fall into their Hands.

Ver. 14. *As near as thou canst, guess at thy Neighbours.* Our Translation seems here not full enough; for mere Guessing is not a sufficient Foundation of Security in the Choice of Friends. The original Word εἰσάχασαι expresses a great deal more. 'Tis a Metaphor taken from shooting, and the whole Sentence κατὰ τὴν ἰσὺν εἰσάχασαι, means to take good Aim, to look steadfastly upon the Mark, and to apply all ones Strength and Dexterity to hit it; and the Direction couched under it is, that, to form a right Judgment of our Neighbour, we must make all necessary Enquiry concerning him, and try him in all possible Instances; we must consider his general Character, and particular Qualifications, whether in all respects, such as Temper, Faithfulness, Honour, Discretion, Virtue, &c. he is a proper Person to make a Friend or Confident of, and one whom we are satisfied we can

can safely trust and communicate our most secret Affairs to, and be assisted in them by his Wisdom and Experience.

Ver. 16. *And let just Men eat and drink with thee.*] This Advice somewhat resembles that of our Saviour, *Luke xiv. 12.* not to call our rich Neighbours to our Feast, such as are recommended to us merely by their State and Fortune, but in the Choice of our Acquaintance, and the Disposal of our good Things, to have Regard chiefly to Merit, and especially Men's moral Qualifications. To prefer a Man of strict Sobriety, to an intemperate and noisy Companion; and one of Piety and Virtue, to an abandoned and profligate Rake. And we have the Reason in the former Verse for the Preference here given, because when thy Table is furnished with deserving and edifying Guests, *thy Talk will be with the Wise, and all thy Communication in the Law of the Most High;* and indeed the *Vulgate* so transposes the Verses. We may also apply this Direction to Charity in particular, which is very much recommended, and rises in its Value by the prudent Choice of the most worthy Objects. Among such as we intend to do acts of Kindness and Benevolence to, we should prefer those whom we know to be of the Number of the Faithful; and among these, such as have more eminently distinguished themselves, and merely because they have so. Thus *Tobit*, when he saw abundance of Meat prepared, said to his Son, *Go and bring what poor Man soever thou shalt find out of our Brethren, who is mindful of the Lord,* *ch. ii. 1, 2.* And our Saviour promises a Reward to them that receive a Prophet, or a just Man, or shall give only a Cup of cold Water to a Disciple of his, as such. When *Elijah* was sustained by the hospitable Widow, the Merit of her Piety chiefly consisted in this, that she knew she was feeding a Man of God, and it was the very Motive of her doing it, *Fructu pascitur Elias a vi-
dua, sciente, quod hominem Dei pasceret, &
propter hoc pasceret.* *Aug. Confess. L. xiii. ch. 26.*

Ver. 17. *For the Hand of the Artificer the Work shall be commended, and the wise Ruler of the People for his Speech.*] Every Business and Occupation has its Marks and Characters by which it is distinguished, and in which each Artist seeks to excel; as Sculpture, by representing Nature in Relievo; in Painting, by imitating it in Colours; Statuary, by a bold Expression of Life, and a familiar and agreeable Attitude; that which should distinguish a Prince, is Wisdom in his Discourse, Prudence in his Resolves, and Justice in his Laws and Administrations. Nothing should come from his Mouth, but should have some Resemblance of an Oracle; according to that of *Solomon*, *A Divine Sentence is in the Lips of the King, μαντήιον ἐπὶ χείλεσι βασιλέως, and his Mouth transgresseth not in Judgment,* *Prov. xvi. 10.* *Jansenius* is of Opinion, that

a new Chapter begins here; and indeed it appears, that this is not mere Conjecture, for some Copies do begin the xth Chapter at this Verse.

Ver. 18. *A Man of an ill Tongue is dangerous in his City, and he that is rash in his Talk shall be hated.*] i. e. The Slanderer or Spreader of false and evil Reports, is a Terror to the Neighbourhood where he lives, and very justly too, for by sowing Discord and Jealousy, and fomenting Differences, he sets all around him at Variance. *Calmet* applies ἀνὴρ γλωσσώδης to the Satyrst, who spares no body, provided he can shew his witty Talent, or make himself merry, at the Expence of others. No body cares to lie under the Lash of his Satires, and even those who commend him most, are afraid of him. *Clemens Alex.* instead of ἐν πόλει αὐτῆς, which is the common Reading, has ἀνὴρ γλωσσώδης φοβερός ἐν ἀπωλείᾳ αὐτῆς. *Pædag. L. ii. ch. 7.* which is a good Comment upon the latter Part of the Verse, i. e. the talkative, abusive Person often brings upon himself not only Hatred and Disgrace, but Punishment likewise, and sometimes such a Punishment as is terrible to himself and the Beholders; which he illustrates by the Correction which *Thersites* underwent for his insolent way of talking.

CHAP. X.

Ver. 1. *A Wise Judge will instruct his People, and the Government of a prudent Man is well ordered.*] Will be well ordered, ἡγεμονία συνέσταται ἐξ αὐτοῦ. This is the reading in all the Editions. The *Vulgate* renders, *Principatus sensati stabilis erit,* from a Copy probably which had συνεστημένη, to which agrees the Syriac, *Princeps sapiens stabiliet Civitatem suam.* *Calmet* follows one which read, ἐσταμένη ἐξ αὐτοῦ, *Le Gouvernement de l'Homme sensé sera étendue, son regne sera long & heureux,* i. e. God shall bless the Reign of a prudent Prince, and make it of long Continuance, and vast Extent. According to that of *Solomon*, *Prov. xxix. 14.* *The King that faithfully judgeth, his Throne shall be established for ever.*

Ver. 2. *As the Judge of the People is himself, so are his Officers, and what Manner of Man the Ruler of the City is, such are all they that dwell therein.* Ver. 3. *An unwise King destroyeth his People, but through the Prudence of them which are in Authority, the City shall be inhabited.*] Good Kings, such as *Josiah*, *Hezekiah*, *David*, &c. who have themselves a true Sense of Religion, and a Regard for the Honour of God, will be zealous in promoting the right Worship of him, and encouraging it in others; but such an evil one, as *Jeroboam*, who introduces wrong Modes of Worship, will occasion the Lord's People to transgress in the like Instances of Idolatry. We may make the like Observation with respect to the *Roman Emperors*, whether

whether we instance in *Augustus, Trajan, or Vespasian*, the Delight and Guardians of their People; or in those Monsters *Caligula, Nero, and Heliogabalus*, the Pests and Scourges of them. *Cicero* has the like Reflection with our Author, *Ut cupiditatibus principum & vitiis infici solet tota Civitas, sic emendari & corrigi continentia, &c.* Through the Vices of Princes the whole City commonly is infected, as on the contrary, by their Goodness and Regularity, it is amended and improved: So that the Vices of Princes are not so much to be lamented, though this is no small Evil, as that their Subjects are drawn thereby to an Imitation of them. One may observe in the History of all Times, that such as the Rulers were, such by Degrees was the City itself; and every Change of Manners in the Prince, produces the same in the Conduct of the People. And then he beautifully observes, *Quo perniciosius de Republica merentur vitiosi Principes, quod non solum vitia concipiunt ipsi, sed ea infundunt in civitatem, plusque exemplo, quam peccato, nocent.* De Leg. L. 3. *St. Chrysostom* applies what is here said of Rulers in general, to such as are vested with spiritual Authority. To shew how their Failings influence others, he illustrates the Case by comparing their Miscarriages with Injuries happening to the natural Body. If a Hand, or Foot, or any common Member is hurt by some Accident, the whole Welfare of the Body is not thereby affected, nor its general Use obstructed; but if thro' some Casualty the Eyes are blinded, or the Head dangerously wounded, the whole Body suffers in the Calamity of so principal a Part, and wants its necessary Guide and Direction. *Eclog. de Peccat. & Confess.*

Ver. 4. *The Power of the Earth is in the Hand of the Lord, and in due Time he will set over it one that is profitable.* God, as he is the sovereign Lord of the World, disposes of the Kingdoms of the Earth according to his Pleasure; he pulleth down one, and setteth up another, *Psal. lxxv. 7. Dan. ii. 21.* as shall best suit with the Designs of his Providence. He rejected *Saul* from being King over *Israel*, for not executing his Commandments, and promoted *David* to the Kingdom, though chosen out of the People, as the fittest, and most profitable. And thus God in due Time raised up *Cyrus*, who was prophesied of above a hundred Years before his Birth, to be a special Instrument of his Providence in restoring the *Jews* from their Captivities, and to fulfil all his Will; or, according to some learned Men, the Messiah in particular may be here meant, the Expectation of whom was matter of Consolation to the *Israelites* in all their Dispersions and Calamities: For that there was an Expectation of some great Blessing or Deliverance still to come, in the Days of this Writer, appears from many Passages in this Book; and the Faith and Hope of such righteous ones among the *Israelites*, as waited for the

Salvation of God seems well expressed in these Words. See Bishop *Sherlock* on *Prophecy, Disc. 6.*

Ver. 5. *And upon the Person of the Scribe shall be lay his Honour.* The Title of Scribe belongs not merely to a Copier of the Law, but to those likewise who were learned in explaining it, and answering the Difficulties arising concerning the Sense of it. *Γεγραμμένος* here used, signifies in general, a wise and learned Man, and so it is rendred, ch. xxxviii. 24. The *Jews* had their *Σοφοί*, *Γεγραμμένους*, and *Συζηητάς*. *Σοφοί* were wise Moralists in general, *Γεγραμμένους* were those that were skilled in the Knowledge of the Law, and interpreted it to the People, according to the literal Sense; *Συζηητάς* were mystical and allegorical Interpreters of Scripture. We meet with them all together, *1 Cor. i. 20*: The Sense, according to *Calmet* is, That God puts upon the Person or Face of the wise Man, part of the Glory with which he is encompassed, a Portion of that Light which shone upon the Face of *Moses*, *Exod. xxxiv. 33.* or, that God gives to the Wise all the Light which they have Occasion for to fulfil their Duty; that it is he which crowns their Skill, and gives Success and Honour to them; that the Dignity which a learned Man through his Merit arrives at, is from the Lord, who bestowed the Wisdom, and blessed the Endeavours, by which he became so eminent and useful; or, if by Scribes, we understand Magistrates or publick Officers of State, whom we read of often under the Kings of *Judah*, both in Times of War and Peace; the Meaning then is, that God has made Persons of such a public Character, in some Sort the Representatives of his Power upon Earth; that they are in this Respect the Images of God, and in proportion to their Dignity, claim Reverence and Honour. The *Oriental* Versions understand the Place in a moral Sense, *Dabit contentibus se gloriam suam*, i. e. Those who honour God, he will honour. The *Port Royal* Comment applies it to the Clergy, to whom, when God calls them to the important Charge of the Pastoral Office, he gives the Spirit of Wisdom and Understanding at their Desire, and the other Requisites to discharge so weighty a Trust. Or lastly, if we understand it of the High Priest in particular, it may refer to the Majesty of God upon the Diadem of his Head, *Wisd. xviii. 24.*

Ver. 6. *Bear not Hatred to thy Neighbour for every Wrong, and do nothing at all by injurious Practices.* The Advice is like that of *Pythagoras*, in his golden Verses,

Μὴ ἐχθαίρας φίλον σὸν ἀμαρτάνῳ εἰνέναι μισῆς.
The *Vulgate* renders, *Omnis injuriæ proximi ne memineris*; following a Copy probably which had *μισήσης*, instead of *μισήσης*. It seems to be a Repetition and Enforcement of *Levit. xix. 18.* and forbids the treasuring up in our Minds Revenge, for every private Injury

jury received, and meditating an Opportunity of returning the like. Calmet observes, that the Duty of Forgiveness is expressed here almost in as clear and full a Manner, as in the Gospel itself. The best Remedy against Injuries received is to forget them. *Injuriarum remedium est oblivio.* Aug. Epist. 54. And Cicero records it to the Honour of Caesar, *Quod nihil oblivisci solet, nisi injurias.* Orat. pro Ligat. Or perhaps the true Rendering and Meaning may be, Express not Ill-will to thy Neighbour by any act of Injustice, or by doing him any Wrong, and act nothing in a proud and haughty Way; which Sense of the whole Verse is greatly confirmed by the Context, and the Oriental Versions.

Ver. 7. *Pride is hateful before God and Man, and by both doth one commit Iniquity.* *καὶ ἐξ ἀμφοτέρων πλημμελήσει ἄδικα.* So Var. Drusus, Hæschelius and Grabe, contrary to the reading of the Alex. MS. Why he preferred this, or how he understood it, we should probably have known, had he lived to publish his Notes. If with Badwell and Drusus, we refer both to what goes before, the Sense will be, That by Pride and Injustice, (for no other Vices are mentioned) one commits Iniquity. Gratius by Conjecture reads, *καὶ ἐκ ἀμφοτέρων πλημμελήσει ἄδικα*, Injustice offends against both, viz. God and Man; or, which comes to the same, by Injustice, a Man offends against both. This Exposition is more agreeable to the Context, and is confirmed by the Oriental Versions. Syr. *Odio est apud Deum & homines superbia, & apud utrumque* (Noldius renders the Participle *ῥα* which the Syriac here uses often by *Coram*) *rapina & oppressio*; and the Arab. *execrandus est fastus apud Deum & homines, & apud utrumque Violentia & Tyrannis.* The Figurin is to the same Effect, *Utrique facinus injustum averfantur.* Calmet says, the Sense may be, that Injustice is beyond them both, i. e. more odious to God and Man, than either Hatred or Pride, and supposes the Hebrew originally so to have read.

Ver. 8. *Because of unrighteous Dealings, Injuries and Riches, got by Deceit, the Kingdom is translated from one People to another.* i. e. Because of Injustice, and contumelious (or proud) Behaviour, *διὰ ἀδικίας καὶ ὕβριος*, and Wealth, the Foundation of both, a Kingdom undergoes different Changes, and is translated into the Hands of different Rulers. Our Translators follow a Copy, which read *κεφάλαια δόλια*, but most Editions, as the Oriental Versions likewise, have only *κεφάλαια* singly. The Pride and Luxury of a Nation which enervate, publick Injuries which irritate, and Riches which create Envy, are Temptations to their Neighbours to invade such a dissolute People, and are no improbable Causes of their Weakness, and final Overthrow. Besides the infinite Power of God, who is the sovereign Arbitrator and Disposer of Kingdoms, and overturns them of-

ten for the Punishment of either Prince or People, one may plainly discover a natural Cause of the Fall of States and Empires, which is no other, than national Iniquity, or the Ambition, Violence, and Injustice of the Great. When a publick Spirit is lost and destroyed, and Liberty itself is no longer valued as a Blessing; when ambitious and aspiring Tempers, seek only their own Benefit, and are regardless of the publick Welfare, one may pronounce that *that* Kingdom cannot long stand, but must at length sink under the Weight of its Burthens and Oppressions. This Observation is justified in the Translations and Fate of the four famous Monarchies; Luxury within themselves, and Violence offered to others, Self-interestedness, and a Disregard to the principal Things, both Civil and Sacred, were the Occasion of their Overthrow. As to the Roman Empire in particular, Cato's Account of that People's gradual Degeneracy and Fall, is worth transcribing, and is a close Comment upon the Passage before us, *Nolite existimare majores nostros armis Remp. ex parva magnam fecisse. Alia fuere quæ illos magnos fecerunt, quæ nobis nulla sunt. Domi industria, foris justum imperium, animus in consulendo liber, neque libidini neque delicto obnoxius. Pro his nos habemus Luxuriam atque Avaritiam, publice Egestatem, privatim Opulentiam, inter bonos & malos nullum discrimen, omnia virtutis præmia ambitio possidet; neque mirum, ubi vos separatim sibi quisque consilia capitis, ubi domi voluptatibus, hic pecuniæ aut gratiæ servitis. Hinc impetus fit in vacuam Remp.* Aug. de Civit. Dei, L. v. ch. 13. Solomon assigns the like Reason of the Decay of States, and quick Succession of Princes, *For the Transgression of a Land, many are the Princes thereof,* Prov. xxviii. 2. *Βασιλεία ἀπὸ ἰθὺς ἐκ ἰθὺς μεταγέται διὰ ἀδικίας καὶ ὕβριος.* *καὶ ἐξ ὕβριος καὶ κεφάλαια*, is the reading in all the Editions of this Place: But I cannot conceal my Suspicion, that it is both corrupt and faultily pointed; I propose it therefore as a Conjecture, whether the true reading might not have been *καὶ ὕβριος καὶ κεφάλαια*. *καὶ ἐξ ὕβριος καὶ κεφάλαια* *τί ὑπερφανεύεται γὰρ καὶ ἐπὶ τοῖς φιλαργύροις μὲν γὰρ ἔδεν ἀνομώτερον.* My Reasons to support this Conjecture are these. 1. In *καὶ ὕβριος* two Vices are only mentioned, Pride and Injustice, as the Cause of the Fall of Empires, and therefore it seems wrong to insert a new Particular in the Verse following, which is a Continuation of the same Subject. 2. That, according to the common Reading, there seems to be no Sense or Connexion in *καὶ ἐξ ὕβριος καὶ κεφάλαια* *τί ὑπερφανεύεται γὰρ καὶ ἐπὶ τοῖς φιλαργύροις*, &c. &c. as it does in some Editions, or follows after it, as it does in others. 3. If *καὶ ἐξ ὕβριος καὶ κεφάλαια* be carried forward, and joined to *τί ὑπερφανεύεται*, the Context is quite consistent and uniform, and a good Reason is subjoined against Pride upon account of Riches, viz. that the *φιλαργύρος*, or Person fond of Wealth, who is resolved to get it at any rate, often sets his

own Soul to Sale. I have the Pleasure to find that *Mess. of Port Royal* confirm this Conjecture in their Comment on that Place.

Ver. 9. *Why is Earth and Ashes proud?* *There is not a more wicked Thing than a Covetous Man, for such a one setteth his own Soul to Sale, because while he liveth, he casteth away his Bowels.*] That this Verse is mangled and imperfect, appears from the different Reading of it in most of the printed Editions, and from all the ancient Versions, none of which agree in placing the Sentences, or representing the Sense of the whole alike. The *Syr.* and *Arab.* say nothing of the covetous Man, or his Behaviour, nor are the intermediate Sentences in the *Vat.* or *Alex.* MS. Dr. *Grabe* indeed by a Transposition, *Eccles.* ch. x. makes them his 9th Verse, but from what Authority he either transposes, or inserts them, does not appear; the *Vulgate* has the whole, but in a different Order. Our Translation follows the *Complut.* an Edition of great Authority as to this Book. See *Grabe's Proleg.* ch. iii. § 1. yet here differs somewhat from the *Vulgate*. This great Uncertainty, and the Incoherence of the Text itself, have induced many to think of a Transposition, particularly *Jansenius*, and *Mess. of Port Royal*; and among the sacred Critics, *Badwell* and *Castalio*, which is also followed in the *Geneva* Version. They have generally supposed it designed to fix this fine Reflexion, *Why is Earth and Ashes proud*, at the Beginning of the 11th Verse, where it is followed by one no less beautiful, and well adapted to it, and which gives a convincing Reason, why Man, Subject to so many Infirmities and Diseases, of short Continuance here, and whose final Condition is in the Dust, ought not to be proud. The Consideration, that he is a Composition only of animated Clay, and by Death resolvable into it again, when he shall be a filthy loathsome Object, and inherit creeping Things, *Snails*, i. e. poisonous Insects, and Worms, is alone sufficient to mortify all Pride even in the best, or greatest of the Species. But I do not warrant this Transposition, though the Sense is improved and well connected by it, without some Authority from MSS. or printed Copies to justify it. I shall only observe with *St. Chrysostom*, that the Prophets, to abate human Pride, represent the present State of Man, his highest Enjoyments of Life, and the final Period of it, under the most diminutive Terms, and the meanest Resemblances and Comparisons. *Hom.* 27. *De incompreh. Dei Nat.*

Ibid. *Because while he liveth, he casteth away his Bowels.*] The reading of this Passage is very different. Our Translators follow a Copy which had, *ὅτι ἐν ζῶντι αὐτὸν ἐκτίθει τὰ ἐντέριον αὐτοῦ*, which the *Vulgate* seems likewise to have followed. The Sense of it is perplexed, the best that offers seems to be this, That the covetous Man for the Sake of Money pawns his Soul, or forfeits his Salvation, because, from an immoderate Love

of it, he scruples not to commit any Acts of Injustice, Fraud, or Violence. And from the same Principle, when he seeth his Brother have Need *ἐπιβλέπει τὰ ἐντέριον αὐτοῦ*, he casts away, or shuts up his Bowels of Compassion from him, *Omnem humanitatis affectum*, as *Castalio* renders *ἐντέριον*, answerable to *σπλάγχνα σπλαγχνῶν*, *Col.* iii. 12. or, it may mean that he is not good even to himself, but starves and pinches his own Bowels. *Calmet* favours this Sense, That for the Sake of getting Wealth, he exposes his Life, his Liberty, and his Repose; he, as it were, tears out his own Bowels by the Cruelty, which he exercises towards himself, refusing himself even common Necessaries; and after this Revenge upon himself, 'tis no Wonder that he casts off all Tenderness and natural Affection towards his nearest Relations, and all Care of those that belong to him. The Wickedness of Covetousness, and the Perdition it leads Men into, is strongly represented in the Instance of *Judas*, who when, for the Gain of thirty Pieces of Silver, he sold his Master, at length *ἐπιβλέπει τὰ ἐντέριον αὐτοῦ*, burst asunder in the Midst, and all his Bowels gushed out, *Acts* i. 18. Some Greek Copies, with which agree *Drusius* and *Vatablus*, have *ὅτι ἐν ζῶντι αὐτὸν ἐκτίθει τὰ ἐντέριον αὐτοῦ*. I presume the true reading in those Copies was, *ὅτι ἐν ζῶντι αὐτὸν ἐκτίθει τὰ ἐντέριον αὐτοῦ*, i. e. because in his Life, or while he is living, his Bowels are, or may be shed. To shed a Man's Bowels, is a Hebrew Phrase for an Assassination, or sudden Slaughter of a Man. Thus in the Passage of *Joab* and *Amasa*, 'tis said, *He smote him under the fifth Rib*, an Hebrewism for stabbing at the Heart, and *shed his Bowels to the Earth*, another Expression likewise for stabbing him: And none so liable to be thus slain by Treachery, as unjust and proud Kings, potent and great Oppressors, of whom the Context warrants us to understand this Passage principally. The Sense according to this small Alteration is, *Dum vivit, intestina projiciuntur*, i. e. that such a Tyrant is never safe, in the midst of Life he is in Death. And the Reflexion we should draw from it is, that the most secure State, (seemingly from Wealth and Power) is not exempt from sudden Accidents, nor more safe from Violence, than natural Death; which seems to be a more natural Sense, than that of *Grotius*, who understands the Place of surgical Operations, upon the Persons of the Mighty.

Ver. 10. *The Physician cutteth off a long Disease, and he that is To-day a King, Tomorrow shall die.*] There are various Readings of this Passage likewise; the two principal are, *μακρὸν ἀπὸ σπύης καὶ ἰατρῶν*, which is followed by our Translators, and approved of by *Drusius* and *Grotius*; and *μακρὸν ἀπὸ σπύης καὶ ἰατρῶν*. The Sense of the former is, that as a Physician cureth a long and inveterate Disease by the Application of suitable Remedies, so God often takes away suddenly

ly by the Stroke of Death, a Tyrant who has been a long and fore Evil and Plague to the State; which seems to be the Sense of the *Vulgate* rendring, *Omnis potentatus brevis vita*, though this probably was a marginal Note, and crept into the Text. The Sense of the latter is, A long Disease baffles or laughs at the Physician; and considered jointly with the following Sentence, *He that is a King To-day, To-morrow shall die*, contains two substantial Reasons why mortal Men should avoid Pride, viz. the Difficulty and Uncertainty of Cure in long and chronical Distempers, and the sudden and unexpected Dispatches made by short and acute ones. Misfortunes in Life, and remarkable Visitations have taught even Tyrants not only a Sense of their Mortality, but of Submission and Humility. When the Hand of God lay heavy upon *Antiochus Epiphanes*, he, who a little before was so exalted beyond the Condition of a Man, that he thought he might have commanded the Waves of the Sea, and could weigh the Mountains in a Balance, and reach even to the Stars of Heaven, as it is finely expressed, 2 Maccab. ch. ix. 11, 12. began to come to a due Sense and Knowledge of himself, when Worms rose out of his Body: He then confessed his Weakness, and the Folly of opposing the most High in these remarkable Words, *It is meet to be subject unto God, and that a Man who is mortal, should not proudly think of himself as if he was God*. *Mattathias* enforces his Speech to his Children, concerning that Tyrant from the like Consideration, *Fear not the Words of a sinful Man, for his Glory shall be Dung and Worms; To-day he shall be lifted up, and To-morrow he shall not be found, because he is returned to his Dust, and his Thought is come to nought*, 1 Maccab. ii. 62, 63.

Ver. 12. *The Beginning of Pride is when one departeth from God, and his Heart is turned away from his Maker.* *ἀρχὴ ὑπερηφανίας, ἀποστῆναι ἀπὸ Κρείου*, or, as other Copies have it, *ἀποστῆναι ἀπὸ Κρείου*, which the *Vulgate* manifestly follows, i. e. to depart from God, is the Beginning of Pride, or rather Pride is the Cause of Man's revolting from the Lord. Thus the *Syriac*, *Initium delictorum hominum est ipsorum superbia*, as if the Reading was, *ἀρχὴ ὑπερηφανίας, κ. τ. λ.* And so *Calmet*, *Le premier pas que l'homme fait pour s'éloigner de Dieu, est l'orgueil*, i. e. the first Step which a Man makes to depart from God is through Pride. According to *Grotius*, the Sense is, that it is *ἀρχὴ ὑπερηφανίας*, the Height of Pride, *fastigium superbiae*, to depart from, and rebel against one's Maker; and so *Resh* is often taken in *Hebrew*, and *ἀρχὴ* in many Places of this Book, ch. xi. 3. xxix. 21. xxxix. 26. The following Sentence *καὶ ἀπὸ τῆ ποιήσαντος αὐτὸν ἀπέστη ἡ καρδία αὐτοῦ*, should be rendred, *and whose Heart is turned away from his Maker*. It is an *Hebraism*, as in *Psal. xxxii. Blessed is the Man to whom the Lord imputeth no Sin, and*

there is no Guile in the Spirit of him. So the *Heb. ἔδεν ἐστὶ ἐν τῷ πνεύματι αὐτοῦ δόλος*; so the LXX. and yet our rendring is preferable, *and in whose Spirit there is no Guile*; and so our Translators have done in other Places. The Truth of the Observation itself will appear from considering the first Angel and Man. *Lucifer* was dazzled with his great Beauty and Perfections, he forgot that he was nothing before God made him what he was, and imagining that he could subsist by himself, independently of his Creator, he fell into a shameful Apostasy and Rebellion. *Fulgent. de Prædestin. L. i.* The first Man in like manner became an Apostate through Pride, and all his Children, who imitate his Presumption, and make an Idol of their own Will, and aspire to a Perfection which is incommunicable to any Creature, do so far withdraw their Hearts like him from their Maker, and renounce Allegiance to him. Pride in both was the Beginning of Sin, as it follows in the next Verse. In the Devil it produced Envy, which is inseparable from it, and by it he ruined the first Man; in *Cain*, the eldest of *Adam's* Children, it produced Jealousy, which made *Abel's* Virtue and good Qualities insupportable to him, and that Jealousy filled him with Rage to kill his Brother, the Proto-Martyr of the *Old Testament*.

Ver. 13. *For Pride is the Beginning of Sin.* i. e. It is the Source of all, or the greatest Sins, or it is itself the Chief of all Sins; and so *Grotius* expounds it, *Summum omnium peccatorum est superbia*. *Fulgentius* says, Pride is properly styled here *ἀρχὴ ἀμαρτίας*, because Sin springs from it, as from its Root. *De Virgin. & Humil.* And this we may either understand with that Writer, of the Sin and Fall of *Lucifer*, for so high does he trace the Original of Pride. *De Prædest. L. i.* as does *St. Austin* likewise, *De Civit. Dei, L. xii. c. 6.* Or, we may apply it to *Adam's* Transgression in particular, as others do; or we may take Pride in a larger Sense here, to signify in general a Contempt of God, which accompanies all Manner of Sin, according to that of *Prosper*, *Nullum peccatum fieri potest, potuit, aut poterit, sine superbia; si quidem nihil aliud est omne peccatum, nisi contemptus Dei*. *De Vita Contemplat. L. iii. ch. iii. 4.* That Pride is the Root or Source of Sin, Experience and Observation confirm, for Men grow more or less wicked in Proportion as this Vice of Pride gets Ground. Some Degree of it is to be found in every Act of Disobedience; for Sin being a Transgression of the Law, implies a Contempt of the Authority which enacts it; but when Pride is grown up to the Height, it exalts Men into so vain an Opinion of themselves, that they lose the Sense of Duty, and of those Obligations which they owe to their Maker, and the Overflowings of their Ungodliness are like a mighty Torrent. The Psalmist therefore, with great Propriety, gives this

this, as the Character of an ungodly Man, *That he is so proud he careth not for God; neither is God in all his Thoughts*, Psal. x. 4. And as Pride was the Original of Sin, so is it still the Promoter and Continuer of it, Pride being the Fountain of most of the Heresies and Schisms which have disturbed the Church. Dr. *Grabe* contends, that the true reading of this Place is, ἀρχὴ ὑπερηφανίας ἀμαρτίας, *Proleg. c. ii. Tom. ult.* to make it correspond with the preceding Verse. But it matters not greatly which reading is preferred, the Sense being nearly the same in both.

Ibid. And therefore the Lord brought upon them strange Calamities.] As Pride is the Root of Sin, so God's Judgments and Threatnings are particularly levelled against it. On this Account the Prophets frequently denounce Destruction to Nineve, Babylon, Tyre, and Jerusalem itself. And one End of the Ruin brought upon a wicked People, is to stain the Pride of their Glory, and to revenge their contemptuous Defiance of him. There are two Readings of the Greek, *παροδοξάζει κύριος τὰς ἐκκλησίας*, which is followed in our Version; and though this Expression is somewhat particular, yet is it warranted by a Parallel on *Deut. xxviii. 59. παροδοξάζει κύριος τὰς πληγὰς σου*, and in this Sense *ἐκκλησία* is often used in this Book. See Note on ch. ii. 2. The other Reading is *παροδοξάζει κύριος τὰς συναγωγὰς*, i. e. God hath disgraced the Assemblies or Congregations of the Proud; and thus *συναγωγή* is used, ch. xvi. 6, 7, 8. upon a similar Occasion. The *Vulgate* favours this Sense, *Exbonoravit conventus malorum*; and the *Tigurin*, *Agmina malorum affecit ignominia*; and *Coverdale's*, and the *Geneva* Version are to the same Effect. In either Reading there are memorable Instances of the Truth of the Observation. Thus God brought strange Calamities, upon the proud Builders of *Babel*, the old Giants, the Inhabitants of *Sodom* and *Gomorrah*, ch. xvi. 7, 8. *Pharaoh* and the *Canaanites*, who are particularly referred to in the Context, *Salmanasser*, *Sennacherib*, *Nebuchadnezzar*, *Belshazzar*, and other insolent and haughty Princes, whose Actions are recorded in sacred and profane History, all of whom fell away in the Strength of their Foolishness, and were abhorred by God for their Pride.

Ver. 18. *Pride was not made for Man, nor furious Anger for them that are born of a Woman.*] οὐκ ἐστὶν αἰσχρονομία ἀνδράσιν ὑπερφανεία, ἡ δὲ ὀργὴ θυμῷ γυναικάσι γυναικίαν, i. e. Pride was not created in Men, as the Geneva Version rightly has it, with which agree Grotius and Junius. There is not, therefore, any just Reason to accuse Nature, or complain of our Creator, if we are subject to Pride, Anger, or Revenge, for these are not radical Vices, or natural to our Frame, but such as we brought upon ourselves through Negligence, or the Malice of the Devil introduced them.

As God is not the Author of Sin, so neither hath he infused such bad Habits. Pride indeed is natural to some kind of Animals, and Anger to others; but Man came perfect out of his Maker's Hands, and if Pride, Wrath, or Cruelty, prevail over him, they are Passions originally foreign to his Nature. In himself he is so excellent, and his Nature so far superior to that of Animals, that what are Perfections in them, are in Man Vices, and their Nature and Qualities, are his Shame and Reproach. Thus St. *Austin*, *Tantæ excellentiæ est in comparatione pecoris homo, ut vitium hominis natura sit pecoris*, L. ii. De peccat. origin. c. iv. The latter Sentence, *ὁ δὲ ὄργη θυμὸς γυναικῶσι γυναικῶν*, which is well rendred in our Version, and with it agree *Drusus*, *Junius*, *Badwell* and *Bossuet*, as also the *Oriental* and *Coverdale's* Versions, is strangely misunderstood by *Grotius*, and very badly rendred by him, *nor furious Anger for the female Sex*. Had he attended to the Use of the Phrase, *Job. xv. 14. xxvi. 4. 1 Macc. iii. 45. Matt. xi. 11.* he might have spared his unhandsom Sneer, and unjust Reflection, *Sunt quidem multe mulieres iracundiæ, sed non necessario*. In this Mistake he manifestly copies the *Vulgate*, *Neque iracundia nationi mulierum*: as do *Mess. of Port Royal*, and the *Geneva* Version, and some other Interpreters, all of whom derive their Mistake from the same Cause, and seem not to have consulted the *Greek*, which gives no Handle, as there is no Foundation in Nature, for such an Abuse. I shall only set down this Caution about Pride, that it is the more dangerous as it is a Bosom Evil. Other Vices are more open, and strike a Sort of Horror in the Commission; but Pride springs from our very Virtues, it grows up with them, and lies concealed under them, like a Worm in some fair Fruit, which spoils and corrupts all within, however beautiful the outward Appearance may be.

Ver. 19. *They that fear the Lord are a sure Seed, and they that love him, an honourable Plant; they that regard not the Law, are a dishonourable Seed; they that transgress the Commandments, are a deceivable Seed.* [σπέρμα πλανήσεως, a mistaken, or, as the Margin has it, an unstable Seed. Our Translators follow the *Complut.* with which agrees *Cambricius's* Copy. But neither the *Vat.* nor *Alex.* *MS.* nor the *Vulg.* nor *Syr.* nor *Drusius* follow it. The other *Greek* Copies have, Σπέρμα ἡλίμου ποίου; σπέρμα ἀνθρώπου· σπέρμα ἡλίμου ποίου; οἱ φοβούμενοι τὸ κύριον· σπέρμα ἀνθρώπου ποίου; σπέρμα ἀνθρώπου· σπέρμα ἀτιμῶν ποίου; οἱ ἀπειθεῖς ἐντολάς, which if closely attended to, though seemingly intricate, affords a Sense easy and natural enough, *viz.* What is the precious Seed? (or what Race of Creatures is peculiarly worthy of Honour?) the Seed of Man, *viz.* the human Race alone of all the Generations of Creatures upon Earth claim this Honour. What is this precious or honourable Seed; (*viz.* of Man)

they that fear the Lord. What is said of *οὐκ ἔστιν αἰσχύνη*, which immediately follows, if pursued in the same Light, will be equally clear. The first Answer to the Question is true so far as it goes, but being not complete or explicit enough, the Question is put a second Time to draw out a full Answer. The Repetition of Questions in this Manner is not unusual in Scripture, and in these sapiential Books especially, Instances of which we have; *Ecclus.* ch. ii. and iii. *Psal.* xxiv. 7, 8, 9, 10. and many might be fetched from the *Proverbs*. Of the two Greek Readings, if one only is to be admitted, there seems much the greater Authority for the latter, which our Translation hath omitted. Whether both be genuine, cannot be determined. *Häschelius* indeed has joined them, but from what Copy, or whether from a very ancient one, does not appear. The Geneva Version makes one Verse of both, and sets the Sense in no indifferent Light, *There is a Seede of Man which is an honorable Seede; the honorable Seede are they that feare the Lord. There is a Seede of Man, which is without Honour; the Seede without Honour, are they that transgresse the Commandements of the Lord; it is a Seede that remaineth, which feareth the Lord, and a fair Plant that love him; but they are a Seede without Honour, that despise the Lawe, and a deceivable Seede, that breake the Commandements.*

Ver. 20. *Among Brethren he that is chief is honourable, so are they that fear the Lord in his Eyes.* i.e. honourable in his Eyes. The Syr. Rendering is preferable, *Inter fratres natu grandior est honorabilis, at qui timet Dominum honorabilis est præ illo*; and the Tigurin Version agrees with it.

Ver. 21. *The Fear of the Lord goeth before the obtaining of Authority, but Roughness and Pride is the losing thereof.* This Verse is omitted in many Greek Copies, the *Vulg.* and *Oriental* Versions. Our Translators follow the *Complut.* There are two Readings of the first Sentence, viz. *πρὸ λήξεως ἀρχῆς, φέδος νεψις*, and *πρὸ λήξεως ἀρχῆς, κ. τ. λ. Σκληροψυχία* is rather Hardness of Heart, than Roughness, such as was that of *Pharoah's*. The History of the different Fortunes of *Saul* and *David* is a full Comment on this Verse.

Ver. 22. *Whether he be rich, noble, or poor, their Glory is the Fear of the Lord.* i.e. In every State of Life, the Fear of the Lord is most to be valued and regarded. Whether a Man be rich and honourable, or poor and disregarded, under each of these Conditions let him act agreeably to what God requires from him. In the former State, let him not pride himself in, nor presume too much upon a great Fortune, nor be tempted to forget God, the Giver of it. In the latter, let him not offend against his Neighbour by Wrong, or Robbery, nor against his God by Murmurs and Discontent. The Author seems to allude to *Jerem.* ix.

23, 24.

Ver. 23. *It is not meet to despise the poor Man that hath Understanding, neither is it convenient to magnify a sinful Man.* In the *Proverbial Books*, *Wisdom* and *Religion* mean the same Thing, and accordingly by a Man of Understanding here, is meant a just and good Man. And thus the *Vulgate*, *Noli despiciere hominem justum pauperem, & noli magni facere virum peccatorem divitem*, which last Word is very properly added there to preserve the Antithesis, which is likewise inserted in the *Oriental*, the *Tigurin*, and the old *English* Versions.

Ver. 25. *Unto the Servant that is wise shall they that are free do Service.* See ch. xi. 1. It is not properly speaking either Birth or Fortune, that makes the free Man or the Slave. A Man of a good and great Soul, of an elevated Genius, and of surprizing Parts and Accomplishments, in whatever Condition he be with respect to his outward Circumstances, is always free, and fit to preside over his Superiors in Birth or Fortune. His great Abilities will always command respect; he will shine either in private or publick Life, and is born not to instruct Children only, but to teach Senators Wisdom; not to command a single Family, or Neighbourhood, but Provinces and Kingdoms. *Joseph's* great Accomplishments, though sold for a Bond Servant, could not be confined to *Potiphar's* little Concerns, which his Skill and Faithfulness greatly improved, but gave him Authority over the whole Land of *Egypt*; nor was *Daniel*, one of the Children of the Captivity, less in Favour and Power at the Court of *Nebuchodonosor*. *Diogenes*, when exposed at a publick Sale, and asked what he knew, conscious of his own Worth, and of the Importance of his Abilities, with a peculiar Greatness of Soul replied, I know how to command free Men, *Apud Laert.* L. 6. *Solomon* has an Observation resembling this, *A wise Servant shall have Rule over a Son that causeth Shame*, *καλῶς δεισιπλῶν ἀφρόνων*, according to the *6.* *Prov.* xvii. 2.

Ibid. *And he that hath Knowledge will not grudge when he is reformed.* Many Copies omit *παίδευόμενος*, and the Sense is good without it. But if it be admitted, it should not be rendered *reformed*, but either instructed, or reprov'd, as the *Vulgate* has it, i.e. No Man of Knowledge or Sense, will murmur to be either instructed or reprov'd by one, who is his superior both in Skill and Power.

Ver. 26. *Be not overwise in doing thy Business, and boast not thyself in the Time of thy Distress.* i.e. Be not conceited of thy Work, nor boast of thy superior Skill in the way of thy Profession or Trade, and be not slothful in Time of Poverty, or ashamed to get your Livelihood by Labour, nor say with the unjust Steward, *I cannot dig, to beg I am ashamed*; which is a ridiculous Pride. Or the Sense may be, Invent not Pretences to excuse

excuse yourself from Labour, nor scruple through a false Shame to get your own living by it in a low Estate; and thus the Geneva Version, *Seek not Excuses when thou shouldest doe thy Worke, neither be ashamed thereof through Pride in the Time of Adversitie.* The Arab. Version too seems to favour this latter Sense, *Ne sis ignavus in opere tuo, nec impediatur te pudor, cum fueris egenus ab his quæ tibi profunt,* following probably a Copy which read *σοφίζε.* The Port Royal Comment is, *Be not exalted or proud upon having done your Work or Duty, for when we have taken the greatest Pains to do our best, we are but unprofitable Servants; but such is our Nature, that even our Virtue and Goodness itself is apt to betray us into Pride.*

Ver. 27. *Better is he that laboureth and aboundeth in all Things, than he that boasteth himself, and wanteth Bread.* Calmet thinks our Author here aims at exposing the ridiculous Pride of the Stoics, who made their wife Man, though starving and naked, a Demi-God.

Ad summam sapiens uno minor est Jove; dives,

Liber, honoratus, pulcher, rex denique regum.

Hor. Epist. L. i.

Some Copies read *ἡ μεγαλυν, ἡ δοξαζόμενος,* others omit *μεγαλυν,* and have only *ἡ δοξαζόμενος.* I think the true reading is *ἡ μεγαλυν δοξαζόμενος,* which the Alex. MS. has, i. e. one that strutteth and walketh proudly, that goeth about boasting, as vain and idle Persons are wont to do, one of a quite different Character from *ἐργαζόμενος* immediately before. As St. Paul's Words *μεγαλυνεὶς αἰσάτος μὲν ἐργαζόμενος,* express the full Opposition to his Command *ὅτι μετὰ ἡυχίας ἐργαζόμενοι, κ. τ. λ.* 2 Thess. iii. 11, 12.

Ver. 28. *My Son, glorify thy Soul in Meekness, and give it honour according to the Dignity thereof.* The Sense seems the same with Luke xxi. 19. *In your Patience possess your Souls,* but the Expression here is much stronger. It is rendered more clearly in the Geneva Version, *My Son, get thyself Praise by Meekness, and esteem thyself as thou deservest,* i. e. if thou art in Want and Poverty, be not dispirited or dejected, but preserve a constant Evenness of Temper, and endeavour to act up to the Dignity of your Nature; or there may be, according to Calmet this farther Meaning, as *τιμὴ* often signifies Maintenance in this Writer, Provide for all the necessary Wants of Life, by allowing yourself Food, and all Things convenient, according to your Condition and Circumstances. In the foregoing Verse the wise Man condemns those who out of a foolish Vanity were ashamed to work, though ready to perish with Hunger, see Prov. xii. 9. to which probably he alludes. Here he attacks those who out of a shameful Principle of Avarice, refuse themselves the common Necessaries of Life, and are afraid to use those good Things which they have in

their Power and Possession. This Sense seems countenanced by the following Verse. This Advice may also be extended to Persons succeeding to great Fortunes, or advanced to high Posts of Honour, to behave with Moderation in their new State, not to be puffed up with Pride, nor yet to demean themselves, or act below the Dignity of their Rank, and thereby forfeit the Regard and Deference due to it: But this is not so agreeable to the Context.

Ver. 29. *Who will justify him that sinneth against his own Soul.* i. e. He that is so nigardly and covetous as to defraud and deny himself even common Necessaries, and fails in the Duty which he owes to himself, cannot expect that others should justify him, or speak in his Behalf, or that they should administer any Relief to him. The latter Part of the Verse, *Who will honour him that dishonoureth his own Life,* is parallel to that of Horace,

*Miraris, cum tu argento post omnia ponas,
Si nemo præset quem non merearis honorem?*

Lib. i. Sat. 1.

Ver. 31. *He that is honoured in Poverty, how much more in Riches? and he that is dishonourable in Riches, how much more in Poverty?* He that behaves well upon a little, would shine in the Management of a superior Fortune; but he that cannot live upon an overgrown Fortune with Credit, will be laughed at and despised, when reduced almost to Poverty; or the Sense may be, If a poor Man, by his Skill and Merit acquires Honour and Esteem, how much more would he have been respected, and his Accomplishments extolled, if he had been Master of a great Fortune. A poor Man of real and intrinsic Worth, is more to be esteemed and valued, than one who is simply rich, and has nothing else to recommend him; for the Reputation of the former must arise from himself, and his own personal Merit, which has broke through many Difficulties and Oppositions in its Way. Whereas the Honour which attends the Rich, and the Regard paid to him, is founded upon something foreign to him, upon the lucky Change of Birth or Fortune, which may be, and sometimes is, the Lot of the Worthless and Undeserving. Diogenes and Epictetus adorned a very mean Condition, as Joseph was an Instance of a just Conduct in both States.

CHAP. XI.

Ver. 2. *Commend not a Man for his Beauty, neither abhor a Man for his outward Appearance.* By which is not meant, that it is no Advantage or Recommendation to a Man to have a good Person, or an agreeable Air; but the Meaning is, that a Man's Merit or Excellency is not chiefly to be placed in the Size, or Lineaments of the Body, since the Mind is the true and lasting Beauty, in the Accomplishments of which

which consists the Perfection of Man, and the Likeness and Image of God. As outward Beauty therefore does not confer Merit, so neither should the Want of it in any Instances occasion Ridicule or Contempt. Lowness of Stature, which with some passes for a Sort of Deformity, is no Reason for Sneer or Reproach, for sometimes great Souls inhabit little Bodies, and much Merit may lie concealed under a disagreeable Outside. St. Paul's Person and Appearance was, according to Tradition, but ordinary and contemptible; and yet, if we consider his great Qualities and Attainments, he was rather an Angel than a Man. Honey is here called ἀρχὴ γλυκασμάτων, and rightly rendred *the Chief of sweet Things*, and so ἀρχὴ is used in many Places by this Writer, See ch. xxix. 21. xxxix. 26. Psal. cx. 3. Amos vi. 6. which the Author pertinently illustrates by the Example of the Bee, which, though little in Size and Appearance, by its Industry produces Fruit of most admirable Use and Sweetness.

Ver. 4. *Boast not of thy Cloathing and Raiment.*] These are good indeed for the Uses which God designed them, to defend us from the Weather, or to cover our Nakedness, but 'tis Folly to boast of that as a Perfection, which owes its Original to our Shame, our Weakness, or natural Necessities, See Chrys. in ch. iii. Gen. Hom. 18. and to this Sense what follows may also be explained, *Exalt not thyself in the Day of Honour*; for that δόξα signifies glorious Apparel, See Addit. Esther xv. 1. Luke xii. 27. where ἐν ᾧ ὡς τῇ δόξῃ αὐτοῦ ἐπεβεβαίωτο, must be taken in this Sense, the same with ἱματισμὸς ἐνδοξέου, Luke vii. 25. and δόξα τῷ ἱματισμῷ, Isai. iii. 11. Or δόξα may be taken here in its usual Acceptation, to signify Advancement, State, or Dignity, and then the Advice is, not to be proud of these, because of God's terrible Judgments, often sent to mortify, and subdue Pride. Thus Herod priding himself in his Royal Robes, and in the flattering Acclamations of the People, was immediately struck with an incurable Disease from the Hand of God. Thus also Nebuchadnezzar, flushed with the Success of his Victories, and with the superb Magnificence of Babylon, which he had built for the Honour of his Majesty, is admonished by a Voice from Heaven, *Thy Kingdom is departed from thee*, and was so literally brought to the Ground, as to graze upon it, like one of the Beasts, Dan. iv. 30. Histories are full of such Revolutions, and Changes of Princes and mighty Men deposed, vanquished, made Prisoners, and led in Triumph by the Conquerors. Scripture shews us Sampson in the Hands of the Philistines, and Zedekiah in those of the Babylonians, which Instances are sufficient to shew the Truth of the Observation in the two following Verses.

Ver. 7. *Blame not before thou hast examined the Truth; understand first, and then rebuke.*] To proceed with Caution and Deliberation,

and to examine into the Merits of a Cause, before Sentence is pronounced, is agreeable to what God himself hath done upon many Occasions; for with respect to the Sin of our first Parents, he vouchsafes first to enquire about the Offence, and to examine the Fact, before he gives Sentence against them. The like Behaviour is observable in God with regard to the Murder of Abel; he first asks Cain, *Where is thy Brother*, giving him an Opportunity to excuse himself, if he could, before he pronounces, *Thou art cursed from the Earth*. The like Example we have, Gen. xi. 5. where it is said, *the Lord came down to see the Tower*, before he would confound their Language. And again, Gen. xviii. 20, 21. speaking of Sodom and Gomorrah, he says, *He will go down and see, whether they have done altogether according unto the Cry which is come unto him*. He, from whom no Secrets are hid, even he first examines the Fact, and will hear first what miserable Man can say for himself, before his Sentence shall pass upon him; not out of any Ignorance of what was done, for how should the omniscient God, θεὸς γινώσκων, be ignorant? But out of his wonderful Clemency and unspeakable Moderation towards Man, and to instruct his Creatures to proceed with the same Caution, and not to be precipitate, or rash in their Censures or Rebukes. This is the very Inference which St. Chrysostom draws from it, τὶ βέλαι καὶ αἰσῶς ὀψομαι, κ. τ. λ. Docere nos vult, quod non auditu solo peccatores condemnandi sint, neque sententia ferenda, nisi probatio precedat. Audiamus hæc omnes; non enim solum ii, qui praetribunali sedent, observare hanc legem debent, sed & nullus unquam ob nudam accusationem proximum condemnnet. Com. in loc. Mede. Disc. 40. This Rashness David was guilty of, when listening to the false Suggestions of Ziba, he condemned Mephiboseth, and gave away his Inheritance, 2 Sam. xvi. 4. It was Matter of continual Grief to Constantine, that he had put his Son Crispus to Death by a hasty Credulity; and for the same Reason Eusebius condemns the Proceedings of Theodosius the Great, against the People of Thessalonica. *Doth our Law judge any Man before it hear him, and know what he doth?* was Nicodemus's wise Answer to the Pharisees, John vii. 51. And from hence we may explain our Saviour's Answer to the Woman taken in Adultery, *Neither do I condemn thee*, ch. viii. 11. which we are not to understand, as if he thought her innocent, or any way approved or authorized hereby the Sin of Adultery, as some have falsely inferred; but that he discharged her at this Time, as her Accusers through Self-Consciousness had fled, and she had not been formally convicted of the Crime.

Ver. 8. *Answer not before thou hast heard the Cause.*] By a hasty Proceeding thou wilt probably mistake the Matter; and if thou judgest right, it is but by Chance; and therefore

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fore thou wilt not escape Censure, according to that of *Seneca*,

*Qui statuit aliquid, parte inaudita altera,
Æquum licet statuerit, haud æquus erit.*

In *Medæa*.
A Man may perhaps think to shew the Readiness and Quickness of his Parts by a hasty Determination, but he will rather make himself ridiculous, and be in danger to pervert Judgment. According to that of *Solomon*, which this Writer had certainly in View, *He that answereth a Matter before he heareth it, it is Shame and Folly to him.* Hence Judges were, for their prudent Deliberation in Matters that came before them, called *Cognitores*, as it is incumbent upon them to know, and be acquainted with the Truth and Circumstances of a Case before they give their Sentence. For if it be a Fault in ordinary Discourse for a private Person to determine with Positiveness, before he rightly understands the Case, much greater certainly is the Imprudence and Rashness of a Magistrate, to be inconsiderate, or hasty in Matters of Justice, and Judgment. It was by searching out the Cause that he knew not, that *Job* put on Righteousness, and it clothed him, and his Judgment was as a Robe, and a Diadem, ch. xxix. 14, 16. From hence also we may be instructed in private Life, not to judge rashly, nor to suffer ourselves to be led away by vague and uncertain Reports, nor hastily credit Accusations to the Prejudice of our Neighbour, without knowing the Truth and Foundation of them.

Ver. 9. *Strive not in a Matter that concerneth thee not, and sit not in Judgment with Sinners.*] According to the Marginal Rendering, *Sit not in the Judgment of Sinners.* The Sense may be, Sit not on the Bench with corrupt Judges; or, applied to private Life, Associate not, nor consult with Sinners; according to the Advice of the Psalmist, *Psal. i. 1. Blessed is the Man that hath not walked in the Counsel of the Ungodly, nor stood in the Way of Sinners, and hath not sat in the Seat of the Scornful.* Or, Sin not by private Judgment, or in Matters that do not belong to thy Cognizance; for nothing is more common, says *Nazianzen*, quoting this Passage, than for Men to interfere in Things that have no Relation to them, and to set up themselves as Censors of those who are not under them, and Judges of Things which they are ignorant of. God commands us to judge ourselves, and not others, and we always do the contrary. We are at no trouble to know, or understand ourselves, and are always determining about others, whom we know nothing of with Certainty. This the wise Man calls sitting in Judgment with Sinners, who make themselves such, by an unwarrantable Way of acting, full both of Presumption and Injustice.

Ver. 10. *My Son, meddle not with many Matters.*] In any Business or Profession, a Man should not undertake more than his

Time, Condition, or the Nature of such Affairs to be well managed, will admit of. For either they must be performed imperfectly, and in Haste, or some of them be neglected. Life is too short, our Minds too limited, our bodily Powers too small and feeble, to execute successfully many Things at once; for the surest Way of doing nothing well, is to attempt a Multiplicity of Things together. It is a very just Observation, *Impar quisque invenitur ad singula, dum confusa mente dividitur ad singula.* This Advice also is proper in spiritual Matters; when we are about any part of our Duty, we must avoid, as much as possible, the Distraction of Cares, and outward Avocations; for as the Understanding when perplexed with several Objects, is intent upon none of them as it ought, so the Soul, divided between Heaven and Earth, and the Cares of each, makes slow Progress, and soars not to Perfection. This is particularly true of Prayer; if the Spirit of a Man is busied with a Variety of worldly intervening Cares, they will intrude themselves unseasonably, and abate the Fervour of Devotion. We may also hence see the Danger of a hurrying Life in general; the Soul thro' a Multitude of secular Business, or a continual Round of Pleasures, succeeding thick, one upon another, is apt to forget herself, and her true Concerns, and grow careless about what passes within. At first, she makes a faint Resistance, but by Degrees, being accustomed to a Life made up of Trifles and Pleasures, she at length becomes reconciled to it, and takes Delight in it, and so is carried with the many, down the Stream, and makes Shipwreck.

Ibid. *If thou meddle much, thou shalt not not be innocent; and if thou follow after, thou shalt not obtain, neither shalt thou escape by fleeing.*] *ἐὰν πολλὰ μετεχῇς.* The Advice here is not to avoid Business proportionable to our Strength or Leisure, but Employs of such a Nature as require our whole Time, to the Injury and Neglect of our ourselves, or which cannot be sufficiently managed by dividing our Time; for by such Sort of Business one can get no good, it must be done by Halves, or every thing else must be neglected for it. We cannot by undertaking such Variety of Business, answer at the same Time the Trust reposed in us by others, and the Duty which we owe to our ourselves. If thou meddle much, says the wise Man, thou shalt not be innocent, rather thou shalt not come off harmless, or unhurt; the Reason immediately follows, *ἂν* (which I would here with the *Oriental* Versions, render *etenim*) for if you follow after, *i. e.* attempt them, thou shalt not obtain, *i. e.* thou canst not manage them (being many) neither shalt thou escape by fleeing, *i. e.* neither can you clear your Hands of them; the Consequence is, you can get no good, but must get Trouble, and may get Mischief by them; or, as the *Marginal* is, *Thou shalt not escape Hurt.* *Bossuet's Exposition*

Exposition is to the same Effect, *Multis implicitis negotiis multa peccat, multa sectatus nihil capit, multa conatus, expedire se non potest.* The *Vulgate* here renders, *Et si Dives fueris, non eris immunis a delicto*; following a Copy which read *πλεῖστος*, and with it agree the *Tigurin*, *Geneva*, and *Coverdale's* Versions. The Sense of the whole Verse according to this Reading is, Be not too intent upon getting Riches, for as it is always dangerous to pursue them with too much Eagerness, so when gotten, do they not always satisfy, and oftentimes Endeavours for obtaining them prove ineffectual. For the Providence of God governs all Things, and if it is not his Will that a Man shall be rich, in vain does he run after them, they shall flee from him. If he allots a State of Poverty to a Man, it shall constantly pursue him, he shall not escape from it by any Art or Endeavours; but with the Blessing of God, Riches shall court a Man, and shall come to him without his Labour, or seeking.

Ver. 11. *There is one that laboureth, and taketh Pains, and maketh Haste, and is so much the more behind.* *τόσω μάλλον ὑστερεῖται.* The *Vulgate* renders, *Est homo laborans, & festinans & dolens impius, & tanto magis non abundabit.* The latter Part is but indifferently rendered, for Poverty is a negative Term, and is better expressed, as it is in the *Greek*, by Want, than by not abounding, and is even more proper and expressive than *πτωχεία* *πενεσιάν* in the following Verse. *Seneca* well defines it, *Paupertas non ab eo dicitur, quod habet, sed ab eo quod ei deest.* And therefore, *Luke* xxi. 4. *αὐτὴ ἐν τῷ ὑστερήματι αὐτῆς*, is excellently well translated by the *Vulgate*, *Ex eo quod deest illi.* The *Vulgate* properly inserts *impius* in the Passage before us, for a wicked Man above all others, even though he *hastes to rise up early, and eats the Bread of Carefulness*, and employs the most usual and probable Means, shall not have the Success he proposes in the World, for want of the Blessing of God going along with him, which alone maketh rich, *Prov.* x. 22. *Mess.* of *Port Royal* expound this in a spiritual Sense, The proud *Pharisee* in the Gospel, whose Life was irreproachable, who fasted at all the stated Seasons, and paid Tythes with the greatest Exactness, but yet through his spiritual Pride was rejected, is an Instance of what is mentioned in this Verse, as the *Publican* is likewise, according to them, of the Verse following. That a Sinner like him, under a true Poverty of Spirit, who has a Sense of his Guilt, and acknowledges his own Vileness, has the best Prospect of Advancement; that though Men despise him, as the *Pharisee* did the *Publican*, yet God looks favourably upon him, and will regard him the more for not daring to lift up his Eyes to Heaven; he will exalt him from his low Estate, because by smiting his Breast he testifies his true Pen-

tence, and sues for Mercy in the Posture, and Language of the greatest of Sinners.

Ver. 15. *Love, and the way of good Works are from him.* The wise Man after having shewn that temporal Goods come from the Lord, such as Prosperity, Riches, Health, long Life, proceeds to shew, that spiritual Goods, the Endowments of the Mind, and the Affections of the Heart are from the same Originals, and the Gifts of his Bounty and Liberality. Not only the Knowledge of human Arts, and Proficiency in Science, but all Virtues and good Qualities, such as Love, both of God and our Neighbour, good Dispositions, and good Works, their natural Fruit, come from the Lord. This Verse, and the following, are omitted in the *Vat.* and many other *Greek* Copies, nor do they occur in all the *Latin* ones. The *Syriac* has them, and the *Complut.* and this last probably our Translators follow.

Ver. 16. *Error and Darkness had their Beginning together with Sinners, and Evil shall wax old with them that glory therein.* God made Man originally upright with the Sense and Knowledge of his Duty clearly stamped upon his Mind; he created him not unto Error or Sin, his Will was as perfect as his Understanding; but since the Fall, he has been less able both to discern and practise his Duty, and Darkness and Error are as it were natural to the whole Species; but in Sinners the sad Consequences of the Fall are most visible, and melancholy. Vicious Inclinations so early appear in them, that they may seem to be born with them, according to that of the *Psalmist*, *The Ungodly are froward even from their Mother's Womb, as soon as they are born they go astray and speak Lies.* *Psal.* lviii. 3. Though all Men are born in Sin, it is certain the Wicked seem to have brought into the World with them worse Dispositions than others; whether owing to their natural Temperament, and Constitution, or to the encreasing the evil Leaven through their own Fault, they have the Habit of Sin so deeply rooted, as if it was even natural; instead of growing in Grace, they pride themselves in Sin, and glory in their Shame, and through a long Continuance in it, strengthen themselves, as the *Psalmist* expresses it, in their Wickedness; and so they grow old in it, *Consenscunt in malo, Vulg.* and die without Repentance, or Amendment.

Ver. 17. *The Gift of the Lord remaineth with the Godly, and his Favour bringeth Prosperity for ever.* The Gifts, Favours, or Graces which God gives to pious and good Men, are durable, and permanent, nor is he easily induced to withdraw his Loving-kindness, according to that of *St. Paul*, *The Gifts of God are without Repentance,* *Rom.* xi. 29. i. e. He does not hastily revoke what he has granted, nor recall the Favours which he has once vouchsafed, arbitrarily, and without Reason. The Author having before esta-

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blished these two great Truths, that all the good Things of this Life come from God, and that all the Evils of it are so many Punishments sent by him, he adds here, That the Gifts of God to the Righteous are attended with happy Success, they thrive with them, and are productive of more Good; but to the Wicked, whom sometimes the same Favours are vouchsafed to, they often prove to them the Means of their Ruin, and Snares to take them withal. This Observation is equally true, if applied to spiritual Favours. The Gifts of the holy Spirit, received into a Heart well disposed, like the Seed which fell upon good Ground, take deep Root there, and bring forth Fruit, which is always renewing and encreasing; for the good Man is daily improving the Talents received, is continually adding to his Virtues, and proceeding from Grace to Grace, till he arrives at Perfection; but the Wicked, by the Neglect, or Abuse of the same proffered Help, encrease unto more Ungodliness.

Ver. 18, 19. *There is that waxeth rich by his Wariness and Pinching, and this is the Portion of his Reward: Whereas he saith, I have found Rest, and now will eat continually of my Goods, and yet he knoweth not what Time shall come upon him, and that he must leave those Things to others, and die.* This is not rightly translated; it should be rendered, This is the Portion of his Reward, or this is all he gets by his pinching, viz. *ἐν τῷ αἰσῶν αὐτοῦ*, to say, or flatter himself, that he can now take his Ease, and live upon what he has hoarded up. *Μισθός* is thus used, *Matt. vi. 2. Luke vi. 24. Phil. iv. 8.* And by this Writer, *ch. xiv. 6.* upon the same Subject. *Horace* too, *Ep. xvi. l. i.* and other pure Writers, use *Pretium* in the like Sense. The Parable of the rich Man, *Luke xii. 19, 20.* very much resembles the Description of this Writer, who said to himself, *Soul, thou hast much Goods laid up for many Years, take thine Ease, eat, drink, and be merry.* And the Inference from both is nearly the same, *Thou Fool, this Night shall thy Soul be required of thee, and then whose shall those Things be, which thou hast provided?* And 'tis observed of the rich Miser here, that notwithstanding his laying up great Stock for Futurity, he knoweth not what may happen, or how long Time he shall have to live, or what Opportunity of using them; nor considereth how uncertain Life is, and that he may soon die, and leave his Riches for others. In the Greek there is *ὅτερον ἀπορέον*, for Death precedes the leaving our Goods to others. We have the like inverted Order, *Luke xx. 15, 31.* *Solomon* well exposes the fruitless Labour of such a Worldling, *There is one alone, and there is not a second, i. e. no Heir, he hath neither Child nor Brother, yet is there no End of his Labour, neither is he satisfied with Riches, neither sayeth he, For whom do I labour, and bereave my Soul of Good?* *Eccles. iv. 8.* The Observation of

the Son of *Sirach*, is a Consequence of the former Verse, where he says, That the Gifts of God to good Men are lasting, and blessed with Success; here he shews, by way of Contrast, that the good Things which he sometimes bestows upon the Wicked, who please themselves with the Hopes of long enjoying them, are soon taken from them, and when they imagine themselves most at Ease, and in the greatest Security of the Fruits of their Labour, God suddenly takes from them what they so much set their Hearts upon, and summons them to give an Account of their Stewardship.

Ver. 20. *Be stedfast in thy Covenant.* In the Covenant made with God, in which all the Jewish Posterity were included, as well as their Forefathers, and each one personally, by undergoing the Rite of Circumcision, the Seal of the Covenant. This the Israelites first entered into in the Person of *Abraham*, the Founder of their Race, *Gen. xv. 8.* next by that made with their Fathers in the Wilderness at Mount Sinai, *Exod. xix. 6, 7, 8.* after by the Covenant with *Joshua* upon their Entrance into the promised Land, *Josh. viii. 32, 33.* And lastly, at their Return from the Captivity under *Nehemiah*, when the original Covenant was solemnly renewed, *Neh. ix. 38* and *ch. x. 1, 2.* The latter Part of this Verse, *Wax old in thy Work*, is well rendered by the Vulgate, *In opere manditorum tuorum veterasce.* This Advice may also be applied to the Christian Sacraments, to holy Orders, religious Vows, promissory Oaths, matrimonial Faith, &c. in all which as an Obligation is brought upon Persons by their Stipulations, so are they in Conscience bound carefully to fulfil their respective Engagements, to be conversant, and stedfast in their Covenant.

Ver. 21. *Marvel not at the Works of Sinners, — for it is an easy Thing in the Sight of the Lord, on the sudden to make a poor Man rich.* *μὴ θαυμάζῃς ἐν ἔργοις ἀμαρτωλῶν. Θαυμάζεις* is taken in a different Sense here, from what it is *ψ 13.* For besides the common Sense of Wondering, it may either be expounded, Praise or extol not the Works of Sinners; and in this Sense it is used, *Job xxxii. 22. Eccles. vii. 31. xxxviii. 3.* or, Do not envy, or desire the Riches, and Prosperity of the Wicked; or, Be not offended at the Works of Sinners; and thus it is used, *Eccles. v. 8. When thou seest the Oppression of the Poor, μὴ θαυμάζῃς*, be not troubled or offended at the Matter. See also *John vii. 21.* where *θαύμας θαυμάζει*, is explained, *ψ 23.* by *χοῦρας*. And the Reason follows immediately, why we should neither extol, envy, or be offended at the Prosperity of the Ungodly, because the Power of God can immediately alter the State and Condition of his Creatures, and deal with them as he wills, or sees proper, in an Instant, *διὰ τῶν χειρῶν σου*; a Pleonasm, to express the Swiftneſs of his dealing. He can suddenly overturn the

the high Estate of a rich Sinner, and as suddenly make his Blessing to flourish upon the Godly. And thus God enriched the Patriarchs, *Abraham, Isaac, and Jacob*, for their Piety, with the Blessings of Plenty and Abundance, which the Law promised to the faithful, and obedient.

Ver. 23. *Say not, What Profit is there of my Service? and what good Things shall I have hereafter?*] These seem to be the Words of a poor Man in Despair, pouring forth his Complaint in some such melancholy Strain, What Reason is there for me to desire to live? Of what use am I in Life, what Advantage can I propose by a longer Stay, or what hopes have I of bettering my Condition? After all the Care I have taken to give Proofs of my Duty and Faithfulness to God, and an inviolable Attachment to his Service, what Good have I received from him in return? Am I the happier, or more at Ease in my Condition, have I received any, or more Comforts from his Liberality than others on that account? In the like Strain *Job's Wife* tries to subdue his Integrity. After all the Misfortunes which are come upon thee, the Loss of thy Goods and Children, which with such Pain and Danger I brought forth, and which is a visible Token of his Displeasure, the Fire of God falling from Heaven, dost thou still retain thy Integrity, and continue to serve him? What more or worse can he do to you, except taking away your Life, as a return for all your fruitless Services? *Curse God and die.* The Speech of *Job's Wife* is indeed but short in the *English Version*; but the Curious, by consulting the *LXX.* where it is continued to a great Length, may see enough of her outrageous Temper. *Tobit's Wife* too insults the Goodness of her Husband in the like sneering Manner. Where are thine Alms, and thy righteous Deeds. All thy fine Hopes and Expectations are plainly vanished, the Charities which you have exercised all your Life, profit you nothing; they have not kept you from Blindness, which deprives you of all Comfort,—behold, thou and all thy pious Works are laughed at, and every one is sensible of, and makes Sport with thy Disgrace.—Imitate not, says this pious Writer, such idle Persons in their profane Talk, entertain no such disrespectful Sentiments of God, nor dare to utter any evil Blasphemy against him, or to murmur at the Methods of his Providence. He will reward your Service and Faithfulness, when, and in what Manner, he sees proper; and if in this Life you fail of a Reward, you may be assured of a future, and better Recompence. In the next Verse we have a rich insolent Person described, triumphing in his imagined Self-sufficiency, as above the Reach and Power of Fortune, sporting himself in the Luxury of present Enjoyments, and quite indifferent and unconcerned about what may happen to him hereafter; like the Worldling de-

scribed in the Gospel, an equal Monument of Weakness, and Folly.

Ver. 25. *In the Day of Prosperity there is a Forgetfulness of Affliction, and in the Day of Affliction there is no more Remembrance of Prosperity.*] The Author here replies to, and reproves the Faults usually attending each Extream. He begins with the last first, that the Conduct of the conceited rich Man is entirely owing to his Forgetfulness, and want of Reflexion upon the Uncertainty of all human Happiness and Greatness, which God delights to overthrow and confound, when Men affect to be independent, and are regardless of his Power and Providence. On the other hand, the poor Man who is so dispirited and dejected with his present calamitous Circumstances, as to think of nothing else, forgets how Things were with him formerly, how he has been hitherto sustained by the Bounty of indulgent Heaven, and if not by the Bounty, yet with Necessaries, such as were most convenient for him. As if the present Cloud which hangs over him could never be removed, nor his Sun rise again in Glory, he forgets his Duty of Patience and Trust in God, and that it is an easy Thing in the Sight of the Lord on a sudden to make a poor Man rich; or if he does not do it instantly, or even at all, that he can bless his latter End, &c. 26. and make his Death comfortable; and, because he has in this Life received his evil Things, place him with *Lazarus*, in *Abraham's Bosom*. The *Vulgate* gives this by Way of Advice, and it is worthy of Remembrance, *In die bonorum ne immemor sis malorum, & in die malorum ne immemor sis bonorum*; by thus prudently managing the two different States, by reflecting often that a Change may come, we shall avoid Pride, and not sink into Despair.

Ver. 27. *The Affliction of an Hour maketh a Man forget Pleasure.*] Nothing shews more the Vanity of worldly Pleasures, than the shortness of their Continuance, and the Weakness of the Impression made by them; the Sense of them is interrupted, and even effaced by any Vexation of the Mind, or present Indisposition of the Body. Any acute Pain or Disease shall make us disrelish every thing about us, nor will the Anxiety be relieved, or suspended by any Reflexion on past Delights, or present Amusements; even the Voice of Melody is then harsh and ungrateful. This Observation is equally true, applied to Times of publick Calamity, when Diversions, Entertainments, and the usual Expressions of Joy lose all their former Relish, and are as disagreeable to the Inclination of all serious and considerate Persons as are then unseasonable and misbecoming. It was a just Reply of the *Jewish Exiles*, to those who required of them Melody in their Heaviness, *How can we sing the Lord's Song in a strange Land?* *Psal. cxxxvii. 3, 4.* To propose Scenes of Mirth of any kind, to Persons

sons in a State of Trouble, whether in Captivity, or mourning some domestic Evil and Misfortune, is Impertinence; Insult, Cruelty; or the Meaning may be in a moral Sense, That Men are apt, when Evils and Calamities are upon them, and they lie under the Smart of present Sufferings, ungratefully to overlook past Instances of the divine Goodness to them, and not to reflect on former Mercies and Blessings, with that Gratitude and Thankfulness which they ought. Agreeably *Seneca* says, *Hoc habet inter reliqua mala dolor, quod non supervacuum tantum, sed & ingratus est.* Epist. 99. Some, and particularly *Calmet*, understand by the Hour of Affliction, the Hour of Death, which so absolutely effaces all that the World has in it which is charming and inviting, that one in those melancholy Circumstances cannot in the least attend to any of its Pleasures, or Allurements. The dying Person is insensible of all that passes; every thing before him is Mist and Darkness, and the Thought of former Delights and Regalements, either pleases him not at all, or, if he has been intemperate in the Use of them, fills his Soul with cutting Remorse at the Remembrance of them, and a lively Apprehension of Misery on that Account. This Sense seems favoured by the following Sentence, In his End his Deeds shall be discovered, *i. e.* while a Man is alive he may act under a Disguise, or Envy may detract from him, or Malice blacken him; in Death only we truly view and judge of the Man; their respective Works discover *then* both the good and bad Man, and follow them accordingly. *Mess. of Port Royal* understand the Place also in this latter Sense, and have this beautiful Reflexion upon it, "The Prospect of Death is a most necessary and useful Admonition to the living; 'tis that which forces Men at length in some Sort to despise the World, and to prepare for a better. The last Hour expels all those Clouds which darkened and intercepted the Soul; it represents to a Man in a Moment all the Folly and Vanity of his Life past, and convinces him of the Extravagance of his Desires, the Deceit of his Pleasures, and the Nothingness of worldly Hopes. 'Tis the View of this only, that gives a Man a right Sense of Things, and enables him to form a true Judgment of himself, and his State, persuades him in Time to provide for his future Safety, and properly to bid Adieu to the World, before he is forced to leave it.

Ver. 28. *Judge none blessed before his Death, for a Man shall be known in his Children.* St. *Chrysostom* very highly commends the Son of *Sirach* for this fine Reflexion, in Terms of great Honour and Respect, *Hom. li. In S. Eustath. Antioch.* which he expatiates upon after his oratorical Manner. The ancient Sages, upon the View of the Uncertainty of human Happiness, have

been almost unanimous in subscribing to this Aphorism, That none can be pronounced happy before his Death; for the most glorious and happy Life may be blemished by the concluding Stroke, and the last Period may fully the Beauty and Glory of all that went before. This Truth *Cræsus*, when his boasted Happiness was near expiring, by the Prospect of a miserable Death, was at length sensible of, and acknowledged before *Cyrus* the Justness of *Solon's* Judgment, who, from a Sense of the Frailty of human Greatness, had pronounced, that a Man's Happiness could only be determined truly by the Circumstances of his Death. This Writer rests the Verdict of a Man's Happiness upon the Condition of his Children, their State, and Circumstances in the World, and especially their good or evil Disposition, and moral Conduct in Life: For the Judgment of a Man's Felicity is not always to be taken singly from himself: If his Children are unsuccessful, and come to Misfortunes, or, which is worse, if they prove extravagant and vicious, we account such a Father truly unhappy, and his Grave, to which their evil Conduct will the sooner hasten him, to be strewn with Disgrace and Sorrow. When degenerate and unworthy Sons succeed to a Father of distinguished Merit and Character, and by their Misconduct or Weakness fully the great Name of their Ancestors; the World sympathizes, and weeps over the Monuments of their great Progenitors, and is convinced, that Misery and Unhappiness can overtake a Man even in his Grave. When Parents have taken all the Care they can about the Education of their Children, and to give them, as it were, a second Birth by the Nurture of their Souls, it must doubtless be an uncommon Affliction to them, if, instead of answering their Hopes and Expectations, their Name and Family is dishonoured by their evil Conduct; especially as the World is generally so ill-natured, as to ascribe the Miscarriage of Children to the Negligence of their Parents, and to suspect even *their* Vertue on that Account. According to the Observation of St. *Ambrose* upon the Place, *Unusquisque in novissimis suis agnoscitur, & in filiis suis æstimatur, si bene filios suos instituit, & disciplinis competentibus erudit; si quidem ad negligentiam Patris referatur dissolutio filiorum.* De bono Mortis, c. viii. Many are the Instances, both in sacred and profane History, of Children degenerating from the Vertue and Probity of Ancestors peculiarly eminent in their Generations, and thereby disturbing their domestick Peace, and making their Exit less glorious and comfortable. That *Moses* died upon Mount *Nebo*, in the Sight of *Canaan*, was not so great a Trial, as that his Sons were unworthy to succeed him in the Priesthood: And that *Eli's* Children proved so corrupt, such Sons of *Belial*, as to know not the Lord, and to be set aside from officiating before him for

their Unworthiness, was a great Allay to his Honour and Comfort. The like may be said of *Solomon*, whose Glory and Happiness was much sullied by the evil Conduct of *Rehoboam*, as *Hezekiah's* Fame was by that of his Son *Manasses*. Amongst the *Romans*, the Reputation of the brave *Germanicus* was eclipsed by the Succession of an infamous *Caligula*; and *Commodus*, the unworthy Son of the wise *Antoninus*, gave a Check to the great Name of his Father. These Instances are sufficient to shew, that the Measure of our Happiness is not always to be taken from ourselves, but from our Descendants and Relations; and he that is cursed in his Children, however other Things may favour him, cannot be reckoned among the Fortunate. But neither the ancient Philosophers, nor even this Writer have carried this Matter far enough; in the Delivery of this Maxim, they considered only the present Life, and pronounced that one could not congratulate a Person upon a compleat Happiness before his Death, because so many Accidents might happen to him, or to his Children which would give him Uneasiness: but take this Maxim in a more extended View, and apply it to another Life, and then both the Sense and Prospect will be greatly enlarged; for Scripture acquaints us, that the Happiness of a good Man begins, properly speaking, at his Death; 'till that Time he is subject, and perhaps more exposed to Injuries than others; and from the frail Condition of his Nature liable to fall into Sin, especially as the Artifice of the Devil is principally levelled against every good Man, to seduce him, if possible, from his Duty, and to leave that good Way which he so long hopefully went on in; but when once he has finished his Course, fought the good Fight, and come off Conqueror, we can then pronounce him compleatly safe and happy, he enters upon his Rest, a State of present Comfort and Security, and when the sensual Man's Happiness ends, his begins.

Ver. 30. *Like as a Partridge taken, and kept in a Cage, so is the Heart of the Proud.* *πρόδιξ θηρόντις ἐν καλωάλλω*, i. e. as a tame Partridge kept in a Cage, by its Arts decoys others of the like Kind into the Nets spread for them, and then prides itself over them, so the proud Man watches for another's Fall, and insults over him in his Misfortune. *Bochart* understands the Passage in this Sense, *Hominem superbum, altero in ruinam impulsio, sic in illum insultare, quomodo Perdix venator, seu cicor in cavea, sui generis aves, quas suis artibus in laqueum induxit.* Hieroz. L. i. c. xiii. P. 2^{da}. *Pliny* and *Aristotle* both take Notice of the Game-Partridge, and of its Cunning to entice others; the latter calls it, *πρόδιξ θηρόντις*, as this Writer does. *Hist. Anim.* L. ix. c. 8. *Plin.* L. x. c. 33. *St. Austin* observes, that the other Partridges are taken by their Eagerness to fight with that in the Cage. *Cont. Faust.* The proud Man here is the same with the deceitful one, men-

tioned in the former Verse, and means a false Friend who intrudes upon Families with an Air of Confidence and Respect, but his Design only is, out of an ill-natured Curiosity, to pry into their Secrets, and to expose them, *Scire volunt secreta domus, atque inde timeri.* *Grotius* thinks *ὑπερηφάνης*, a corrupt reading, and puts instead of it *ὑπερφιάλης*, i. e. *perfidus*, which indeed seems more agreeable to the Context.

Ver. 31. *And in Things worthy Praise, will lay Blame upon thee.* Most Editions have *ἐν τοῖς αἰετικοῖς*, but the true reading is either *αἰνετοῖς*, which our Translators follow, or *αἰελοῖς*, which the *Vulgate* favours, *Et in electis imponit maculam*, i. e. he will spy out some Fault, or lay something to the Charge of the Elect; the best, and most innocent Persons cannot escape him; for this is applicable to Persons, as well as Things (*σοι* being generally omitted) though our Version renders otherwise.

Ver. 34. *Receive a Stranger into thy House, and he will disturb thee, and turn thee out of thine own.* *ἀπαλλοτριώσει σε ἐκ τῶν ἰδίων σου*, either out of thine own House, or, thy Goods, and Possessions. In this latter Sense the *Vulgate* takes it, *Abalienabit te a tuis propriis*; and the *Tigurin* Version, *Cum perturbatione subvertet, exuetque te tuis possessionibus*; *διασείσει σε ἐν ταραχαῖς* is badly rendered by the *Vulgate*, *Subverte te in turbine*. The Meaning rather is, he will overturn your House, and distract the Peace of it, *ἐν ταραχαῖς*, by the Disturbances, which he will occasion, The Sense is the same with *ψ 29*. One cannot but observe a remarkable *Paronomasia* in the Words *ἐνδοξιστον ἀλλοτριον*, — *καὶ ἀπαλλοτριώσει σε*. Instances of this, besides those which occur in private Life daily, are *Massinissa*, King of *Numidia*, who receiving *Jugurtha* into his Familiarity, and House, occasioned such Disturbances, as to prove his Ruin. The like may be observed of *Menelaus* entertaining *Paris*, who in return stole his fair Wife *Helen*, and kindled thereby the long War between the Greeks and the Trojans. *Herod* too, coming into the Family of *Hyrchanus*, by the Marriage of *Mariamne*, seized their Kingdom, and was the ruin of the *Asmonean* Race. See his Life in *Josephus*.

CHAP. XII.

Ver. 1. **W**HEN thou wilt do good, know to whom thou dost it, so shalt thou be thanked for thy Benefits.] This is a Consequence of the last Verse in the former Chapter, wherein we are advised not to receive a Stranger into our House, for often, without knowing it, one admits a worthless treacherous designing Person, who will either pry into, and discover the Secrets of the Family, or may attempt improper, or indecent Liberties in it, and thereby give much Trouble, and occasion great Disturbance.

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The Advice here in general is, to make a prudent Choice of the Persons to whom we do the Favour of an Entertainment, or other good Turn, that we may have the Pleasure of obliging worthy Objects, and such as will have the Gratitude to thank us for our Kindness, and the Ingenuity to acknowledge the Obligation: Or the Direction here may be, that when there is a Contest about disposing of a Post of some Trust and Consequence, or of a Gift and Benefaction of Value and Worth; and there are many Candidates for the same Place or Favour, in such a Competition to deliberate on the Merit of each, and prefer one that is most worthy, or has most Need, to one that is less so, or has less Occasion. Or if this is extended to Charity, as it is most commonly understood, and which the Context seems to favour, it then points out the great Discernment and Caution, which is necessary to be used, to know who are real and proper Objects. The Direction does not seem to include common and daily Charities, which offer themselves continually almost from every Quarter, wherein one need not be so scrupulous as to examine strictly into the Merit, or the particular Wants and Circumstances of all that apply to us, lest if we are too nice and exact in our Enquiry, we lose frequent Opportunities of exercising our Liberality, and being too wary in the Distribution of our Alms, draw upon ourselves the Murmurs and Curses of the Poor; but rather to be inquisitive after, and assist distressed Merit, or persecuted Piety, such as are come to Poverty, not through their own Fault or Idleness, as is the Case of such as make a Trade of begging; but unfortunate Persons, unhappily reduced through some sudden Calamity, or Accident, modestly concealing their Misfortunes, or silently declaring their Wants by a sad expressive Countenance, or such as suffer for Righteousness Sake, and are in Bonds and Afflictions for the Testimony of the Truth. 'Tis of Charity done to such worthy Objects as these, we are to understand our Saviour when he says, *I was a hungry, and ye gave me Meat*; and "Nor, to imitate, says St. Jerome, the Custom of many in the World, who are unwilling to distribute to the necessities of the Saints, and are regardless of the real Wants of their poor Neighbours, and yet lavish away the Superfluity of their Money, which would make many distressed Families happy, upon Entertainments and Diversions.

Ver. 3. *There can no good come to him that is always occupied in Evil, nor to him that giveth no Alms.* This does not seem rightly translated. By the Disjunction it looks as if two different Persons were here spoken of, whereas the Fate only of the uncharitable Sinner is hinted at. The Sense is, that the Sinner who giveth no Alms, cannot expect to be forgiven, Charity being an appointed Means of procuring God's Favour and Re-

conciliation, and an Atonement that will be accepted for the Multitude of Sins. And so the *Vulgate* seems to take it, *Non est ei bene, qui assiduus est in malis, & Eleemosynas non danti.* Alms-giving was accounted by the Jewish Doctors, one of the essential Parts of their Religion; and the *Rabbins* call it, as well as the sacred Writers, by the Name of Righteousness. As by this merciful Appointment God has shewed his tender Regard for even the meanest of his Creatures, so the Jewish Synagogue was very careful to execute the Orders of God in this respect. We learn from their Writers, that in every Synagogue there were two Treasury Chests, one for poor Strangers, and the other for their own Poor. Those that were charitably inclined, put their Alms into these Chests, at their coming into the Synagogue to pray, thereby to recommend their Devotions, and forward the holy Work they met about. Upon extraordinary Occasions, when Times, and Cases of Calamity called for it, they made Collections, upon which Occasions the Ruler of the Synagogue gave Orders to ask every body for their Charity. And the primitive Christians were so exemplary for their Charity, that no Beggars were seen among them, nor did they extend their Benevolence to their own Poor only, but even to those of their Enemies; which Behaviour was so affecting, that even Julian the Apostate proposed it as a Pattern to his own Subjects. *Sozom. Eccl. Hist. L. v. c. 16. Just. Mart. Apol. 2.*

Ver. 4, 5. *Give to the godly Man, and help not a Sinner; do well unto him that is lowly, but give not to the Ungodly, &c.* The former Part is repeated, *7.* not by any Mistake, but to inculcate probably, that in the Distribution of our Charity we must make a Distinction of the Persons, or Objects on whom we bestow it. The godly, and lowly Man (for they are equivalent Terms in Scripture) as most deserving of our Help, is most entitled to it; and we have this farther Comfort and Encouragement, that he will not abuse our Kindness, but be thankful to us for all the good Offices which he receives, and to God for every Benefactor he raises him up. But the Sinner will be so far from making any Acknowledgment of our Kindness, or indeed any good Use of it, that probably he may strengthen himself in his Wickedness thereby, or abuse our Kindness, and apply the Means afforded him, to our Prejudice and Disadvantage. And therefore in the following Part of the Verse the Advice is, *Hold back thy Bread, lest he overmatch thee thereby. Prohibe panes illi dari, Vulg.* Which not only seems to mean, that we should not support the Sinner, or any worthless Object in his Indigence, as we do others in the same Condition, but that we should discourage others from being kind to him, acquaint such as are Strangers to him with his Character, and how unworthy

thy he is of their Favour and Charity, and not suffer one of so little Worth to receive what others want as much, and deserve much better. From hence, it appears, that the Duty of Almsgiving, as it was enjoined and practised in the Times of this Writer, was more restrained, than under the Gospel. For under the latter, every Person, though he be as odious to us, as a Jew to a Samaritan, is to be esteemed our Neighbour, and as such, to be relieved by us; nor are our good Offices and Kindness to be refused even unto Sinners, as the Merit of Persons is to be no Rule of our Charity, and the doing Acts of Benevolence to those that least deserve it, is the very Method of the divine Goodness, and as such, is recommended in Scripture to our Imitation. I shall only observe that the Construction of the Greek in the latter Part of the 5th Verse, ἐν πάσιν ἀγαθοῖς οἷς ἀν ποίησιν αὐτοῖς, is very singular, but agreeable to the Attic Dialect. There are several Instances of this Syntax in the New Testament, See Mark xiii. 19. John ii. 22. iv. 50. 1 Cor. vi. 19. But Ephes. ii. 10. καὶ ἡμεῖς ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ Θεός, κ. τ. λ. comes nearest this Passage. See more Instances, Glass. Philol. Sac. L. iii. de pronomine.

Ver. 6. For the most High hateth Sinners, —and keepeth them against the mighty Day of their Punishment.] This last Sentence is omitted in the Vat. Edition. The Vulgate transposes it, and joins it to the End of the 4th Verse, rendring, *Custodiens eos in diem vindictæ*, without the Epithet. The mighty Day of Punishment is equivalent to ἡμέρα κρίσεως, 2 Pet. ii. 9. iii. 7. 1 John iv. 17. and to κρίσις μεγάλης ἡμέρας, Jude. vi. Τηρείδης, and φυλάττει among the Greeks answer to *reservari*, and *custodiri* among the Latins, and are all of them elegantly used of Delinquents reserved and secured for future Punishment. Thus Prov. xvi. 4. φυλάσσει αὐτὸν ὁ ἀσέβης εἰς ἡμέραν κακῆν, an Expression similar to that of this Writer, See also Acts xxv. 21. Ovid too has, *Pœnæ crucianda refer-*

vor. Ver. 10. Never trust thy Enemy.] Neither thy present, nor quondam Enemy, because he will not soon forget former Injuries received, but will revenge himself when Opportunity offers. Nothing is more rare than a solid and lasting Reconciliation, according to that of Horace,

Male sarta

Gratia nequaquam coit, & rescinditur.
Epist. L. i. Ep. 3.

He that is hurt and injured, with Difficulty forgets it, and he that has done the Wrong cannot easily persuade himself, that the other has forgot it, so always suspects him; he hates him, because the injured Person is a constant Reproach to him, whenever he meets or thinks of him, and imagining him to resent the first Injury, is always ready to re-

turn a second. Mr. Pope has excellently described this,

Forgiveness to the Injur'd does belong,
But they ne'er pardon who have done the Wrong.

Ibid. For like as Iron rusteth, so is his Wickedness.] The Ancients speaking of Envy, Malice, and Hatred, often make Use of the Comparison of Rust to display their ill Effects. Thus Horace,

—Hic nigra succus loliginis, hæc est
Ærugo mera. L. 1. Serm.

And Martial,

—Nimisque ærugine captus,
Allatras omnem, quod tibi cunque datum est.

The Sense is, that as Brass (Χαλκός in the Greek, *Æramentum* in the Vulg.) though you take never so much Pains to rub it clean and polish it, will quickly again contract a green Rust; so an Enemy, though seemingly reconciled, will hide his evil Dispositions, and lurking Intention for a Time, but will sooner or later return to his old Rancour and Wickedness; for though he knows how to dissemble to Advantage, yet the Root of Malice and Bitterness being still in him, it will be sure to put forth.

Ver. 11. Though he humble himself, and go crouching, yet take good Heed, and beware of him.] i. e. Such a designing Person will put on a friendly Appearance, will look humbly, and act submissively, that the Person on whom he intends to seize and vent his Malice, may lie the more open to his premeditated Assault. He is therefore the more to be suspected for this Piece of Artifice, and to be looked upon as concealing some Design of Mischief, under such a cringing Behaviour; he only waits an Opportunity, when he may be revenged more securely, and injure you most effectually, for the disagreeable Submissions he has been obliged to, so much against his Inclination. The Psalmist describes such a designing and dangerous Person, in the self same Terms, *He falleth down and humbleth himself, that the Poor may fall into the Hands of his Captains*, Psal. x. 11. Nor is such a prudent Caution inconsistent with the Behaviour required towards Enemies, even under the Gospel. For though we are commanded to love them, yet are we not commanded to make them our Confidants; though it condemns Hatred, and returning Evil for Evil, yet it allows a proper Care, and reasonable Distrust of such, as we know bear us no good Will. For there is a great Difference between not injuring, or even being ready to assist them, and the putting ourselves in their Power, and making them our Bosom Friends, and lying at their Mercy by too great a Freedom and Openheartedness. Even among our confessed Friends, all are not Intimates, nor have we the same Confidence in, or equal Reliance upon all; we know, and can judge how far each

each may be trusted, and depended on, and deserves to have a greater or less Share in our Esteem and Confidence: And with respect to our Enemies, Prudence does not certainly require less Care and Circumspection to be observed, whose pretended Friendship is only for their own Advantage. Ecclesiastical History furnishes us with many Instances of Saints and holy Fathers, who, being upright, and well meaning themselves, and suspecting no Harm from others affected Civility, have been deceived, imposed upon, and almost ruined by the Artifice of false and designing Friends. Such was *Greg. Nazianzen*, whom *Maximus*, the Cynic Philosopher, having gained upon by his Complaisance, Address, and Insinuation, the use this subtle Impostor made of the Friendship indulged him, was, to decry his Patron and Master secretly, to set himself up as his Rival, and to endeavour to dispossess him of his Bishoprick; concealing his ambitious Design under the deceitful Veil of being his Disciple, and Admirer. *Cave's Lives of the Fath.* 296—7. This Instance shews us the Justness of our Author's Observation in this, and the following Verse, to take good heed and beware of such intriguing Persons, whose Friendship is Self-Interest, and their Familiarity a view only to their own Gain or Promotion; who, however humble they appear, mean to stand up in thy Place, to seize upon thy Office or Dignity, τὴν καθέδραν σου, and hope to rise by thy fall.

Ibid. Thou shalt be unto him, as if thou hadst wiped a Looking-glass, and thou shalt know that his Rust hath not been altogether wiped away.] The *Vulg.* and *Jerom's Bible* wholly omit this. The present reading of the *Greek*, γνώσῃ ὅτι ἐν εἰς τέλος καλλίωσθαι, seems to be corrupt, and yet it is in all the Editions: I would either read ἀκαλλίωσθαι, or with *Grotius*, ἐκαλλίωσθαι, *Cognosces non esse planè immaculatum.* And thus *Tacitus*, *Cavendos esse flagitiis commaculatos.* *Annal.* L. vi. This Writer here alludes to Mirrors of Metal, generally of Brass, which were used in ancient Times, of some of which was the Laver of Brass made *Exod.* xxxviii. 8. The Nature of these is such, that when once the Rust has eat into them, though they are wiped carefully, and all Endeavours used to remove it, it will be perpetually returning, and sometimes is confirmed to that Degree, that it can never be gotten out, and quite spoils the Polish of the Mirror, and by that Means renders it useless. Such is the concealed Hatred of a false Friend, reconciled only in Appearance; his Resentment, which is firmly rivetted, will soon break out again, and you will perceive and experience his old Rancour.

Ver. 13. Who will pity a Charmer that is bitten with a Serpent, or any such as come nigh wild Beasts? *Snela* may either mean wild Beasts in general, or Serpents and Vipers, and such like venomous Creatures. There were a sort of Physicians among the *Hebrews*, *Calmet*

calls them Enchanters, who took upon them to charm Serpents, and hinder them from stinging, or to cure those that were stung by Enchantments and Spells. It does not appear there was anciently any Medicine invented or found out, for the Cure of the Bite of a venomous Animal, such as modern Times have discovered; and therefore these Enchanters often failed of Success, and their pretended Charms proved ineffectual. They were, notwithstanding their boasted Spells, sometimes bit by them themselves, and lost their Life by their Poison. *Jeremiab* alludes to these noxious Creatures, and the supposed Cure by Spells, when he says, *I will send Serpents, and Cockatrices among you, which will not be charmed.* viii. 17. as does the *Psalmist*, who describes the Adder, as sometimes stopping her Ears, and refusing to hear the Voice of the Charmer, though he charmed never so wisely. *Psa.* lviii. 4, 5. The Sense of the Author in this Passage either is, that the keeping Company with Sinners, is contracting a certain Infection, and sucking in a deadly Poison; that they are like so many wild Beasts, slaying the Souls of Men; that Persons warned of the Danger of such evil Communication, who will notwithstanding associate with them, and run into Mischief, fall unpitied, and may thank themselves for their Ruin: Or, from the Context we may suppose the Meaning rather to be, That as one does not pity those who boast of their Skill to charm Serpents, and have the Rashness often to handle them, if they are at last bitten by them, because they voluntarily run into such Danger, and vainly thought to escape that Harm by Art, which *St. Paul* once did by Miracle: So neither is any Pity due to one who trusts to a seeming and false Friend, one suddenly taken into Favour, from an inveterate Enemy, a Person that one knows not thoroughly, or has reason to know by past Experience too well, ever to expect any good from him for the future; to adopt such a one, upon whom so little Dependance can be fixed, either as a Companion or Friend, is courting Danger, and betraying ones own Safety.

Ver. 16. An Enemy speaketh sweetly with his Lips, but in his Heart he imagineth how to throw thee into a Pit; he will weep with his Eyes, but if he find Opportunity, will not be satisfied with Blood.] This is a fine Description of the fawning Parasite, who flattereth with his Lips, but imagineth Mischief in his Heart. The *Psalmist* describes such, when he says, *They give good Words with their Lips, but dissemble in their double Heart.* They have Honey upon their Tongue, and the Poison of Asps under it, which *Plautus* well expresses,

In melle lingue sunt sitæ atque orationes

Latiæque: corda felle sunt sita, atque acerbo aceto.

In Trucul.

Believe therefore neither their Words, Looks,

nor even their Tears, they are false and designing, the Tears of a Crocodile, who aims to devour its Prey the next Moment, *Nullæ sunt majores, periculosioresque insidiæ, quam quæ sub nomine amicitie, & officii simulatione occultantur*, says Cicero. It was by her false Tears that Sampson's Wife deceived him, and, got from him the Secret of the Riddle, and, through her Deceit, unto the Strong came forth Bitterness: and by the same Artifice Dalilah stole the Intelligence from him wherein his mighty Strength lay. Against such Sort of Deceivers, who have the Art of moving by their Tears, Ovid gives this Caution,

*Neve Puellarum lachrymis moveare, caveto;
Ut flerent, oculos erudiere suos.*

De Remed. Amor.

It was thus that Ishmael, the Son of Nethaniah, slew all those Jews that were marching to join Gedaliah, by going out in a friendly Manner to meet them, by discoursing freely with them, and treacherously weeping all along as he went, Jer. xli. 6, 7. By which artful Deceit he prevailed to slay Numbers of them, and cast their dead Bodies into the Midst of a Pit. Solomon gives the like Description of such dangerous Dissemblers, *He that hateth, dissembleth with his Lips, and layeth up Deceit within him; when he speaketh fair, believe him not, for there are seven Abominations in his Heart*, i. e. many Artifices and Tricks lie concealed there to surprise and ruin thee. The rendring of the *ὁ*, is much stronger and closer to our Purpose, *χίλεισι πάντα ἐπινεύει ἀποκλαύμενος ἰχθὺς, ἐν δὲ τῇ καρδίᾳ τεκταίνεταί τις δόλος· εἰς σὺ δέηται ὁ ἰχθὺς μεγάλη τῇ φωνῇ, μὴ πεισθῇς. κ. τ. λ.* Prov. xxvi. 24, 25. See Psal. xii. 2. lxii. 4. Jer. ix. 8, 12. Ezek. xxxiii. 31.

Ver. 17. *If Adversity come upon thee, thou shalt find him there first.* πρότερον, i. e. first before others, either to satisfy his ill-natured Curiosity, and to be a Witness of your Disgrace, or that he may have the Pleasure to insult you under your Humiliation and Affliction. Some Editions have πρότερόν σου, i. e. first or nearest to your Person. And thus Calmet, and Mess. of Port Royal render, *Vous le trouverez le premier auprès de vous.* If πρότερόν σου seems harsh in this Sense, might not πρὸ ἐταίρων σου be the true reading? i. e. he will be the first officiously to intrude himself, even before your Friends and Acquaintance.

Ver. 18. *He will shake his Head, and clap his Hands, and whisper much, and change his Countenance.* i. e. he will shake his Head at thee, by way of Contempt and Insult, see Eccles. xiii. 7. clap his Hands, in token of his rejoicing at thy Misfortunes, and spread many false Reports about thee secretly, by Insinuations and Whispers, and be quite another Person from what he appeared to be; or rather, the Man will then shew himself in his true Colours.

CHAP. XIII.

Ver. 2. **B**URDEN not thyself above thy Power, and have no Fellowship with one that is mightier, and richer than thyself; for how agree the Kettle, and the Earthen Pot together? for if the one be smitten against the other, it shall be broken.] When thou chusest a Friend, chuse an equal, one of the like State and Condition with thyself. In Friendship, as in Marriage, too great a Difference of Circumstances, Age, and Condition is dangerous, and often the Occasion of Unhappiness. *Pares amici*, is the Poet's Advice in Friendship, as *nube pari* is in Marriage. The Friendship and Confidence of great Folks flatters indeed the Ambition of Persons of a lower Rank, they think it an Honour to be distinguished by them, and propose great Advantage to themselves by such an Acquaintance, but at length they are convinced of their Folly, and have cause to repent of their Intimacy. According to that of Horace,

*Dulcis inexpertis cultura potentis amici,
Expertus metuit.*

They propose indeed to raise themselves, and make their Fortunes by paying their Court to great Men; but they are often disappointed in their Pursuit, sacrificing in the mean Time their Liberty to a Prospect of Grandeur, and are at best but splendid Slaves. *Nunquam est fidelis cum potente societas*, is the Motto of one of Phædrus's Fables, which he illustrates also by the Instance of the Kettle and Earthen Pot. There is the like Comparison too in Æsop, and upon the same Occasion, near 300 Years before this Writer, to which probably he alludes. The Man of Wealth and Power encourages the weaker Vessel in the Language of the Brazen Pot, *Ne metuas, curabo enim ego ne tu allidaris*; but the Answer of the other contains a fine Moral, *Collisio certe cum meo fiet periculo, decretum mihi est a te disjungi*; for when either the Rich and the Poor, the Strong and the Weak are sure to be Sufferers, and to lose the little they have, and sometimes their Liberty and Lives. Plautus illustrates the Inconvenience of an unequal Match by the Simile of an Ass sinking under too great a Burden,

*Venit mihi in mentem, te esse hominem divitem.
Fastidiosum: me item esse hominem hominum pauperrimum,
Nunc si filiam locassem meam tibi, in mentem venit,
Te bovem esse & me esse asellum: ubi tecum conjunctus siem,
Ubi onus nequeam ferre pariter, jaceam ego astutus in luto.*

Where the Poet, like our Author, compares an unequal Engagement to an over heavy Burden,

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Burden, and makes such a Match, to be no less a Folly, than for a contemptible Animal to vie with one of an overgrown Size. We have a celebrated Instance of the Danger of having Fellowship with one too mighty, and depending upon such a one for Safety and Protection, in what happened to *Abaz*, King of *Judab*; he called into his Assistance *Tiglath-Pileser*, King of *Affyria*, and made an Alliance with him; the Consequence was, he secured himself against *Pekah*, King of *Israel*, and *Rezin* King of *Syria*, but he delivered himself into the Hands of a more formidable, and powerful Enemy, who, as the Text expresses it, distressed him, but strengthened him not, *2 Kings* xvi. 7. *2 Chron.* xxviii. 20.

Ver. 3. *The rich Man hath done Wrong, and yet he threateneth withal; the Poor is wronged, and he must intreat also.*] The rich Man adds one Injury to another, evil and abusive Language to some Act of Violence and Oppression. He invades others Rights, and then, to justify himself, is angry as if he was the Sufferer. The poor Man is forced to submit to, and even ask Pardon of the rich Oppressor, and to ask Pardon, as if he was the Aggressor. This Passage seems to be an Imitation of *Prov.* xviii. 23. *The Poor useth Intreaties, but the Rich answereth roughly.* The reading of the *Greek* here is very different; that followed by our Translators gives the best Sense, and the Truth of it is confirmed by History and Experience. Men are often obliged in the Neighbourhood of the Great, and find it to be their best Way, to buy their Peace by Submission, and to compound for, and dispense with lesser Injuries, to prevent more, and greater. One reads of Fathers, not only dissembling their Grief and Concern before a merciless Tyrant, for the Death of some of his Children, but even flattering and commending him to appease his Brutality, and to prevail on him to spare the rest. Thus *Seneca*, *Potentiorum injuriæ bilari vultu, non patienter tantum ferendæ sunt*, Lib. ii. *De Ira*. c. 33. *Juvenal* well describes the sad State of a poor Man under the merciless Power of an over-grown imperious Person, in the following Lines,

Libertas pauperis hæc est,
Pulsatus rogat, & pugnâ concisus adorat,
Ut liceat paucis cum dentibus inde reverti.

Ver. 7. *And he will shame thee by his Meats, until he have drawn thee dry twice or thrice, and at the last he will laugh thee to scorn.*] Though you may think it a favour to be invited often to his Table, yet by the Frequency or Magnificence of his Entertainments, he will at length ruin you: for if you attempt to return his Civilities, and treat him in the like Manner, with the same Elegance that he is used to, as perhaps he will expect two or three such Treats, will occasion much Expence, and hurt your Circumstances in the End, when he will laugh at your Presumption,

for pretending to vie with Men of Fortune. The Author seems to allude to *Prov.* xxiii. 1. which in the rendering of the *LXX* comes near this Place, *ἐὰν καθίσῃς δεῖπναι ἐπὶ τραπέζης δυνατῶν, νοήσῃς νόμι τὰ παρεχόμενά σοι. . . .* *εἰδὼς ὅτι τοιαῦτά σε δὲ παροικιάσονται.* Or the Sense may be, He will invite you to his Entertainments, and make much of you for a few Visits, and when he has got what he wants from you, and drawn out of you what he has occasion for, he will afterwards laugh at you, and pretend not to know thee.

Ver. 8. *Beware that thou be not deceived, and brought down in thy Follity.*] *ἐν ἀφροσύνῃ σου*, i. e. Take heed that thou be not reduced, or suffer in thy Fortune by Feasting, and Entertainments, for so *ἀφροσύνη* sometimes signifies, See *Ester* ix. 19. Though a grateful Temper, and an Endeavour to shew Civilities to a Benefactor is to be commended, yet the Ambition of entertaining the Great, merely as such, for the empty Pleasure of being thought considerable, or the vain Eclat of having such grand Acquaintance, is to be condemned in one of a private Fortune, and is an Instance of Extravagance and Folly. The Marginal Reading therefore, *Left thou be brought down by thy Simplicity*, or Imprudence, *ἐν ἀφροσύνῃ σου*, is very proper, which the *Vulgate* also follows. We have in these, and some of the following Verses, a lively Image and Representation of the Behaviour of the Rich and Powerful towards such as are beneath them, and depend upon them. One sees the Absoluteness of their Will, Haughtiness of their Temper, the Oppression and Injustice, false Caresses, artificial Disguises, and deceitful Promises with which they impose upon their Credulity and Simplicity, expecting an assiduous, and often expensive Attendance from them, till at length they have reduced them to a State of Indigence; and then they abandon them in their Distress, and make them the subject of their Contempt and Raillery. Those, therefore, says a pious Writer, who truly love God, pay not their Homage to such Golden Idols; as Faith assures them, that in their State of Humility they are greater than the Lords of the World, and that they degenerate from the Nobleness of their Spirit, if their Ambition carries them to aspire after any Thing but Heaven.

Ver. 9. *If thou be invited of a mighty Man, withdraw thyself, and so much the more will he invite thee.*] The Advice is not to refuse such an Invitation, which would be looked upon as Rudeness and ill Breeding, but to accept it modestly, to behave decently, to go but rarely, and to withdraw discreetly. Probably this Writer alludes to *Prov.* xxv. 17. *Withdraw thy Foot from thy Neighbour's House, lest he be weary of thee, and so hate thee.* Where the *Interlinear Version* has, *Rarum fac pedem*; and so the *Heb.* and *Gr.* If such a Conduct is adviseable with respect to private Persons, our Neighbours, much more is Reservedness and Caution to be observed

served as to Frequency of Visits, and a proper Distance and Carriage towards the great, our Superiors. Experience confirms this Advice of the wise Man, to retire from, rather than run after Persons of Figure and Distinction, because they usually despise such as press upon them too much; they grow tired of them, and though their Politeness keeps them from saying so, they esteem such, as officious Impertinents: We should therefore approach them, says an ancient Writer, as we do the Fire, not too near, for fear of being scorched, nor at too great a Distance, so as to receive no Benefit from it. As we should not be too forward and bold in intruding, so neither should we be so negligent of our own Interest, as to forego an Acquaintance, which may some Time or other be beneficial to us: Neither offend by our constant Presence, and over Fondness to be remembered by them, nor yet by so long an Absence, as to occasion our being forgotten, and overlooked by them. We should be dutiful and respectful to them, but not servile or abject; neither too much admire, nor too much fear the Persons of the Great, so as to betray the Cause of Virtue by any faulty Compliance. This has been the Case of many eminent Persons in the Church, and even some of the great Lights of it, as appears from Ecclesiastical History, who, having more of the Innocence of the Lamb, than the Courage of the Lion, have not been sufficiently upon their Guard, in treating with Persons of great Authority and Power; but through Promises and Caresses, or Fear of Disgrace and Punishment, have abandoned the Defence of the Truth, and been surprized, or rather forced into Resolutions, which they have repented afterwards.

Ver. 11. *Affect not to be made equal unto him in Talk.*] All the printed Copies read here, *μη ἐπεχε εἰσηγορεῖσθαι*. The true reading undoubtedly is, *μη ἐπεχε ἰσηγορεῖσθαι*. See *Grabe's Proleg.* Tom. iii. c. 2. The Reason for such a Reservedness of Speech before great Persons, follows in the next Verse, *Cruelly he will lay up thy Words.* The Copy which our Translators follow, I presume, had *ἀνελεημόνως συνιηγήσει λόγους σὺ*, but the rest have, *ἀνελεήμων ὁ μὴ συνιηγῶν λόγους*, which, if it has any Sense, means, that he that guards not his Tongue, and watches not over his Words in such Company, wants pity for himself, and is unmindful of his own Interest. And thus *Calmet* expounds it, *Celui qui ne garde pas sa langue, ou qui ne veille pas sur son discours, manque de pitié pour soi même.* But the Sense given in our Version seems preferable, which is confirmed by the *Vulg.* *Immitis animus illius conservabit verba tua*, i. e. If a Prince, or Person of great Power takes Occasion, from your Words, of Jealousy, Mistrust, or Offence against you, though he says nothing for a Time, he will afterwards shew you, that he treasured up what was spoken, and give you a Proof of

his Resentment. He will use you here ill, and perhaps imprison you; but whatever Treatment you meet with of this Sort, ascribe it to your own Imprudence, in being too open and unguarded. Thus *Tiberius* used to do, *Verba, vultus in crimen detorquens, recondebat*, as *Tacitus* observes of him. And *Sejanus's* Temper, as described by that Writer, was the same, *Odia in longum jaciebat, quæ reconderet, autæque promeret.*

Ver. 13. *Observe and take good Heed, for thou walkest in peril of thy overthrowing; when thou hearest these Things, awake in thy Sleep.*] The first Sentence, as it is in our Version, contains a necessary Piece of Advice and Caution as to our general Conduct, but the Vulgate confines it to hearing in particular, *Attende diligenter auditui tuo.* And indeed some Greek Copies have, *συνιηγήσων ἃ πρόχες σφίδεα τῷ ἀνδρὶ*, i. e. Listen to a great Man when he is talking, with much Attention and Respect, and at the same Time with such Circumspection, as not to seem inquisitive, or prying into his Affairs; be as watchful and cunning in not being any ways surprized, as one that feigneth him asleep, and is awake all the Time. And thus *Bosquet*, *Vigilem te volo, sed instar somnolenti.* As Inattention betrays Neglect and Contempt, so too much Attention in you, and too great a Curiosity may raise Jealousy and Suspicions in him against you. In the Court of Princes, and Levees of great Men, the grand Secret of Behaviour is, says *Calmet*, to have Ears and hear not, Eyes and see not, and a Tongue and speak not. To hear every Thing, and divulge nothing, to observe all that passes, and in Appearance to be quite absent, to make just Reflexions on Men and Things, and seemingly to mind nothing, and be wholly incurious as to every body, and their Concerns. Such a Conduct if it raises not to a Man Friends, will be sure to create him no Enemies. This masterly Stroke in Politics, and many others which might be mentioned, shew this Writer's nice Discernment, his Knowledge of Courts and public Life, and the Justness of his Observations made on both; and contains a higher Sense, and more agreeable to the Context, than the common Interpretation of attending to, and meditating upon, what is delivered and spoken.

Ver. 17. *What Fellowship hath the Wolf with the Lamb, so the Sinner with the Godly.*] The wise Man having taken Notice of the Inconvenience, and often Danger of the Poor keeping Company with the Rich, the Weak with the Powerful, the Slavery of Courts, and the proper Carriage to be observed towards great Men, he farther confirms his first Thesis, that all Persons ought to cultivate Fellowship with those of the same Rank and Condition, by instancing in the Godly and the Sinner, who can much less than the other maintain Friendship; and keep up an Intimacy together, because their

Way

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Way of Life, Sentiments, Inclinations, Morals and Conduct, are disagreeable to each other, as dissonant as those of the Wolf and the Lamb: the one innocent, gentle, and amiable; the other, mischievous, outrageous, and devouring. For as a mutual Resemblance of Manners, Likeness of Views, Interests and Designs, and as it were a Sympathy of Souls, are no less approved Means of uniting Persons, than Equality of State and Condition; so, where these are wanting, or disagree, an Intimacy cannot long subsist, and Extremes may as well be supposed to meet, or Contraries coalesce, as a Harmony subsist between the Godly and the Sinner, whose Pursuits are so widely different. Thus Cicero, *Ob nullam etiam causam boni improbi, improbi bonis amici esse non possunt, nisi quod tanta est inter eos, quanta maxima esse potest, morum studiorumque distantia.* De Amicit. The Comparison of the Wolf and the Lamb, whose Union is inconsistent in Nature, is often made use of by Horace, and other Writers, to shew the Impossibility of a Friendship improperly contracted. And when *Isaiah*, prophetically to shew the blessed Effects of the Gospel, and the great Change it should produce in Men's Sentiments, uses the Comparison of the Wolf and the Lamb, dwelling and feeding together; he introduces that Allusion to intimate, that the true Religion should reconcile, and make one, those whom the Vices of Heathenism had so variously distracted, and divided; that Persons, the most separated in Interest, Inclination, Religion, and Climate, should then happily unite, and compose one Church, *Isai. xi. 6.* In Scripture, the Disagreement of God and Belial, and their respective Votaries, is well represented by the Metaphor of Light and Darkness, which are quite incompatible, and mutually destroy each other.

Ver. 17. *What Agreement is there between the Hyæna, and the Dog?* As to the Fact of the natural Antipathy between these two Animals, it is confirmed by various Testimonies. There is a remarkable one in *Oppian*, after having mentioned that the Skin of the Hyæna will fright away all Dogs, he adds, that if a Man makes Shoes of the Skin, the Dogs will not follow after, nor bark at him:

Καὶ οἱ κύνες κεινοῖσιν ἱμῆσάωντα πεδίλοις
Ἀνδρῶν ἐκ δλῶσιν.

De Venat. L. iii.

Pliny mentions the like of the Tongue, *Eos qui Hyæna linguam in calceamento sub pede habeant, non latrari a canibus.* L. xxviii. c. 8. *Nat. Hist.* *Ælian* likewise confirms the Account of this irreconcilable Hatred between them; he says, that the Hyæna is a voracious Animal, that imitates the Voice, and vomiting of a Man, and by that Artifice entices the Dogs out, whom it instantly devours, *Hist. Animal. L. vii.* And with

this Account agree *Arist. Hist. L. viii. ch. 5. Plin. L. viii. c. 30. Chrysost. in S. Marc. Hom. 13.* This Father adds another remarkable particular, that Dogs are struck instantly dumb; and cannot open, when they approach the very Shadow of the Hyæna. Others say, that it stupifies, and makes them giddy, and that the Flesh of it eaten is good against the Bite of a mad Dog. *Bochart* enumerates many such Whims, and calls them, *Magorum atque Arabum nugæ.* Hieroz. L. ii. c. 56. The Arab. Version of this Place changes the Hyæna into another Animal, *Quorsum versetur canis cum lacerto*, which he shews to be a Mistake. The *Vulg.* too wholly omits the Hyæna, nor does it substitute any other Animal, to form the Comparison, *Quæ communicatio sancto homini ad canem?* This Mistake he thinks arose from the Transcriber not understanding what the Hyæna meant, and therefore changed it for *homini*, and afterwards added *sancto*, to preserve the Opposition between holy, and impure Persons; called Dogs *Rev. xxii. 15. in Loc. sup. citat.* The Greek Copies all agree in *δαῖν*, and countenance the literal, rather than a metaphorical Sense; which probably was a marginal Gloss, and crept into the Text. However this be, the Author introduces this Simile to intimate, that the Rich are often great Oppressors, that they swallow up the Needy, and make the Poor of the Land to fail. *Amos viii. 4.* That what a Lion is in the Forest, as it follows in the next Verse, such is an over-wealthy, powerful Person, with respect to the Helpless and Poor.

Ver. 22. *When a rich Man is fallen, he hath many Helpers: he speaketh Things not to be spoken, and yet Men justify him. The poor Man slipt, and yet they rebuked him too; he spake wisely, and could have no Place.* Ver. 23. *When a rich Man speaketh, every Man holdeth his Tongue, and look what he saith, they extol it to the Clouds; but if the poor Man speak, they say, What Fellow is this? and if he stumble, they will help to overthrow him.* If Riches are wanting, the best Qualifications are taken no Notice of; you are on that Account esteemed as a Person of no Consequence, or Worth, and instead of being befriended in a low Condition, you will meet with Affronts and Injuries sooner. According to that of Horace,

Est animus tibi, sunt mores, & lingua,
fidesque;

Si quadringentis sex septem millia desint,
Plebs eris. Epist. L. i.

But the rich Man is caressed and courted, he has instantly all Endowments and Qualifications, all good Qualities both of Body and Mind. Thus the same Poet,

Omnis enim res
Divitiis paret, quas qui construxerit, ille
Clarus erit, fortis, justus, sapiens etiam, &
Rex,
Et quicquid volet. Sat. L. ii.
T Thucydides,

Thucydides well observes, *δεῖναι δὲ πρᾶξιαι εὐκλεῖσαι καὶ συνίστασαι τὰ ἐκείνων ἀμαρτήματα*, that Prosperity is of great Advantage to hide Men's Failings and Defects, which *Salust* has imitated with great Conciseness and Strength, *Res secunda mire vitiis sunt obtentui*. And *Theognis* as beautifully expresses the Disadvantage of Poverty, to disparage all that a necessitous Man can offer, or speak, when he says, that it makes a Man Tongue-tied, *γλῶσσαι δὲ οἱ δέδεται*. But none of the Sayings of the Ancients exceed the Beauty of our Author's Sentiments on the occasion, particularly in *ῥ 21, 22, 23.* where the Antithesis is elegant, and well preserved. I shall only observe, that our Version has not fully expressed, *ἐκ ἐδόθη αὐτῷ τόπος*, which means more than that he could have no Place, *viz.* that he was not commended or honoured for his wife Reflections. And so *τόπον δίδοναι* is to be understood in many Places of this Writer. See *ch. xvi. 3, 14. xxxviii. 12.* whereas if the rich Man talks loosely or profanely, speaks *ἀπόρητα*, Things not fit to be named or repeated, the Sparkling of his Wit is admired, as if Wit was consistent with Indecency, or what is shocking can be pleasing.

Ver. 24. Riches are good unto him that hath no Sin, and Poverty is Evil in the Mouth of the Ungodly. *ᾧ μὴ πρόσθεν ἀμαρτία*, in which there is no Sin by the Means of acquiring them, or when they are honestly got, which is a better Sense, than that of our Version. The Author in the Observations he has made above on the different States, does not condemn Riches as such, nor universally justify, or approve a State of Poverty. For there are rich Men, who do Honour to their great Fortunes by the good Use which they make of them, and there are poor Men who disgrace even their low Estate, by their Pitch of Wickedness. To the one, Riches are good when gotten lawfully, enjoyed moderately, and dispensed liberally; and when they are free from the Sins of Avarice, Pride, Luxury, and Forgetfulness of God, which too commonly attend them, they are Blessings to the other; Poverty is an Evil when it is accompanied with Impatience, murmuring, coveting other Men's Goods, or actually seizing upon them, which Persons of a very indigent Condition are often guilty of. It appears therefore, that Riches are not positively good in themselves, but 'tis the good or ill Use of them only that denominates their Worth and Value. By the one they become the means of Blessedness, and by the other they are made the occasion of falling. *St. Bernard* has wisely determined this Point, *Aurum & argentum, & cætera hujusmodi, quantum ad animi bonum spectat, nec bona sunt, nec mala: usus eorum bonus, abusus mala, sollicitudo peior, questus turpior.* *L. iv. De considerat.* And so *St. Chrysostom*, commenting on this Passage, *ἐκ ἀπλῶς ἀπὸ κλημάτων, κ. τ. λ. Non simpliciter a divitiis nascuntur mala, sed ideo quia qui illas receperunt,*

eis nesciunt recte uti. Quia & Abraham dives erat & Job, & non solum nihil damni eis accidit a divitiis, sed & clariores fuere: quia non in usum suum tantum has possidebant, sed ut eis juvarent etiam alios, quorum succurrerent inopia. *Hom. lxxvi. in cap. 48. Gen.*

Ver. 26. A cheerful Countenance is a Token of a Heart that is in Prosperity, and the finding out of Parables is a wearisome Labour of the Mind. *i. e.* The studious and contemplative Man employed in deep Researches, or in writing and expounding dark and obscure Parables, has not that gay brisk Countenance, as one that is at Ease, and whose Mind is perfectly without Care. Study, and intense Application are apt to abate a Man's Vivacity, to flatten the Spirits, and give a serious and grave Turn to the Countenance. For whereas Joy discovers itself by sparkling Eyes, an elevated Brow, a free Air, and an open Aspect; intense Contemplation, on the contrary, is denoted by fixed Eyes, a contracted Brow, a composed Air, a settled or stern Countenance, deliberate Speech, or profound Silence. These are Tokens of a Mind deeply engaged in intricate Speculations, in painful and recondite Disquisitions. And so laborious and fatiguing is close Application both to Body and Mind, that *Solomon* very justly pronounced, *much Study to be a Weariness of the Flesh*, *Eccles. xii. 12.* and that great Experience of Wisdom and Knowledge was, as well as other Pursuits, a Vexation of Spirit.

CHAP. XIV.

Ver. 1. BLESSED is he that hath not slept with his Mouth, and is not pricked with the Multitude of Sins. Our Translators follow the *Complut.* Edition, which reads, *ἐν πλῆθει ἀμαρτιῶν*, but the more general reading is *ἐν λόγῳ ἀμαρτίας*, *in tristitia delicti*; as the *Vulg.* has it. And so the marginal Reading is, which does not mean, as some have interpreted, that the Man is happy who is not affected with Sorrow and Remorse for his Sins, for he that is so affected, and has a true inward Compunction on that Account, has the best Title to, and prospect of Blessedness; but the Sense of the whole Verse is, that the Man is happy, and highly to be commended, who, when Poverty or any outward Calamity lies heavy upon him, betrays no Impatience, nor charges God foolishly by any Murmur against him or the Dispensations of his Providence, nor by a criminal Dejection, and sinful Despondency utters any thing reflecting upon his Honour or Justice.

Ver. 2. Blessed is he whose Conscience hath not condemned him. *μακάριος ὁ ὃς καλῶς ἐψύχη αὐτῷ*. This is an Hebraism. *Glossus* produces many Instances in the *New Testament*, and other Writings of this Construction. *Grotius* contends, that the true reading

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is, μακάριος ὁ ἐν ἀπείρῳ ψυχῇ αὐτοῦ, Blessed is he who does not despond, or despair under Tribulation; which is confirmed by the next Sentence, *Who is not fallen from his Hope in the Lord.* And this seems to be the Sense of the *Vulgate*, *Felix qui non habuit animi sui tristitiam.* And thus *Calmet*, *Heureux celui dont l'ame n'est point tombée dans le découragement.* Or the Sense may be, That a good Conscience is the Ground of a religious Assurance, like that of the Apostle, *Beloved, if our Heart condemn us not, then have we Confidence towards God.*

Ver. 3. *Riches are not comely for a Niggard, and what should an envious Man do with Money?* i. e. Riches do not become the sordid Person, are of little Service to ἀνδρὶ μικρολόγῳ, *viro cupido & tenaci*, in the *Vulg.* which is hardly expressive enough; for it means one who is sparing of using them, even upon necessary Occasions. *Theophrastus* well defines μικρολογία to be, φειδωλία τῆς διαφοράς ὑπὲρ τὸ καίριον. Βάσκαν, though it is often used in the Sense of envious, as our Translators, and the *Vulg.* render, yet here means covetous. And so it is often used in this Book, See y 6, 8. of this Chapter, &c. xviii. 18. xxxvii. 11. And so *Grotius* and *Bossuet* take it. The covetous Man is so far justly styled envious, as he grudges the Use and Enjoyment of his Wealth both to himself, and others. This Vice of Covetousness so blinds the Minds and Hearts of those that are possessed with it, that they don't see its Folly and Deformity; they are apt to give the Name of Prudence, Frugality, Economy, or of some other Virtue to a detestable sordid Passion, which makes them Enemies to God, to Mankind, and even themselves.

Ver. 4. *He that gathereth by defrauding his own Soul, gathereth for others that shall spend his Goods riotously.* The *Vulgate* rendering, *Qui acervat ex animo suo*, probably is a Mistake; it would have been better expressed, by *Anima sua*. The Greek ἐκ τῆς ψυχῆς αὐτοῦ, literally rendered, is, He that gathereth from his Life, i. e. by his pinching manner of Living, by depriving himself of even Necessaries to enrich himself the more, lays up only for an extravagant Heir, who will spend profusely in Riot and Luxury, what he had been amassing with so much Care and Sollicitude. And thus the Syriac, *Qui sibimet detrahitis, colligit aliis.* And the Arab. is to the same Effect. Our Author has the same Observation, c. xi. 18. *There is that waxeth rich by his Wariness and Pinching, and yet he knoweth not what Time shall come upon him, and that he must leave those Things to others, and die.* See Note on that Place. *Solomon* has many fine Thoughts upon the Occasion; see *Eccles.* ii. 18. iv. 7, 8. vi. 2. And the Poets have with great Sharpness exposed this Vice in their Satyres. *Juvenal* particularly takes Notice of the Vanity of starving a Man's Self to

raise a Family, and calls such a mean and sordid way of Living, in order to die rich, Folly and Madness.

*Sed quò divitias hæc per tormenta coactas?
Cum furor haud dubius, cum sit manifesta
phrenesis,*

Ut locuples moriaris, egenti vivere fato.

Sat. xiv.

But nothing can be more just than our Author's Reflexions upon this Vice, and the Reasons which he gives against it, which he pursues to the End of the 19th Verse.

Ver. 7. *If he doth good, he doth it unwillingly, and at the last he will declare his Wickedness.* καὶ εὐποιῇ, ἐν ἀλήθει ποιεῖ, If he does any good, he does it ignorantly, he forgets himself, or does it by Chance and Accident. And thus the Syr. *Quod si casu benefecerit, imprudens, ac per errorem facit*, with which the Arab. agrees. The Copy which our Translators follow reads, καὶ εὐποιῇ, ἐκ ἐκῶν ποιεῖ. The *Vulgate*, 'tis observable retains both, *Si bene fecerit, ignoranter & non volens facit.* Nor is *Drusius's* Conjecture to be despised, who would read, ἐκ ἀλήθειας, καὶ ἐκ ἐκῶν ποιεῖ, *dolens, & involuntus facit.* The Sense of the latter Clause is, That if such a Wretch stumbles upon a good Action, yet the Manner of his doing it in such a grudging Way, as if it was extorted from him, quite spoils the Grace of it, and takes off from its Merit. 'Tis in the Language of *Isocrates*, τὰς χρεῖστας ἀχαιεῖς καὶ εὐχαιεῖς. Some Tincture of Sordidness will discover itself, and adhere to all he does. And if a good Action by Accident drops from him, the Miser soon again stands confest. *Grotius* by ἐκ ἐκῶν understands the End of his Life; that he will maintain this niggardly Temper to the last, and manifest it in some Instances at his Death, particularly in the ordering of his Funeral, and preventing the Expences of it. *Phædrus* well exposes such a stingy Carefulness,

Tibi dico, avaro, gaudium heredis tui,

*Qui circumcidis omnem impensam funeris,
Libitina ne quid de tuo faciat lucri.*

Ver. 8. *The envious Man hath a wicked Eye, he turneth away his Face, and despiseth Men.* ὑπεροπῶν ψυχῇ, i. e. He overlooks the Wants and Misery of other Men. The *Vulg.* has, *Dispicens animam suam*, i. e. the covetous Man overlooks himself, disregards his own Soul, or Life, and will not allow himself necessary Food to keep himself in Health, nor proper and convenient Help and Remedies in his Sickness. By a wicked, evil, and envious Eye, both in this and the sacred Writings is meant, the covetous Man, and by a good Eye, the liberal Person. Thus *Prov.* xxiii. 6. *Eat not the Bread of him that hath an evil Eye*, i. e. of one, that is grudging, and covetous. See also ch. xxviii. 22.

Tob.

Tob. iv. 16. *Ecclus* xxxi. 13. xxxv. 10. *Mat.* vi. 22. *Mark* vii. 22. where ἀγαθὸς ὀφθαλμὸς, the good or liberal Eye, is opposed to πονηρὸς ὀφθαλμὸς, the evil or covetous Eye. The Reason of applying this Epithet more particularly to the Eye, seems to be, because the Eye is that part of the Body which takes most Satisfaction in Wealth, in beholding, contemplating, and turning it over, *Ecclus.* v. 11. Hence Covetousness is called the Lust of the Eye, 1 *John* xii. 16. though more properly speaking, this should be referred to the inward Mind or Judgment, as Envy, Covetousness, evil Concupiscence, and the like Vices, are said in Scripture, to proceed from the Heart.

Ver. 9. *A covetous Man's Eye is not satisfied with his Portion, and the Iniquity of the Wicked drieth up his Soul.* Like an insatiable Guest, he thinks he never has enough, and is not pleased with part, ἐν ἐμπίπλαι μέρει, the ordinary Portion which the Master of the Feast gives to each of his Guests, does not content him; he grasps at, and devours in his Imagination and Wishes, what is helped to others; and his Iniquity, i. e. his Envy at what others have, gnaws and consumes his Soul. He is just in no other Instance, but in punishing himself as he deserves; he is ingenious in contriving Ways to torment himself, and by denying himself the Comforts, and even Necessaries of Life, condemns himself as unworthy to live. The Author alludes, says *Calmet*, to the ancient Custom of dividing the Victuals among the Guests by equal Portions, in which Sense the Miser is not pleased to be put upon the Level with others. Or it may mean, that be his Portion of good Things in this Life what it will, he still wishes for and covets more; and this is the Recompence of his Wickedness, that his unsatisfied Desires make him continually uneasy.

Ver. 10. *A wicked Eye envieth his Bread, and he is a niggard at his Table.* φθονερός ἐν ἄλῳ, Grudges himself, or others, their Bread, and pines himself and them, by his coarse Food and sordid Entertainment. The *Vulg.* renders, *Oculus malus indigens, & in tristitia erit super mensam*, following a Copy probably which had, ἐν λύπῃ. And indeed this Circumstance is a true Test likewise of the covetous Man, who is generally observed to be dull, dejected, and out of Humour at his own Table; he is uneasy at the Expence, has not the Heart to help his Guests plentifully, or to make them welcome, but wishes them to be gone, or forces them by his cold Reception to depart the sooner. Whereas the Person of an open and generous Temper invites you by his very Looks, thinks he can never entertain his Guests enough, and is always happiest when he has his Friends about him. *St. Chrysostom* enumerating the several Particulars set down by this Writer, which make up the covetous Man, adds, Certainly this Picture cannot suit any Thing in the

Shape of human Nature, it can be neither Man nor Beast, but a Picture made up of both, the Stupidity of the one, with the greatest Degeneracy of the other.

Ver. 11. *According to thy Ability do Good to thy self, and give the Lord his due Offering.* i. e. Do not through Covetousness defraud thyself of Necessaries and Conveniences, by forbearing to make Use of those good Things which God has given thee richly to enjoy, nor rob God of his Offerings; but give him not only in Proportion to thy Substance, and what is strictly due, but freely, and of the best likewise, such choice Offerings as are worthy of his Majesty, *Deo dignas oblationes*, as *St. Cyprian* here renders with the *Vulgate*. For the Offering of the Blind, or Lame, or Sick for Sacrifice, is, according to the Prophet, *Making the Table of the Lord contemptible*, *Mal.* i. 7, 8. This also may be extended to Tythes and Offerings, That a Man should not grudge to pay them to the *Levite*, God's Minister, according to his Appointment, nor diminish from the Quantity, or injure him in the Quality of them, nor alter the Time, or Manner of paying them. The Author having fully described the Vice of Avarice, and the Folly, Malignity, and Injustice of it, proceeds next to propose some Remedies against it, as, to use the good Things of Life in the Manner they were designed, to be hospitable to our Friends and Neighbours; to be charitable to the Poor and Distressed; to stop the immoderate Cravings of Avarice, by reflecting on the Certainty, and often Suddenness of Death, which will take away all at once, a Man has been so long amassing, &c. 12. To give liberally, therefore, before it seizes us, to be willing, and have the Merit of parting with some of our beloved Wealth, before it of course leaves us, and we can hold it no longer, to lay up thereby a good Foundation for ourselves against the Time to come, and so far prevent the Extravagance of a spendthrift Heir, who, perhaps will neither thank us for what we leave him, nor take Care to keep it, and may expose, and droll on our Memory, for having been so tenacious, and saving for him.

Ver. 16. *Give, and take, and sanctify thy Soul, for there is no seeking of Dainties in the Grave.* Deprive not thyself of the innocent Mirth and Pleasure, which the Law permits on good Days, for so the *Hebrews* styled their Festivals, and rejoice with, and entertain your Family and Friends on such publick Occasions. Nor at other Times deny yourself the Enjoyment of such good Things, as God has blessed you with, and given for your present Use and Comfort. But use them in the Manner which God approves, free from Intemperance and Luxury, free from Covetousness, and a criminal Attachment to them. This seems to be the Sense of ἀγίασον τὴν ψυχὴν σε, which is the Reading in many *Greek* Copies, and of δικαιώσον τὴν ψυχὴν, which

which obtains in others. The *Vat.* Edition has ἀπάτησον τὴν ψυχὴν σου, i. e. Live an agreeable Life, deceive your Cares, and let innocent Pleasures and Amusements divert any Thing that may lie heavy upon your Spirits. But possibly the true reading may be ἀγάπησον τὴν ψυχὴν, hilariter excipe animam; which seems confirmed by the Context, particularly from the Reflexion, that all Dainties in the *Gr.* τρυφή, cease in the Grave. The Advice here given of living freely, and at large, on account of the Shortness of Life, is not, says *Calmet*, to be extended to all Persons indifferently, but should be considered as directed by this Writer, either to Misers in particular, as a Motive to engage them to enjoy their Wealth and Plenty whilst they have them, or to Heathens in general, whose Views going no farther than this Life, might properly enough be admonished from the Uncertainty of it, to make the most of it. Many of the Poets give the like Advice, and for the same Reason. Thus *Phocylides*,

Πλάττω μὴ φείδω· μέμνησ' ὅτι θνήσκῃς ὑπάρχεις.
Οὐκ ἐν' ἐς αἶθρον ὄλβον ἔχειν ἢ χρηματ' ἀγέδῃ.
Οὐ πολλὸν ἀνθρώποι ζῶμεν χρόνον, ἀλλ' ἐπικαίρου·
Σῶμα γὰρ ἐν γαίῃς ἔχομεν, ἢ πάντες ἐς αὐτὴν
Λύομενοι κύνες ἐσμέν.

Ver. 17. *For the Covenant from the Beginning is, Thou shalt die the Death.*] θανάτῳ ἀποθανῇ. This refers to *Gen.* ii. 17. where the rendring of the *Hebrew* is, *Dying thou shalt die*, which, though spoken to *Adam* personally, yet included his whole Posterity. The original Covenant or Law of Mortality was, that all Flesh should, by the Transgression, see Corruption. Πᾶσα σὰρξ θανάτῳ ἀποθανῇ. The *Vulg.* joins this to the End of the 12th Verse, where *Calmet* thinks it would come in better. The Comparison of Leaves, by which the Succession and Mortality of Mankind is expressed in the following Verse, is very ancient and natural. The Writer of this Book, living after many of the celebrated Sages of *Greece*, has occasionally borrowed from them some of their Sentiments, of which this among others is an Instance. There is exactly the same Thought in *Homer*,

Οἷη περ φύλλων γενεή, τοιήδε ἢ ἀνθρώπων.
Φύλλα τὰ μὲν τ' ἀνέμῳ χαμαὶ δὲ χέει, ἄλλα δὲ
θ' ὄλη.
Τηλεθώσασα φύει, ἔσθρος δ' ἐπιγίγνεται ὄρη,
ὧς ἀνθρώπων γενεή, ἢ μὲν φύει, ἢ δ' ἀπολήγει.
Il. vi.

There is also a Parallel Passage in *Iliad* xxi. which *Mr. Pope* compares with that before us, and in his excellent Translation runs thus,

*For what is Man? calamitous by Birth,
They owe their Life and Nourishment to
Earth;
Like yearly Leaves, that now, with Beauty
crown'd,
Smile on the Sun; now, wither on the Ground.*

The same Comparison is likewise to be found in a Fragment of *Musæus*, preserved by *Clem. Alexandr. Strom.* L. 6. The Ancients have contended who should describe the Shortness of human Life in Terms most expressive of its Vanity. As some of them, with this Writer, compare it to the falling of a Leaf, the smallest and weakest Piece of a short-lived unsteady Plant, so others resemble it no less aptly, to a Dream, a Shadow, and Smoke. *St. James*, who spake by a more excellent Spirit, calls our Life, a Vapour, and, which is yet lighter, a phantastick one, ἀτμός φαινομένη, a mere Apparition, and nothing real, and yet the Expression by what follows is made still more diminutive, for this mere Appearance is but a for little while, πρὸς ὀλίγον, and then the Phantom instantly disappears, ch. iv. 14. *St. Austin* expresses very strongly the Frailty of the human State, when he calls Man, *Terræ filius, nihili nepos*, the Son of Earth, and Grandchild of nothing. I shall only observe farther, that as the best Heathen Writers agree in comparing Life, and its sensible Decay, to the fading of a Leaf or Flower, so the sacred ones express an immortal State under the Image of the never-failing Tree of Life.

Ver. 20. *Blessed is the Man that doth meditate good Things in Wisdom, and that reasoneth of holy Things by his Understanding.*] *Grotius* says, that καλὰ ἢ ἁγία, are an Addition to the Text, and makes the Sense barely to be, *Blessed is the Man that meditates on Wisdom, and can reason well with his Understanding*; which, though it be an Accomplishment much admired, yet the Sense which our Version furnishes, seems preferable, i. e. *Blessed is he, whose Wisdom carries him to the Study of holy Things, and whose chief Delight is to be employed upon good and religious Subjects, who aspires after heavenly Truths, and prefers the Consideration and Study of these, to dry Speculations, and Science falsely so called*; which though they may amuse and entertain for a Time, yet edify not, nor promote the main End of Man; for however extensive a Man's Knowledge may be in human Learning, or whatever Progress he may make in philosophical Researches, yet the good Man will at last be found the truly wise Man, which seems confirmed by the next Verse, *He that considereth his Ways in his Heart, shall also have Understanding in her Secrets*; which is the Reading of one Copy, and preferred by *Grotius* and *Calmet*; and the Sense is the same with that in the Gospel, *If any Man will do his Will, he shall know of the Doctrine*; his Obedience shall be his Teacher, and as he improves in Grace, he shall encrease in Wisdom.

Ver. 23. *He that prieth in at her Windows, shall also bearken at her Doors.*] We have here, and in the Context, an Assemblage of Images to encourage the Pursuit after Wisdom. In the preceding Verse all the Vigilance of the Hunter, and the Sagacity and
U Attention

Attention of the Spy is recommended for that Purpose. There is the same Metaphor in *Plato*, where *Socrates*, describing the inquisitive Philosopher, calls him *ἑγέρων*, or the Hunter. The Author adds farther here, you must pursue her with all the Eagerness of a passionate Lover (which Comparison is continued to the End of the Chapter) who hangs about the House of his beloved Fair, *Nec vulum dulci detinet a domo*, watching and observing every thing that passes. I think this Verse not accurately translated, I would either render, after the Manner of the former Verse, Go after her, like an assiduous Lover, that prieth in at the Windows, and hearkens at the Doors of his Mistress; or rather to go a little farther back still, Blessed is the Man that is so desirous of, and inquisitive after Wisdom, as to pry in at her Windows, and listen at her Doors. *Solomon* makes use of the same Comparison, for thus Wisdom speaks of herself, Blessed is the Man that heareth me, and watcheth daily at my Gates, waiting at the Posts of my Doors, *Prov. viii. 34.*

Ver. 24. *He that doth lodge near her House, shall also fasten a Pin in her Walls.* Ver. 25. *He shall pitch his Tent nigh unto her, and shall lodge in a Lodging where good Things are.]* The Translation should rather be as before, Blessed is the Man who lodgeth near her House, and is desirous to join his Habitation to hers, who will pitch his Tent nigh unto her, and partake of the Advantages of so commodious a Situation. By fastening a Pin in her Walls is meant, that such a one who seeks her Intimacy and Acquaintance, shall have a constant and sure Abode with her, his Dwelling shall be as secure, and his Tent as unmoveable, as if by Pins or Nails fastened to the Ground. We have the like Expression, *Ezr. ix. 8.* where speaking of God's giving them a little reviving in their Bondage, and an Opportunity of setting up, and repairing the House of God, he expresses this Advantage and Security, by God's giving them a Nail in his holy Place; which the Margin expounds to the same Sense. See also *Isai. xxii. 23.* The Sense of the whole is, Blessed, or happy is the Man, that is not content to follow after Wisdom for a little Time only, or to see and speak to her *en passant*, and as it were by Accident, but is desirous of a long Continuance with her, to be known to, and converse often with her, for he that is ambitious to fix his Abode, and Dwelling near her, will find there a Lodging stocked with all Conveniencies and Goods: for so advantageous is her Neighbourhood, that a little Hut near to the Seat of Wisdom, is preferable to the most stately Palaces, and the superb Magnificence of Kings. This was holy *David's* Opinion, who says, *I had rather be a Door-keeper, even the meanest Servant, in the House of God, than to dwell in the most stately Pavilions of Ungodliness, Psal. lxxxiv. 11.* And speaking of the wise Man,

or one that feareth the Lord, he expresses himself like this Writer, *Τίς ἐστὶν ὁ φοβούμενος τὸν Κύριον; ἡ ψυχὴ αὐτοῦ ἐν ἀγαθοῖς αὐλισθήσεται. Psal. xxv. 13.* See also *Ezek. xxxiv. 14.* *Job. x. 9.*

Ver. 26. *He shall set his Children under her Shelter, and shall lodge under her Branches.* Ver. 27. *By her he shall be covered from Heat, and in her Glory shall he dwell.] i. e.* Happy is the Man who will commit his Children to her Care, and bring them up under her Nurture and Admonition, who will, with his young, lodge or repose himself under the hospitable Security of her Branches: for Wisdom will protect him under her Shade against all Inconveniencies, like the cloudy Pillar which attended upon, and sheltered the *Israelites* in the Wilderness, she will enlighten him with her Glory, which shall be reflected upon him, and by the Brightness of its Presence, shall he be known and distinguished. By *δόξα*, the Term here used, the *LXX* expresses the *Schechinah*, or the radiant Presence of God in the Sanctuary. The representing Wisdom, under the Image of a spreading Tree, is common in this, and the other sapiential Books. But the Prophet's Description of the visionary Tree, whose Height reached unto the Heaven, and the Sight thereof to all the Earth, whose Leaves were fair, and on it Meat enough for all, *Dan. iv. 20, 21.* is truly applicable unto Wisdom, and her Fruits.

CHAP. XV.

Ver. 2. **A**ND as a Mother shall she meet him, and receive him as a Wife married of a Virgin.] *ὡς γυνὴ παρθένιας.* The Version of this Place is very inaccurate and indeterminate, which means neither more nor less than a Virgin, whether *γυνή* be interpreted *mulier*, (as in the *Lat.* Version of the *Greek* in the *Polyglot*) or a betrothed Virgin. If *γυνή* be taken for a Wife, (as the *Syr.* Version has it) and as it is used, *2 Cor. xi. 2.* *γυνή παρθένιας* probably is the same with *γυνή παρθένος*. See *Deut. xxii. 23.* Instances of this Construction, which is called Apposition, may be seen in *Gloss. Philol. Sac. p. 386.* But in *regimine*, the Genitive is also used as here. See *Gen. xv. 18.* *Ezek. iii. 15.* *Amos v. 2.* *Matt. xii. 39.* *xxiv. 30.* *Acts viii. 5.* *Rom. iv. 11.* I make no doubt but the Original had *אשה בתולים* a Woman, or a Wife of Virginities, according to the *Heb.* Phraseology, like a Wife of Whoredoms, *Hos. i. 2.* which yet is the very same with *Mulier meretrix*, *Lev. xxi. 1.* a Wife that is a Whore (for so it is there rendred.) And then the Sense of the present Passage is clear enough: As a Mother shall she meet him, and receive him, as a Bride, or an espoused Virgin, in the Possession of whom he will rejoice and be made happy. There is indeed another good Sense suggested in the *Arab.* and *Syr.* Versions. One has it, *More puella*, the

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the other, *Uxor adolescentis*, a young Wife, or the Wife of his Youth. And if the Original *Heb.* included a Woman of Youths, a young Woman, or Wife, or the Wife of his Youth, as *וְיָמָיו* it is certain signifies all these, then those Versions; (supposing them taken from the Original) may be justified, as well as *γυνὴ νεώτερη*. But the first Sense is to be preferred as being the best, and most natural. *Mess. of Port Royal* observe, that this Writer makes Use of the Image of a Mother and a Spouse, to denote, that Wisdom loves her Children with the most tender Affection, and that it is she that produces the Fruits of Justice, Holiness, and Understanding in them, and is the Parent of all good Things to them. She is represented here as going out to meet them with a sort of rapturous Joy, to denote, that we do not come to God till he first comes to us, and that it is his Goodness that conducts us to himself, and puts us in Possession of Happiness.

Ver. 3. *With the Bread of Understanding shall she feed him, and give him the Water of Wisdom to drink.* See ch. xxiv. 21. as divine Grace is often represented under the Emblem of Springs and Streams of Water, so Wisdom, or divine Knowledge, the Food and Support of the Soul, is expressed by the Metaphor of Meat and Drink, which sustain the Body. Expressions very familiar to the Eastern Nations, and frequent in the Jewish Writings. Under this Image the wise Man here advises to make Use of those Means of Instruction which Wisdom offers, from the certain Advantages she has to bestow. *Solomon* uses the like, *Prov. ix. 5.* where Wisdom calls out to every simple Soul that wants Understanding, *Come, eat of the Bread and drink of the Wine which I have mingled.* And that we may know what is meant by this Metaphor, it follows, *For sake the Foolish, and live, and go in the Way of Understanding.* There is the same Comparison, *Is. lv. 1.* and when God in his Anger threatens to deprive his People of the Comfort and Benefit of hearing his Word, the Prophet calls the withdrawing this Blessedness a Famine, *Amos viii. 11.* pursuing the same Metaphor taken from the ordinary Refreshment of Meat and Drink; because when we want the support of God's Word, we want that Bread which nourishes the Soul unto everlasting Life, and without which it dies with spiritual Hunger. The Gospel too uses the same Comparison, and advises us to hunger and thirst after Righteousness. The *Rabbins* observe, that wherever Mention is made in the Book of *Proverbs* of eating and drinking, there is meant principally Wisdom, and the keeping of the Law.

Ver. 5. *She shall exalt him above his Neighbours, and in the Midst of the Congregation shall she open his Mouth.* Thus the Psalmist describes his happy Success and Advancement through Wisdom, or the Study and Observance of God's Laws, *Thou through thy Com-*

mandments hast made me wiser than mine Enemies, for they are ever with me: I have more Understanding than my Teachers, for thy Testimonies are my Study: I am wiser than the Aged, because I keep thy Commandments. *Psal. cxix. 98, 99.* *וְיָמָיו* may either signify the Church, or the Senate; in both which, a Man of superior Parts, and consummate Wisdom, for to human Learning it may also be applied, is attended to with great Respect, and even Admiration and Applause. Unto him Men give Ear, as *Job* speaks upon another occasion, *and wait as for the Rain, when his Speech drops from him, they open their Mouth wide to receive his Instruction, and keep Silence at his Counsel. Before him the Aged arise and stand up, and Nobles hold their Peace; Princes also refrain talking, and lay their Hands on their Mouth.* ch. xxix.

Ver. 8. *For she is far from Pride, and Men that are Liars cannot remember her.* This Writer often inculcates, that Wisdom will not continue in a wicked, proud, and lying Spirit, which frequently meet together in the same Person, and as such are mentioned together in Scripture. Thus *Prov. viii. 12, 13.* Wisdom says, *I Wisdom dwell with Prudence, and find out Knowledge of witty Inventions, Pride and Arrogancy, and the evil Way, and the forward Mouth do I hate,* as if true Wisdom and Sin were incompatible. Wisdom requires Innocence of Manners, Humbleness of Mind, and Uprightness of Intention. The Writer of the *Book of Wisdom* well observes, that the holy Spirit will have no Fellowship with the Wicked and Deceitful, *Into a malicious Soul Wisdom shall not enter, nor dwell in a Body that is subject unto Sin; for the holy Spirit of Discipline will flee Deceit, and remove from Thoughts that are without Understanding, and will not abide when Unrighteousness cometh in.* ch. i. 4, 5.

Ver. 9. *Praise is not seemly in the Mouth of a Sinner, for it was not sent him of the Lord.* *ἐξ ἀκαθάρτου οὐκ ἔστιν ἡ δόξα.* 'Tis strange that our Translators should prefer a remote and secondary Sense of both these Words to their first and primary Signification; *ἀκαθάρτος* is *sermo pro-verbialis*, *sententia*, a Parable, as the Margin has it, such as these sapiential Books wholly consist of: *καιρός* is properly *tempestivus*, or seasonable. Thus ch. xx. 1. *ἐν καιρῷ δεῖν εἰπὴν καιρῶς*, which in the Margin is properly rendered, *seasonable*. I take the Meaning to be, that a wise Saying is out of Season in the Mouth of a Sinner; be it never so good in itself, it comes awkwardly, and without Effect out of such a Mouth. And this our Author says expressly, ch. xx. 19, 20. *An unseasonable Tale will always be in the Mouth of the Unwise, a wise Sentence shall be rejected when it cometh out of a Fool's Mouth, for he will not speak it in due Season.* The reason immediately follows, why this is not to be expected from such a one, because it does not proceed from its true Source of Wisdom, viz.

it was not sent of the Lord, from whom comes every good and profitable Sentiment. Or, as the Margin has it, because the Sinner was not sent of the Lord to deliver Instructions, which will be despised and laughed at from such a Teacher. Things spoken lose their Excellence, and change their Nature when spoken by improper Persons, and at unreasonable Times. But Proverbs, and profitable Sayings must proceed from Wisdom, viz. from Men of Wisdom, as is observed in the next Verse. So the Syr. and Arab. Versions render ἐν σοφίᾳ, ore sapientum, Syr. *Ex ore prudentum*, Arab. Clem. Alex. reads ἐν σοφίᾳ πύσων, Strom. L. ii. which the Vulg. seems to confirm; and then the Lord will prosper them, viz. They shall have a good Effect, they come seasonable, ἀγαθὴ, ripe, mature, and will profit the Hearer. Solomon has the same Observation, and illustrates it beautifully, viz. That a Fool is as unequal to a Parable, as a lame Man is to walk, *The Legs of the Lame are not equal, so is a Parable in the Mouth of Fools*, Prov. xxvii. 7. All the Editions of the ὁ read here by Mistake, παρανομία ἐν σοφίᾳ ἀφρονῶν, which Dr. Grabe by a happy Conjecture restores to παρανομία, the true reading, as the Hebrew manifestly shews. See also, y 9. And again ch. xvii. 7. *Excellent Speech becometh not a Fool*. When the Servant in the Play affected a Gravity of Speech misbecoming his Place and Condition, and to talk sententiously; the Master's Reply is, condemning his Pretence to Wisdom, *Etenim hic carnifex sententias loquitur*. Plaut. There is also another Sense of ἀφορ, which our Translators follow, Praise is not seemly in the Mouth of a Sinner, which means not Praise in general, but the Praise of God; *Dei laus*, as the Vulgate has it, which the Lord inspires into a wise and faithful Heart, as he did into David's, Moses, and other Composers of sacred Hymns, and Thanksgivings. Or it may refer to the Performance of religious Duties, which Sinners disgrace, who officiate publickly, and through their evil Conduct, render the Sacrifice of the Lord contemptible; according to that of the Psalmist, *Unto the Ungodly, says God, why dost thou preach my Laws, and take my Covenant in thy Mouth, whereas thou hatest to be reformed, and hast cast my Words behind thee?* Psal. l. 16, 17.

Ver. 11. *Say not, It is through the Lord that I fell away.* Some Copies have, μὴ εἰπῆς, ὅτι διὰ Κυρίου ἀπέστην. And so the Vulg. *Ne dixeris, per Deum abesse*, i. e. *Sapientia*. Say not that God is the Cause that I have not Wisdom, for God is not the Cause of our Weakness, Ignorance, or want of Knowledge, nor are mere Privations, such as Darkness, chargeable upon him. He has given us a Soul capable of Learning and Improvement, and we should ask of God such good Qualities as we stand in Need of, and have not, and be careful to encrease those we have. While we are petitioning for any Blessing,

we should ourselves take Pains to obtain it, as far as human Industry and Care can contribute to that End; for the Goodness and Grace of God does not exclude our own Endeavours and Co-operations. But above all Things, we should take Care not to commit Wickedness, to deprive us of the Grace of God, for that Wisdom, which cometh from above, which will not abide, when Unrighteousness cometh in, Wisd. i. 5. This Sense Grotius favours, as most agreeable to the Context, particularly, y 7, 8. But there is another Reading, μὴ εἰπῆς, ὅτι διὰ Κυρίου ἀπέστην, which is followed by our Translators, and authorized by the greater Number of Copies. According to this Reading the Meaning is, Say not that the Lord made me to wander from the right Path, or that through him I departed from it; and thus ἀπέστην is used in several Parts of this Book, ch. ii. 3. xi. 12. xvi. 8. xix. 2. Such evil Sentiments, and unworthy Notions of the Deity obtained in the Prophet's Time, and are expressly condemned by him, *Ye have wearied the Lord with your Words, when ye say, Every one that doth evil is good in the Sight of the Lord, and he delighteth in them*. Mal. ii. 17. The Psalmist truly describes his Nature, when he says, *That he is a God that hath no Pleasure in Wickedness, neither shall any Evil dwell with him*. Psal. v. 4. Our Author here confutes some Objectors that ascribe too much to God, even Men's Vices, as in the following Chapter, y 17. he condemns those that impute too little to him.

Ibid. *For thou oughtest not to do the Thing which he hateth.* ὁ γὰρ ἐμίσησεν, ὃ ποιεῖς. I think the Connexion between this and former Sentence not close and just, nor is this an adequate Answer or Reason against what is advanced in the first Part. In the following Verse, which is drawn up much after the same Manner, the Reasoning is just, and each Part answers to the other with great Strength and Exactness. I conjecture the true Reading to be, ὁ γὰρ ἐμίσησεν, ὃ ποιεῖς, i. e. what he hates, or hath expressed his Abhorrence of, viz. the falling away of any Man from his Duty, whether Adam, or any of his Descendants, he will not do, occasion, or be the Author of. And thus the Syriac, *Ne dicas, impulsu Dei deliqui & peccavi, quia rem turpem nunquam commisit*; and if that Translator had pleased, it might, by changing the Points, have been as well translated, *what he hates*, as *rem turpem*, what is hateful. The Arabic too, though it understands the former Part of falling into Adversity, yet agrees in applying the latter to God, for *neque enim proficiscitur ab eo*, seems to be the same with *neque enim facit*. The present Reasoning indeed is just, applied to Adversity, in the Sense of the Arab. Translator, Blame not God for any Adversity that hath befallen thee, but rather blame thyself for doing those Things which he hateth, and have brought his Displeasure and Judgments upon thee.

Ver.

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Ver. 12. *Say not he hath caused me to err.*] *ὅτι αὐτός με ἐπλάσεν.* Some Copies read *ὅτι αὐτός με ἐπλασεν.* That God hath created me so, or formed me such, by a Temperament of Body inclinable to such and such Vices; which Reading *Grotius* prefers, as most agreeable to the Place. The *Vulgate* has, *Ille me decepit.* See *St. James* i. 13. *ὅτι ἂν κακὸν πράξεις,* says *Lucian*, *μέμνησο τῆ σοφῆ λέγοντι,* *ὡς θεὸς ἀνάγει,* *αἷτια δ' ἐλομένε.* *De Merc. Conduct.* The wise Man here referred to, is probably *Plato*, whose Words are, *Κακῶν αἰτίον φάναι θεόν τινι γίνεσθαι, ἀγαθὸν δ' οὐκ, πάντῃ τρόπῳ διαμαχητέον.* *De Rep.* L. 2. i. e. Since God is good, we must by no means allow any to say, that he is the Cause of any Evil that is done, but must reject such a wild Opinion. All the ancient Sages held, that neither Prophecies, nor Prescience, nor the Decrees of God lay any Necessity upon the Will of Man; they who assert this, says *Origen* in *Genes.* absolve the Sinner from all Guilt, and lay it upon God, as if by his Decree or Foreknowledge he laid such Men under an unavoidable Necessity of acting wickedly. And so *Prosper*, *Non casus ruentium, nec cupiditates, peccantium prædestinatio Dei aut excitavit, aut suavit, aut impulit.* *Ad Vincent.* Object. *St. Austin* blames such as pretend in their own Excuse, *Venus hoc fecit, aut Saturnus, aut Mars; scilicet ut homo sine culpa sit, culpandus autem sit cæli ac siderum creator.* *Confess.* L. iv. c. 3. And *Maximus Tyrius* has much the same Thought, *τὸ φάναι ὅτι ὁ Ἐρως μοιχείαν ἀνάγει, κ. τ. λ.* To say that Love forced a Man into Adultery, and to charge that, or any such wicked Transgression upon the Deity, is very shocking and profane, *Dissert.* xi. *Tully* also pronounces the same concerning the Amours of *Paris*, &c. which, says he, are not chargeable upon God, but upon their own Lusts and Passions. *De Nat. Deor.* L. iii.

Ibid. *He hath no need of the sinful Man.*] i. e. He can have no Motive to deceive any of his Creatures, or to oblige them to commit any Sin. For what Glory, Profit, or Advantage can he possibly reap from Wickedness or Injustice, the two Things which he principally hateth, and are most contrary to his Nature? Does he do this out of Hatred to his Creatures, or can we suppose him hereby to intend to vex and torment himself? Or the Sense may be, That God hath no need of Sinners to execute the determined Ends of his Providence; for though it be necessary that God should permit Men to do that which he hath foretold, yet he does not incline, or force the sinful Man to accomplish his Designs, but rather foreseeing, that he will do so, he lets him follow his own wicked Inclination and Temper, and so accidentally makes him his Instrument; which was the Case of *Judas* in the Crucifixion of our Lord. The same may be said of the Oppression of the *Hebrews* by the *Assyrians* and *Babylonians*, which is mentioned as God's doing: God, to chastise

the Ingratitude and Wickedness of his own People, permitted the Rage, and Fury of these Tyrants to have its full Swing; he did not think it proper by any secret Motions, or open Judgments to turn the Hearts of those Conquerors, or to stop the Progress of their Arms—but he neither forced, nor compelled them to the Evil, nor necessarily determined them to act in that Manner. *St. Austin's* Words are a complete Comment upon this whole Verse: "We ought never to make God the Author of any Fault we have, nor charge him for the want of any Grace which we have not. He is not the Cause of any Man's Irregularity or Falling; but he that is Wicked, is so through his own Fault, and he that is good, is so only by his Grace. Neither Sinners, nor even good Men are any other ways necessary to him, than as the wilful Wickedness of the one serves to exemplify his Power and Justice, and the Grace which he bestows upon the other to display his Mercy. So that no one can in the least impeach the Equity of his Conduct; nor under his Government, which is altogether just, suffer the least Hardship, without having really deserved it. If he punishes, 'tis exacting only what is his Due; and if he spares and forgives, 'tis remitting what he might justly have required, and inflicted."

Ver. 14. *He himself made Man from the Beginning, and left him in the Hand of his Counsel.*] This may either refer to the State of our first Parent in Paradise, whom God endowed with a full Sense of his Duty, yet laid him not under an unavoidable Necessity of being good; he may be considered as under a perfect Equilibrium with respect to Good and Evil; he was neither determined to Evil by the superior Weight of his Concupiscence; nor was the Attraction to Goodness so forcible and strong, as not to be resisted; so that it was absolutely in his Power to have made himself either happy or miserable. Or it may mean, that when God gave his Law to the *Israelites* in particular, by the Disposition of Angels, and with such Pomp and Terror, though his Will was declared therein in the strongest and most affecting Manner, yet he imposed upon them no such Necessity of keeping it, as that it was impossible for them to act otherwise, but left it to their own Choice and Counsel, whether they would live according to the Precepts of it, and be happy, or forfeit the glorious Promises of the Covenant by Transgression, and incur the Punishment denounced. This God proposes to them in the most solemn Manner, *Deut.* xxx. 19. Or it may relate to Mankind in general, That God does neither compel any to do evil, nor necessitate them to do good, though he is always ready with his preventing Grace to assist them towards doing well. In the Business of Religion, and Matters of Salvation, free Will is as evident-

ly exercised, as in any thing else, wherein one Man covenants or contracts with another; and the Evils of the Soul are not the Fault of Nature, but of the Will, which, being free, uses its Liberty to chuse either Good or Evil. The Author's Design here is to take from the Wicked all the Excuses and Pretexes, which they make Use of to cast upon God their Vices and Irregularities, pretending, that God has given them strong and even invincible Inclinations towards Sin, that they find in themselves the Seeds of natural Corruption, of which they are not the Cause or Authors. To this Plea the wise Man replies, that God cannot be justly charged with the Leaven of Wickedness, because he abhors it, forbids, and even punishes it. That it was not God that originally placed in Men such evil Inclinations; neither is such a Corruption invincible, as he has created Men free, and at their own Disposal, capable of either following what is good, and affording them his assisting Grace for that Purpose, in order to make them happy, or of choosing Evil, through the Sway of their own corrupt Will, and thereby making themselves miserable. St. Chrysostom, as if he had been directly commenting upon the Place, hath well observed, τὰ ἐν αὐτοῖς κακὰ ἔστιν ἐκείνου ἔχει τὸ αἴτιον, κ. τ. λ. *Deus non est autor malorum apud Inferos, sed nos ipsi. Radix enim peccati est arbitrium nostrum, & voluntatis nostrae libertas.*

Ver. 15. *If thou wilt, to keep the Commandments, and to perform acceptable Faithfulness.*] The Reading in all the Greek Copies is, ἐὰν θέλῃς, συντηρήσεις ἐπιτολὰς, ἢ πίστιν ποιῆσαι δίδουκας. But would not the reading be better, ἐὰν θέλῃ, συντηρήσαι ἐπιτολὰς, ἢ πίστιν ποιῆσαι δίδουκας, i. e. He originally made Man, and left him from the Beginning ἐν χειρὶ διαβολῆς αὐτοῦ, which is a *Hebraism*, i. e. in his own Power, and to his own Choice, to keep God's Commandments, and to perform πίστιν δίδουκας, Faithfulness of Acceptance, or acceptable Faithfulness, as the *Hebraism* is rightly rendred in our Version, i. e. faithfully to discharge his Duty, if it be not his Fault; ἐὰν θέλῃ, if he wills, or pleases. A farther Proof of Man's free Agency may be drawn from hence, viz. from God's giving Commandments to Mankind to follow and obey, which necessarily supposes a Choice, and indeed the very Nature of a Covenant between God and Man implies it, nor without it can the Neglect of the Conditions of it be justly punishable. A right Direction of the Will is indeed to be asked of God, whose Grace is compatible with human Liberty. *Certum est*, says St. Austin, commenting upon this Place, *nos servare mandata, si volumus, sed quia preparatur voluntas a Domino, ab illo petendum est, ut tantum velimus, quantum sufficit ut volendo faciamus. Certum est nos velle cum volumus; sed ille facit ut velimus bonum. Certum est nos facere cum facimus, sed ille facit ut faciamus bonum, præbendo*

vires efficacissimas voluntati. De Grat. & Lib. Arbitr. c. xvi.

Ver. 16. *He hath set Fire and Water before thee.*] Some hereby understand, that God hath given Man the free Use of the Things of this Life, and hath placed him as a sort of Sovereign in the World, entirely free himself, and Lord of the Elements, and possessed of every Convenience, denoted by the two principal ones, that may make Life happy and easy, which God has put in his Power, and under his Command; as Earth and Water were wont to be given to the Kings of Persia anciently, *Judith* ii. 7. to acknowledge, that they were Lords of Land and Sea. But more seems here intended than barely Man's Prerogative and Dominion; it contains the Test of Man's Obedience, a Proposal of Happiness or Misery to him, according to a wise or indiscreet Choice. It is observable, that the *Vulgate* changes the Order here, and puts Water first, *apposuit tibi aquam & ignem*, and so indeed the Opposition is in the following Verse, *Before Man is Life and Death*, giving the Precedence to what is best and most useful, and so Water is here manifestly taken in Contradistinction to Fire, which is generally more dangerous, and destructive. But in ch. xxxix. 26. this Writer places them both among the principal Necessaries of Life. *Grotius* says, by these Elements is denoted a State of Lusts and Passions, and a State of Innocence, the former by Fire, the latter by Water.

Ver. 18. *For the Wisdom of the Lord is great, and he is mighty in Power, and beholdeth all Things.*—Ver. 19. *He hath commanded no Man to do wickedly, neither hath he given any Man Licence to Sin.*] ἰσχυρὸς ἐν δυνάμει. This is a strong and vigorous Expression: The *Hellenists* often style God ἰσχυρὸς simply, see *Job* xxiii. 13. And in another Passage of that Writer we have ταῦτα πάντα ἐργάζεται ὁ ἰσχυρὸς. God is also called ὁ δυνάστης, 2 *Maccab.* xv. 3. and δυνάστης μέγας τῶ κόσμου, and δυνάστης τῶν ὁρατῶν. This Writer also has, ὁ δυνάστης, ὁ ψυχῶν δυνάστης, and ὁ κύριος δυνάστης, all in c. xlv. 6, 19. But ἰσχυρὸς ἐν δυνάμει, exceeds all these, and must express the Superlativeness of God's Power. The Sense of this and the following Verses is, God, by his infinite Wisdom has given Man every Thing that will make him happy, if he does not obstruct his own Happiness, and by his Almighty Power is able also to render him as completely miserable, if he disobey him. He likewise, as our sovereign Judge, examines every Work of Man, and will make a proportionable Difference in their State, according to their respective Merit. He hates, he forbids, he threatens, he punishes all wilful Sin; the Sinner therefore cannot with Reason promise himself Impunity, or think to excuse himself by any pretended Necessity laid on him to commit Sin; he cannot plead that he wants Freedom, and Liberty to act otherwise, or that God has given him, or others

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others any Licence, or Indulgence for committing Evil.

CHAP. XVI.

Ver. 1. **D**ESIRE not a Multitude of unprofitable Children, neither delight in ungodly Sons: though they multiply, rejoice not in them, except the Fear of the Lord be with them.] The *Vulgate* joins the first Verse to the former Chapter, and renders, *Non enim concupiscit multitudinem filiorum infidelium & inutilium*, applying it to God, in the Sense of the latter Part of Verse 12. of that Chapter. In the 2^d Verse, the wise Man teaches Parents the great Importance of a good Education, to bring them up, and settle them in the Way wherein they should go; that neither the great Number of Children, nor their Beauty, Shape, or Strength, or any bodily Accomplishment can give any true Delight or Satisfaction to a Parent, but their good Dispositions, and moral Conduct only; that it is better to have only one that is virtuous, and well inclined, than a Number of loose and profligate ones, who will bring certain Ruin and Disgrace into the Family, and that even the having none at all, is far preferable to bad ones. *Aristotle*, therefore, with great Judgment requires *eὐκλείαν*, as well as *πολλήν*, i. e. a virtuous, and not a numerous Race only, towards a Parent's Content and Happiness. For one Child of bad Morals and scandalous Behaviour is enough to take away all Satisfaction from a Parent, however happy he may be in the rest of his Children; such a one will give more real Plague and Vexation than the others can administer Comfort, and few Families are there where there is a Number of Children, but have some domestic Evil of this Sort. *Mess. of Port Royal* apply what is here said, and in the Context, to the Children of our spiritual Mother, the Church, the Governors whereof ought not to rejoice at merely seeing great Numbers, making Profession of the Faith, except they are in reality what they appear to be, and their Life answers to the Holiness of their Calling. If they truly fear God, and make a visible Progress in the Ways of Godliness, they are then a Pastor's Glory and Joy; but if, through their bad Conduct and Wickedness of Life, some of her Members dishonour God, and disgrace their Profession, they are then the occasion of much real Concern, and Affliction to him, which encreases in Proportion to the Number of such bad Disciples, and the Power which they have to seduce others also. *St. Chrysostom* therefore wishes that such as dishonour God by their Immoralities, would in earnest leave the Church, and those only who devoutly serve him, and are a Credit to their Religion, would continue in it; that a few so disposed are more to be valued, than a vast mixed Multitude of nominal Professors only, whose Affection is not right, and their

Attachment to her Service, indifferent, and insincere.

Ver. 3. *Trust not thou in their Life, neither respect their Multitude.*] i. e. Flatter not thyself that Children of such vicious Dispositions shall live long, and carry thy Name to any distant Time, for Life at best is uncertain, its Continuance depends upon God's Blessing, which the Wicked have the least Reason to expect, and by their own Immoralities they often shorten its Period, and hasten their miserable End. Nor boast thyself in a numerous Issue, as if that was a Security to thy Race, that it shall not be extinct. *Abah* had seventy Sons, and none of them succeeded him, but *Jebu* put them all to Death, 2 *Kings* x. 1. *Gideon* had the like Number, and *Abimelech* slew them all, but *Jotham* the youngest, who hid himself, *Judg.* ix. 5. *Abraham*, on the contrary had but one Son, and his Posterity was as numerous as the Stars of Heaven for Multitude. The *Vatican* Edition reads, *ἐν τῷ ἐνέχει ἐν τῷ τόπῳ αὐτῶν*, which may either mean, Depend not upon their Place or Continuance, for, according to that of the Psalmist, *Thou shalt look after their Place, and they shall be away.* Or depend not on the Rank and Dignity in which they may be placed, for they shall suddenly be overthrown; and thus *τόπος* is used by this Writer, ch. xiii. 22. xvi. 14. xxxviii. 12.

Ver. 4. *For by one that hath Understanding, shall the City be replenished, but the Kindred of the Wicked shall speedily become desolate.*] i. e. By wise Men Cities and Empires were founded, as anciently *Rome* and *Athens*, and owed their Greatness to the Policy and Counsels of good Legislators. Such by their Knowledge of Learning were meet for the People, and being wise and eloquent profited them by their Instructions; *Their Seed stood fast, and their Children for their Sakes*, ch. xlii. 4, 12. In such Sons, either a Family or Kingdom may glory, for they will adorn both public and private Life. But degenerate and profligate Children add Affliction to an aged Parent, and, instead of being serviceable to the public Good and Welfare, often contribute to their Country's Ruin: Thus *Priam*, through the ill Conduct of his Son *Paris*, saw his Capitol and numerous Family in the utmost Circumstances of Distress, and fell himself a Victim to the merciless Enemy. By *φύλην ἀσεβῶν* we may not only understand the Company, or Society, the Kindred, or Tribe of the Wicked, as the *Margin* has it, but the very Place or Land where they dwell, which shall suffer for their Sakes. And so *Calmet* understands it, *Le pays de mechans deviendra desert*, according to the Observation of the Psalmist, *A fruitful Land maketh be barren, for the Wickedness of those that dwell therein.* And so in Scripture-History, the People of the *Jeros* which sprang from one, even *Abraham*, increased so incredibly, as to be at least Six hundred

hundred thousand at their going out of *Egypt*; and on the other hand, the *Canaanites*, tho' so numerous and powerful, were destroyed, and overthrown, and their Land, the Type of Heaven, given to God's own People. Many such Instances, the Author says, he had both seen and heard of, of Multitudes springing from one good and pious Root, and large and rich Families dwindling through their Wickedness, and in Time entirely forgot.

Ver. 6. *In the Congregation of the Ungodly shall a Fire be kindled, and in a rebellious Nation Wrath is set on Fire.*] There is much the same Sentiment, ch. xxi. 9. *The Congregation of the Wicked is like Tow wrapped together, and the End of them is a Flame of Fire to destroy them.* By Fire we may understand the divine Vengeance, as when God says, *A Fire is kindled in my Anger, and shall burn unto the lowest Hell, and shall consume the Earth with her Increase*; it afterwards follows by way of Explanation, *I will heap Mischief upon them, they shall be burnt with Hunger, and devoured with bitter Destruction*, Deut. xxxii. 22, 23, 24. Or Fire may be understood literally, as it is sometimes the Effect of God's Displeasure: Thus it was when the Company raised by *Corah*, were smitten with Lightning, *The Fire was kindled among them, and the Flame burnt up the Ungodly*, Psal. cvi. 18. Lightning particularly is called the Fire of the Lord, as being a known Instrument of his Vengeance. By Fire also is sometimes meant War, and so the Sense may be, That War or Sedition shall break forth, burn, and destroy the Families and Territories of a wicked and disobedient People, that God will permit the Enemy from without, or civil Discord and Division to ruin and overthrow them. The Author now seems to return to the Subject at the End of the last Chapter, viz. to shew that God will certainly punish the Wicked, and is not backward to proceed against them with Severity, upon account of their Number or Power, which he proves by many memorable Instances in the following Verses.

Ver. 7. *He was not pacified towards the old Giants, who fell away in the Strength of their Foolishness.*] Our Translators follow a Copy which had *οὐ ἀπαρέστησαν ἐν τῇ ἰσχύϊ τῆς ἀφροσύνης αὐτῶν*, though the Generality of Editions omit the latter Words. It is a *Hebraism*, and means rather that they fell away, or rebelled, through a foolish Conceit of their own Strength, and a vain Dependence upon it. And thus *Calmet*, *Qui se sont revoltés par une folle confiance en leur force*. These mighty Giants of the old World, trusting in their great Number, and extraordinary Strength, God exterminated for their Insolence, and drowned them in the Waters of the Deluge, Gen. vi. 4. *Wisd.* xiv. 6. They were, says *Macrobius*, a wicked Generation of Men, who defied the Gods, and renounced their Government, and for that Reason were represented as at-

tempting to invade Heaven, and to depose the Gods from their heavenly Thrones, *Saturnal.* L. i. c. 20. But how would it have adorned his Subject, if this Writer had instanced in, what he could not be unacquainted with, and his Design naturally led him to, the Apostasy and Punishment of the Rebel Angels. The Prophet's Description of it is truly sublime, *How art thou fallen from Heaven, O Lucifer, Son of the Morning! for thou hast said in thine Heart, I will ascend into Heaven, I will exalt my Throne above the Stars of God, I will ascend above the Clouds, I will be like the most High. Yet thou shalt be brought down to Hell.* Isa. xiv. 12, 15. And the Inference which might have been drawn from it, would exactly have suited this Place, If God spared not the Angels of Heaven, how much less will he spare us, the low Inhabitants of Earth? What this Writer mentions about the Pride of *Sodom*, in the next Verse, *Ezekiel* confirms, *Behold, this was the Iniquity of thy Sister Sodom, Pride, Fulness of Bread, and Abundance of Idleness, these occasioned those Abominations for which the Lord took them away*, ch. xvi. 49, 50. The same Prophet's Description of the Downfall of the *Assyrian and Egyptian Pride*, under the Image of a Cedar in *Lebanon*, with fair Branches, ch. xxxi. can never be sufficiently admired, and the Beauty of it cannot but entertain every judicious Reader.

Ver. 9. *He pitied not the People of Perdition, who were taken away in their Sins.*] *ἐν ἡλίκεν ἔθνεσιν ἀπωλείας, τὰς ἐξηγμένους ἐν ἀμαρτίαις αὐτῶν.* *Ἔθνος ἀπωλείας* means a Nation devoted to Destruction, or fit to be destroyed; so *Judas*, by the Evangelists, is called *ὁ υἱὸς τῆς ἀπωλείας*, the Son of Perdition, and *Antichrist* is so called *2 Thess.* ii. 3. a Son of Death, *2 Sam.* xii. 5. is one worthy of it, and the like may be observed of *υἱὸς γένηται*, *Matt.* xxiii. 15. Almost all the Interpreters understand by the People of Perdition here, the *Sodomites*, and think the Subject of the former Verse is continued in this, and herein they are warranted by the *Vulgate*, nor does it suit amiss with the Character of that People. There is also another reading in some Copies, viz. *τὰς ἐξερχομένους ἐν ἀμαρτίαις αὐτῶν*, *Qui egrediebantur*, or as *Junius* has it, *Qui procedebant cum peccatis suis*, which some understand of the Destruction of many of the *Israelites* in their Journey through the Wilderness for their Obstinacy, but more of the *Egyptians* pursuing after them in their Departure from *Egypt*, and perishing in their wicked Attempt. The *Syriac* Version furnishes still another Sense, *Non est misertus super populo anathematizato*. This is favoured by *Corn. a Lapide*, who understands, by the People of Perdition, the Inhabitants of *Jericho*, which was an accursed City, and all that were therein, *Josb.* vi. 17. Whom then are we to understand at last by the People of Perdition? Shall we fix on the *Sodomites*, or *Israelites*, or *Egyptians*, or the People

ple of Jericho? For all these have their Advocates. As to the Sodomites, they, I think, must be excluded from being intended here, because they are mentioned just before, and as the two former Verses relate to two different Subjects, it is natural this third should too. The Israelites, who were cut off in the Wilderness, were not properly *ἔθνος ἀπωλείας*, nor would a Jew call them so; but *γενεὰ ἀπωλείας* only, and besides they are mentioned afterwards, and are distinguished by *αἱ εἰσ*, from those spoken of here. The Egyptians come best in order of Time; but though Pharaoh, and his Host, and perhaps the Body of his People were *ἔθνος ἀπωλείας*, yet the Nation was not destroyed, and therefore not so properly to be called *ἔθνος ἀπωλείας*; and as to Jericho, though it had indeed a separate King, yet was it not counted a separate *ἔθνος*. If I may offer my Conjecture among the rest, I think it most probable, that the Canaanites in general are here meant, who were a Nation worthy of Destruction, were also devoted to it, and at length *ἐξηρέμωτο*, actually taken away in their Sins, as our Translation rightly has it; or, if we render *τὸς ἐξηρέμωτες*, proud, or elated, as both Grotius and Drusus translate it, agreeably to the Vulg. and Tigurin Versions, (which avoids something of a Tautology, and answers better to the latter Part of the next Verse) this Sense, too, suits the Canaanites, for they defied the Lord, persecuted his Chosen, were an idolatrous and savage People, were at the very Height of Wickedness, and gloried in their Shame, *Wisd. xii. 4, 5, 6.* and though their Punishment, which was adequate to their brutal Vices, came after that of the Jews in the next Verse, and therefore may seem less proper to be mentioned before it; yet probably the Writer chose to finish his Gentile Examples, before he proceeded to one of his own Nation.

Ver. 11. *And if there be one stiff-necked among the People, it is marvel if he escape unpunished.* The Argument proceeds a *majori ad minus*; thus, if God overthrew whole Nations for their Iniquity, as the Sodomites, the Canaanites, &c. if he spared not even his own People, but slew Six hundred Thousand of his favourite Peculium, who were gathered together, in the Hardness of their Hearts, nor even the old World itself for its universal Corruption, how shall any private Person, any single Sinner, inconsiderable in all Respects in Comparison of the former Examples, dare to rebel against his Maker, or promise himself Impunity, either for his Greatness, or his Meanness? or hope, because he is as One to Infinity, to lie concealed, and escape unpunished, amongst so many thousand Transgressors? It is proper and pleasing to observe, in what strong Terms the Mercy and Forgiveness of God is expressed in the latter Part of the Verse; he is represented there not only as placable, but as mighty to forgive; an Expression very singu-

lar, and raising Comfort from an Attribute that usually carries Terror in it. And, to invigorate this the more, *διατάξας* is added in some Copies, that he is speedy and impatient, ready and desirous to forgive upon the first Motion of a real Change and Conversion in the Sinner; as it is expressed *Jer. xviii. 7.* *At what Instant I shall speak concerning a Nation or Kingdom, to pull down and to destroy it, if that Nation, against whom I have pronounced, turn from their Evil, I will (at that Instant) repent of the Evil that I thought to do unto them.* Nor is this Quickness of God favourably to alter his Resolutions, and change his Manner of acting, less strongly expressed in some Copies, which have *μαστιγὸν, ἰλεῶν, ὑπὸν, ἰώμενον*, where the Proceeding seems instantaneous, and to be expressed as it were in a Breath.

Ver. 12. *As his Mercy is great, so is his Correction also: he judgeth a Man according to his Works.* This follows very properly after what was said of his Mercy in the foregoing Verse, lest any should be encouraged to sin by a Reliance on Mercy, and presuming too much upon Pardon. For God is infinitely just, as well as good; he neither sacrifices his Justice to his Goodness, nor his Goodness to his Justice; these Attributes are so compatible in the Deity, as harmoniously to meet together, and lovingly to kiss each other. He pardons those who are truly contrite and penitent, as he is a sincere Lover of Souls; but he deals not so graciously with the Obstinate, and such as will not be reformed; in them he punishes the Odiousness of Sin with Rigour, because he detests their Continuance in it, and is as inflexible in the Execution of his Judgments, as they were in pursuing their evil Courses, and will proceed against such Sinners, not according to the Notions which they fondly conceive of God's acting, or the Methods which they sometimes presume to point out to him, but according to the real Demerit of their Works. Our Translators follow a Copy which had *κρίναι*, but more correct ones have *κρίνει*, in the Future. And so *Clem. Alexand.* reads, quoting this Passage, which seems confirmed from the parallel Sentence *γ' 14.* and indeed from the whole Context. The Union of these two Attributes was never more truly displayed than in the Case of our first Parent; how severe, how dreadful is his Sentence, and yet how mild, how mixed with Mercy, in Comparison to what Adam might reasonably, and probably did expect from his offended God! while infinite Justice demanded Satisfaction and the Death of the Offenders, infinite Mercy intercedes for their Pardon, and comforts them, under the present Evidence of his Indignation, with the Promise of a Redeemer, who, by his Victory, should recover what they had lost.

Ver. 14. *Make Way for every Work of Mercy, for every Man shall find according to his Works.* Our Translators follow the Complut.

plut. which reads, *πάσα ἐλεημοσύνη ποιήσων τόπον*, but the other Editions have, *πάσα ἐλεημοσύνη ποιήσει τόπον· ποιῶν τόπον* in the Acceptation of this Author, often signifies, to do Honour to, or to treat with Respect and Distinction. See *ch. xiii. 22. xvi. 3. xxxviii. 12.* And so the Sense here may be, that God will respect, and have a regard to every Work of Mercy that a Man does, and will abundantly recompense it. See *ch. xvii. 22, 23.* A very learned Writer offers a different Reading, *πάσα ἐλεημοσύνη ποιήσει τόπον, i. e.* Every Work of Mercy shall make, or prepare a Place, *viz.* in Heaven, for the Merciful, which seems confirmed by the next Sentence; and then the Sense will be the same with that of *St. Luke*, That Charity shall prepare a Place for the Righteous, and when they die, *they shall be received into everlasting Habitations, c. xvi. 9.* Hammond in *loc.* This Reading, it must be confessed, has some Countenance too from that of the *Vulgate*, *Omnis misericordia faciet locum unicuique, secundum meritum operum suorum.* As *Bellarmino* has abused this Passage in favour of the *Romish* Doctrine of Merit, it may be proper to observe upon the *Vulg.* rendering, 1. That it has here confounded two distinct Sentences, and made one of them. 2. It has inserted *meritum operum*, which has nothing to answer it in the *Greek*. 3. The Words *καὶ τὰ ἔργα* are indefinite, and may respect either good or bad Works, and if understood of good Works, mean only that a Reward is promised to them, not that any is due to the Merit of good Works, as such, or that they are in themselves strictly meritorious. See *Chamieri Panstrat. De Vulg. Edit.*

Ver. 15. *The Lord hardened Pharaoh, that he should not know him, that his powerful Works might be known to the World.* See *Exod. vii. 13.* from whence this seems to be taken, where our Translators render, *He hardened Pharaoh's Heart*; which, according to the *Hebrew*, should have been, *Pharaoh's Heart became firm*, or was hardened, as the same *Hebrew* Words are rendred *ἔ 22.* of that Chapter. And so the *ῥ* render *ἡ καρδία φερώ.* and *ἔ 22. ἐκκληρόνη ἡ καρδία φερώ.* and by *Ar. Mont. corroboravit se cor Parob;* and by the *Vulg. Induratum est cor Pharaonis*; and so the *Chaldee.* The same Reason which is here assigned for the hardening *Pharaoh's Heart*, we likewise meet with *Exod. ix. 16. Rom. ix. 17. For this Cause have I raised thee up*; or, according to *ῥ*, preserved thee, *that I might shew (not my Mercy but) my Power in thee, and that my Name might be declared throughout all the Earth.* For the rehardning of *Pharaoh's Heart* upon the Removal of any Plague, occasioned the shewing so many more Signs and Wonders to God's greater Glory; each Respite renewed his Obstinacy, whereas the Continuance of any one Plague would have made him relent, and dismiss the *Israelites.*

Ver. 16. *He hath separated his Light from the Darkneſs with an Adamant.* The Meaning either is, that the Ways, Counsels, and Decrees of God are above our Understanding and Comprehension, so that to pretend to penetrate into his Secrets is Presumption: or, that God dwells in a Light, which no Man can approach unto, *1 Tim. vi. 16.* Or the Sense may be, that God has placed a strong Partition, as the Margin has it, a great Chaos, between Heaven and Hell; or, as the Scripture expresses it, he has fixed a great Gulph, *Luke xvi. 26.* between the Seat of the Blessed, and the wretched Abode of the Wicked, at such an infinite Distance from each other, as to render all Approach inaccessible, all Communication impossible. Or, according to others, that he has made the Vicissitude of Day and Night constant and unalterable, *ἐπέσσε ἀδάμαντι,* he has divided them by such a Law, as shall not be broken; accordingly *ἀδάμαντινα δέσμα* mean, Fetters which cannot be broken; and to express something unalterable, the Epigrammatist says, *τὲρ ἀδάμαντι μένει.* I shall only observe, that this, and the foregoing Verse, seem to have no relation to the Context, *Revera buc non pertinent,* says *Grotius.* And indeed they are wholly omitted in the *Vulg. Rom. Ald. Bas.* and most of the *Greek Editions.*

Ver. 17. *Say not thou, I will hide myself from the Lord; shall any remember me from above? I shall not be remembered among so many People: for what is my Soul among such an infinite Number of Creatures?* *Quantula est anima mea interspiritus omnium hominum!* *Syr.* It is strange to observe how vain Man, who, when fired with Ambition, and puffed up with Self-Conceit, will allow none above him, and durst even aspire to an Equality with his Maker, can degrade, and depreciate himself upon occasion, when Fear of Punishment is in the Case, and comfort himself in his Meanness, as of no Worth or Consequence in the vast Creation, lost among the Infinity of Creatures, and too inconsiderable to be looked upon, or even remembered, and is happy if he can deceive himself and others with some such like false Reasoning, Does God take Cognizance of every Thing that passes below; can he enter into an Examination of all the Thoughts, Words, and Actions of each Man in particular throughout the World? He extends his Care indeed over the Fortune of the Great, determines the Fate of Princes, and the Revolutions of States and Empires; he directs and guides the principal Æras and Occurrences of remote Time, but 'tis below his Grandeur, to descend to mean Persons, and to extend his Care to trifling Matters, and the Infinity of human Concerns: Kings do not condescend to take Account or Cognizance themselves of petty and diminutive Transactions that pass in their Kingdom; these would disturb their Quiet, and detract from the sovereign Dignity. We meet with a like Instance of a wicked

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wicked and shallow Reasoner, *Job* xxii. 12, 13, 14. *Is not God in the Height of Heaven, and behold the Height of the Stars, how high they are? And thou sayest therefore, How doth God know? Can he judge through the dark Cloud? The thick Clouds are a Covering to him that he seeth not, and he walketh in the Circuit of Heaven.* Juvenal introduces an old Sinner talking in the like Manner,

Ut sit magna, tamen certe lenta ira Deorum est. Si curant igitur cunctos punire nocentes, Quando ad me venient? sed & exorabile numen

Fortasse experiar: solet his ignoscere.

Sat. xiii.

Such were the Subterfuges of Sinners, and the Objections of the Libertines of old, for want of a clear and right Notion of God's Attributes, his Omniscience, and Immenfity in particular. For if God be, as even some of the Heathens have acknowledged, *totus sensus, totus auditus, totus visus*. Plin. L. ii. c. 7. the vast Number of Objects can give no Distraction to a Being of such Perfection, nor the infinite Variety of their Actions any ways disturb his Repose, or escape his Notice. For what is the whole Earth in his Eyes, or all Nations in his Presence, but, in the Language of the Prophet, *as a Drop of a Bucket, as the small Dust of the Balance?* Isa. xl. 15. Nor is the other Scruple of giving God too degrading an Office, by humbling himself to observe and take Care of what passes below, better founded; for none of his Creatures are either unworthy of, or below his Notice. 'Tis the proper Business of the Builder, and Maker of all Things, to superintend his Work; Man, in particular, is by his Nature an accountable Creature; and a Being that styles himself supreme, and either cannot, or will not take Account of Men's Behaviour, is no God. To take away all such low Conceptions, and Sentiments of the Deity, the Author probably soars on Purpose, in the two following Verses, and excels himself in the lofty Description of God's Majesty, the Effects of his mighty Power, and the dreadful Consequences of his very Looks; not unlike that of the *Psalmist*, *Psal.* civ. 7. 32. See also *Nabum* i. 5.

Ver. 21. *It is a Tempest which no Man can see, for the most Parts of his Works are hid.*] See *Nab.* i. 3. *καλαυγῆς*, signifies a violent Shock of Wind, not improperly rendered a Tempest, and might perhaps be used here in Allusion to, and in Concurrence with, the Expressions of God's Power in the 18th and 19th Verses foregoing, which mention the Foundations of the Earth, and Rocks shaking and trembling when the Lord visits them, or looketh upon them. If by it are metaphorically meant the Works of his Justice, mentioned in the next Verse, it will then resemble *ψ* 6. of the same Prophet, *Who can stand before his Indignation, and who can abide in the Fierceness of his Anger; his Fury*

is poured out like Fire, and the Rocks are thrown down by him. If it relates to God's Judgments, or the secret Dispensations of his Providence, the Meaning then is, that Clouds and Darkness are round about them, so that one cannot trace out the hidden Path of them; that they are, like the great Deep, as the *Psalmist* speaks of them, unfathomable, unattemptable, as when a mighty Tempest darkens the Face of it. These are the common and most received Interpretations of this obscure Passage; but, amidst the Variety of Senses affixed to this Place, it is no improbable Conjecture, that this, with the foregoing and following Verse, contain the Answer of the Sceptic, to what was said of God's Almighty's Power, and all-searching Eye in *ψ* 18, 19. This may be collected, 1. From *ψ* 23. *ἐλαττώμενον καὶ καρδία διανοεῖται ταῦτα*, i. e. the Man of a contracted sordid Heart, or narrow Soul, or, as our Version has it, the Man that wants Understanding, thinketh in this Manner, fancies, and dwells on *μάταια*, such idle vain Notions as these, as some Copies, and the *Vulg.* have it, which our Translators here follow. 2. The *Syr.* and *Arab.* Versions understand it as the foolish Reasoning of those that are *excordes*: *Excordes talia dicunt, & scelerati hæc cogitant.* 3. An Answer seems to be given to these foolish Surmises, beginning at the next Verse, *My Son, hearken unto me, and learn Knowledge*, i. e. sound Knowledge; and is continued in form, and with great closeness of Reasoning, thro' the rest of this Chapter, and to the End of the 21st Verse of the next, as will appear more fully by consulting the Objection and Answers, placed Column-wise for greater Clearness at *ψ* 6. 4. This is agreeable to the Method pursued in the former Chapter, where an Objection is raised *ψ* 11, 12. and the Answer is continued to *ψ* 15. of the next, except the five first Verses, which seem not to belong to that Place or Argument.

Ver. 26. *The Works of the Lord are done in Judgment from the Beginning.*] The *Epicureans* held that the World was made by a fortuitous Concourse of Atoms. Against the Mistake of these Philosophers in so important a Point, the Author here maintains, that the Creation was not the Effect of Chance, or any blind and insensible Principle, but all Things were at first made with Judgment and Wisdom, and the several Parts which compose the World not so placed by Accident, or at Random, but a wise and all-powerful Hand placed them in the beautiful Order wherein we now see them disposed with the greatest Fitness, and exact in all respects, in Number, Weight, and Measure. *Wisd.* xi. 20.

Ver. 27. *He garnished his Works for ever, and in his Hand are the Chief of them unto all Generations: they neither labour nor are weary, nor cease from their Works.*] *ἐνόςμουν εἰς αἰῶνα τὰ ἔργα αὐτοῦ, καὶ τὰς ἀρχὰς αὐτῶν εἰς γενεὰς αὐτῶν.* It should seem, according to our

our Translation, that all God's Works were not equally in his Hand, and under his Care and Protection, but only the Chief or Principal of them. *Grotius*, and some few others, understand by ἀρχαί, the heavenly Bodies, *Astra quæ rebus inferioribus præsent in Dei potestate sunt in omnia secula*, and of these he understands what follows to the 29th Verse. And indeed these, from their presumed Power and Influence, in the Opinion of the Ancients, over all Things below, especially the Sun and Moon, which presided over the rest, were esteemed ἀρχαί, Principalities, Powers, or Dominions; and they rejoice to run their appointed Course, continuing through all Ages to perform their settled Functions, without any Fatigue, Hindrance, or Confusion; contrary to the Opinion of some of the ancient Philosophers, who imagined that some Parts of the World grew old and decayed, through the Disunion and Separation of the Atoms; and other Parts were fashioned anew, and attained more Perfection by some lucky Jumble. But the following seems a more perfect rendering of the *Greek*, and to give the truest Sense, viz. ἐποίησεν εἰς αἰῶνα τὰ ἔργα αὐτοῦ, he beautifully prepared his Works for ever, or to last for Ages, ἢ τὰς ἀρχαίς αὐτῶν εἰς γενεάς αὐτῶν, and their Principles in their Generations, or according to their Kinds, *per genera sua*; meaning the established and unalterable Principles of natural Bodies, and alluding perhaps to the Seed that every Thing hath in itself according to its Kind. How consistent with this Interpretation is the *Mosaic History*, *Gen. i. 11, 12.* and how doth the wonderful Reproduction of every Thing in this congenial Manner confirm it? which Harmony and Regularity in God's Works, is owing to the Principles he has established in them, which we call their Nature. *Calmet* concurs in this Sense, and gives the like Interpretation, *Il a formé ses ouvrages pour durer toujours, ou fort long-tems, Et il a mis dans eux des principes pour se reproduire dans la suite de tous les siècles. Depuis la Création du monde jusqu'à aujourd'hui, Et jusqu'à la consommation des tems, ses Ouvrages subsistent, Et se perpetuent, les uns par la Génération, Et les autres par d'autres voyes que le Créateur leur a ouvertes.* Comm. in loc.

CHAP. XVII.

Ver. 2. **H**E gave them few Days, and a short Time.] The Author having briefly described the inanimate, vegetative, and Brute Creation, in the Conclusion of the former Chapter, in this proceeds to speak to the Formation of Man, and to describe the Faculties and Powers wherewith God had endowed him, his Original from the Ground, and his short Continuance upon Earth, before his Return into it again, even a few Days comparatively, ἡμέρας ἀριθμῶ,

which is a *Hebraism*. Instances of this Manner of Expression occur *Gen. xxxiv. 30. Deut. iv. 27.* where *virī numeri* means, few in Number: *Isai. x. 19. The Trees of his Forest shall be* (according to the *Heb.*) *Number*, i. e. few, so few that a Child may write them, which the ὁ have exactly expressed, οἱ καλαμὸι θέντες ἀπ' αὐτῶν ἀριθμῶς ἐσονται. But there is a Passage in *Job* parallel to this, both in the Sense and Manner of Expression, *When a few Years are come, then shall I go the Way whence I shall not return*, where the *Heb.* has, Years of Number, and the *LXX.* ἐτη ἀριθμῶν, c. xvi. 22. Or it may mean, that the Days of Man's Life were numbered, and a certain Time and Length of Life fixed and determined for the Species, *Job xiv. 5.* which they should not exceed, about 900 Years, before the Flood, but after contracted to 400, 200, 100, 70. which was the Term in the Time of the Writer of the xcth Psalm, whether *David*, or *Moses*. And thus the *Tigurin* Version, *Attribuit dies numeratos statumque tempus hominibus.* Or it may be applied to *Adam* personally, as the *Vulg.* seems to take it, that though originally intended to be immortal, yet on Account of his Transgression, God pronounced the Sentence of Mortality upon him, and fixed a Period to his Days.

Ver. 3. *He endued them with Strength by themselves.*] καὶ ἑαυτοῖς. According to themselves, suitable to their Nature, *Une force proportionnée à sa Nature*, as *Calmet* expounds it. At first God gave them an absolute Empire or Dominion over the Creatures, and after the Fall, though it was somewhat diminished, yet he left sufficient Authority in them for the State and Condition in which he placed them, sufficient for their Preservation and Defence against Injuries, for the procuring the necessary Supports of Life, and accomplishing their other Designs. The *Vulg.* has *Secundum se vestivit illum virtute*, following a Copy which read καὶ ἑαυτοῖς, i. e. God gave him a Sovereignty resembling his own, *Imperium quale suum*, says *Grotius*, and so the *Tigurin* Version, *Innuit ipsos virtute sua.* And in this Dominion, as well as in the Perfection of his intellectual Nature, his Likeness to God consisted: the Subjection of the Brute Creation to Man was a Consequence of his Authority, or of a Dread impressed upon them from their great Creator. *Seneca* has well expressed Man's great Prerogative in this Particular, *Quisquis es iniquus estimator sortis humanæ, cogita quanta nobis tribuerit Parens noster, quanto valentiora animalia sub jugum miserimus, quanto velociora consequamur; quam nihil sit mortale non sub ietu nostro positum.* De benefic. ii. 20. And after it follows, (which will serve to illustrate the 6th Verse) *tot virtutes accepimus, tot artes, animum denique, cui nihil non, eodem quo intendit momento, pervium est, &c. Ita bene estimata naturæ indulgentia, confitearis necesse est, te illi in deliciis fuisse.*

Ver.

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Ver. 5. They receive the Use of the five Operations of the Lord, and in the sixth Place be imparted them Understanding, and in the seventh Speech, an Interpreter of the Cogitations thereof.] Many Editions have not this Verse at all, and some few, only the latter Part. It may properly be enquired what are the five Operations, as they are here called. Are we to understand by them the five Senses *πέντε αἰσθήσεις*? The Arab. so takes it, enumerating them severally. Philo resembles this Writer upon the Subject, *αἱ ἐν ἡμῖν δυνάμεις*, κ. τ. λ. *Potentiarum quæ nobis insunt sex indefinenter terra marique bella concitant, quinque sensus, & Sermo qui profertur: illi desiderio sensibilium, quibus se non potiri ægre ferunt, hic per os infræne multa silenda effutens. At septima potentia est Mens Rector, quæ, quando in potestate sex illas retinet, vitam serenam tranquillamque amplectitur.* De Abrahamo. And in another Place he has the like Division; only instead of the Understanding he inserts *Generatio*, and makes the whole seven, which he calls *ἐπὶ δυνάμεις τῆς ἀλόγου*, the seven Faculties of the sensitive Soul, to serve and act under the *τὸ ἡγεμονικόν*, or the Understanding. Grotius also intimates as much; but thinks this latter Part to be a Gloss crept into the Text from the Margin, by some Favourer of the Stoic Notions, who, besides the five ordinary Senses acknowledged three other, viz. *τὸ σπέρματικόν*, or Generation, Speech, and Understanding; but the first of these is now dropp'd, and omitted. Corn. a Lapide and Calmet reckon the five *ἐνέργηματα* here to be the Powers or Privileges given to Man at the Creation, which are mentioned in the foregoing Verses, viz. 1. Life. 2. Sovereignty over the Earth. 3. Force or Strength suitable, and proportionate to his Nature. 4. Likeness to God's Image. 5. Dominion over all Manner of living Things. Others transpose this Verse, or rather the sixth and seventh Operations, and put them after the Particulars mentioned in the Verse following, where indeed they seem to come in better. Thus the Tigurin Version ranges them, *Judicium, linguam, oculos, aures, & cor dedit eis ad cogitandum, sexto quoque loca mentem donavit, & septimo sermonem operibus suis explicandis.* But as the two last are omitted in some Greek Editions,

the Vulg. and Syr. Versions, tis probable they were added by way of Explanation, and inserted by Mistake.

Ibid. Speech, an Interpreter of the Cogitations thereof.] Many have been the Conjectures of learned Men about the Original of Speech; a very ingenious Writer supposes its Origin to be from God, "And that the first Man was instructed by him to speak, and that his Descendants learnt to speak by Imitation from their Predecessors." Not that God put into Adam's Mouth the very Sounds which he designed he should use as the Names of Things, but gave him the Use of an Understanding to form Notions in his Mind of the Things about him, and a Power to utter Sounds, which should be to himself the Names of Things, according as he might think fit to call them. These he might teach Eve, and in Time both of them teach their Children, and thus begin and spread the first Language of the World. The Account which Moses gives of Adam's first Use of Speech, Gen. ii. 19, 20. is entirely agreeable to this, where God sets before Adam the Creatures to put him upon using the Power he had of making Sounds to stand for Names of them, and he had only to fix to himself what Sound was to stand for the Name of each Creature, and what he so fixed, that was the Name of it." *Sbuckford's Connect.* Vol. I. p. 3. Tully dwells upon the Privilege of Speech in Men, and places the Difference not only between them and Brutes in it, but also between Men themselves, according to the Degrees of the Perfection of it, *Hoc uno præstamus maximè feris, quod colloquimur inter nos, & quod exprimere dicendo sensa possumus. Quamobrem quis hoc non jure miretur, summeque in eo elaborandum esse arbitretur, ut quo uno homines maxime bestiis præsent, in hoc hominibus ipsis antecellant?* De Orator.

Ver. 6. The wise Man to inspire his Pupil, whom he addressed himself to, ch. xvi. 24. with worthy Sentiments of the Deity, proceeds now to answer the loose Suggestions made in the 20th 21st and 22^d Verses of that Chapter. If the Reply be set against the Objection, it will best illustrate the Argument.

CHAP. XVI.

Ver. 20. Καὶ ἐπ' αὐτοῖς ἡ διανοηθῆσθαι καρδία. No Heart (here begin the Sentiments of ἐλαττέμενον καρδία, of whom it is said, ᾠ 23. that he διανοεῖται ταῦτα) no Heart can think upon these Things.

Καὶ τὰς ὁδοὺς αὐτῆς τίς ἐνθυμηθήσεται; Who shall be able to understand or conceive his Ways?

Ver. 21. Καὶ καὶ αἰγίς, ἢ ἐκ ὀψείας ἀνέω-
πτο. It is even like a sudden Gust of Wind, (Drusus and Junius both understand it comparatively,) which a Man cannot see, or know whence it cometh, and whither it goeth.

Τὰ δὲ πλείονα τῶν ἔργων αὐτῆς ἐν ἀποκρύ-
φοις. The most Part of his Works are hid.

Omnes pæne veteres nihil cognosci, nihil percipi, nihil sciri posse dixerunt, in profundo veritatem demersam, nihil veritati relinqui, omnia tenebris circumfusa esse dixerunt. Cic. Acad. Quest. L. 1.

This then, it is manifest, was an old Objection, and why might not Jesus in Egypt learn this Objection from the Gentile Philosophers?

Ver. 22. Ἔργα δικαιοσύνης τίς ἀναγίσκει; Who shall declare the Works of his Righteousness? Who can find, or who can set forth and prove, any moral Rectitude or Beauty in his Ways or Proceedings?

Ἡ τίς ὑπομένει; Or who shall wait for the Declaration or Proof of his Righteousness in his Works? μακρὰν γὰρ ἡ διαθήκη, for his Covenant is afar off. If there be any such Thing as a Covenant of Righteousness and Mercy with Man, there appear no Tokens of it, and why should we wait in Expectation of its being fulfilled?

CHAP. XVII.

Ver. 6. Καρδίαν ἔδωκε διανοεῖσθαι αὐτοῖς. He hath given them a Heart to think. Men may think on these Things, it is their Prerogative, their Business.

Ver. 7. Ἐπισήμην συνέσεως ἐνέπλησεν αὐτοῖς. He filled them with the Knowledge of Understanding; he hath given them enough to understand, and conceive his Ways.

Καὶ ἀγαθὰ καὶ κακὰ ὑπέδειξεν αὐτοῖς, viz. though Men be not able to discover all the Operations of Nature, yet they are endowed with a better Knowledge, the Principles of Morality. Thus in Micah vi. 8. we have a parallel Passage, He hath shewed thee, O Man, what is good, and what doth the Lord require, &c. which is always understood of the natural Principles of Religion.

Ver. 8. Ἔθηκε ὁφθαλμὸν αὐτῷ ἐπὶ τὰς καρδίας αὐτῶν, δεῖξαι αὐτοῖς τὸ μετὰ τοῦ τῶν ἔργων αὐτῶν. Tho' Men with their bodily Eyes cannot discover all the Operations of Nature, yet God has imparted to them the Light of Reason, ὁφθαλμὸν αὐτῶν, a Perception like his own, intellectual, intuitive, whereby they may discover the true Beauty of his Works, viz. the moral Design of them; or if we read ὁφθαλμὸν αὐτῶν here, (as below in ᾠ 15. ὁφθαλμῶν αὐτῶν, in the Alex. MS. is αὐτῶν) it will give another, and not a disagreeable Sense to the Passage. It had been objected, that the most Part of his Works were hid, and that no Man could see them; but the wise Man answers, that God had placed the Eyes wherewith these Things are seen in Men's Hearts; they see with the Eyes of their Understanding. It is in this Sense our Saviour says, ὁ λύχνος τῆς σαρκὸς ἐστὶν ὁ ὁφθαλμός. Matt. vi. 22. either of these Senses will answer the Objection.

Ver. 9, 10. Καὶ ὄνομα ἁγιασμῶς αἰνέσουσιν, ἵνα δηγῶνται τὰ μετὰ τοῦ τῶν ἔργων αὐτῶν. They to whom he hath imparted the Perception above-mentioned will praise his holy Name, and by their Praise most effectually declare, and set forth the Excellency of his Works and Ways; and in particular ἐκλεκτοί, Israel his Elect, his peculiar People are most engaged to do this, as they received, and were taught by his Law, and were Witnesses of so many Miracles in Egypt, and in the Wilderness. And thus Calmet, Il les a remplis de ses lumieres & de ses connoissances pour le louer, & l'adorer dans la Consideration de ses Ouvrages.

Ver. 11, 12. Προσέθηκεν αὐτοῖς ἐπισήμην, καὶ νόμον ζωῆς ἐκκληροδότησεν αὐτοῖς. Διαθήκην αἰῶνος ἔθηκεν αὐτῶν, καὶ τὰ κείμενα αὐτῷ ὑπέδειξεν αὐτοῖς, viz. to the Knowledge which he imparted to them by Nature, προσέθηκεν, he hath superadded ἐπισήμην, (Disciplinam, as the Versions have it) a Rule of holy Living, viz. by the Law of Moses, and has put them in present Possession of a Law of Life, (or that promises Life to them that observe it, Rom. x. 5. Levit. x. 5. Ezek. xx. 11.) He hath established an everlasting Covenant with them, and shewed them κείμενα αὐτῷ, his Commands and Precepts of Righteousness and Mercy. And this he did principally with regard to his own People, to whom belonged the Law, and the Adoption, and the Covenant, preferably to all others.

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Here end the Objections, for *ἐξέτασις ἀπάντων ἐν τελευτῇ, i. e. The Trial of all Things is in the End*, according to our Version, is not in the *Vat.* and some other Editions. And it is observable in both Columns, that in the order of Sentiments (and Phrases too) there is a Likeness and Relation between the Verses cited from the former Chapter, and those produced as corresponding with them in this: and therefore, though this Author's Manner of writing in general is rather sententious, than argumentative, yet it is no improbable Conjecture, that a formal Answer is here designed to some sceptical Objections before advanced, and it is continued under a little Difference of Expression, *χ. 15, 19, 20, &c.* of ch. xvii. where the Discipline that the *Israelites* were under, is more plainly spoken of.

Ver. 13. *Their Eyes saw the Majesty of his Glory, and their Ears heard his glorious Voice.* Ver. 14. *And he said unto them, beware of all Unrighteousness, and he gave every Man Commandment concerning his Neighbour.* God manifested his Glory, when he appeared on Mount Sinai at the Delivery of his Law, when his People saw the Lightnings and heard the Thundrings, called here his glorious Voice, as the *Hebrews* ordinarily express it, *Psal. xxix. 4.* By giving the Law God did not only provide for the Establishment of his own Worship, and the decent Performance of it, but it was promulged likewise for the Good of Man, and of Society in general. He therein orders every Man to love his Neighbour, to live in Peace, and on Terms of Friendship with him, to abstain from Theft, and to do no Act of Violence and Injustice; to be tender of his Reputation, to beware of Slander and false Witness, and to be aiding and assisting to him under any Calamity or Distress, as may be seen at large *Exod. ch. xx, xxi, xxii, xxiii.* By Unrighteousness, *Grotius* thinks not any of the Instances of Wrong, here enumerated, to be meant; but the Worship of false Gods, and the Sin of Perjury, in Defiance of the true one, which the *Israelites* expressly engaged to avoid, *Josh. xxiv. 16.* If this last Sense be admitted, the Author may be supposed here to refer to both Tables of the Decalogue.

Ver. 15. *Their Ways are ever before him, and shall not be hid from his Eyes.* This Observation is true with regard to the Actions of all Mankind, but it rather respects the *Israelites* in particular, who are spoken of before and after, and means, that as God gave them a Law, so he took Notice how they observed it, his Eyes were over them for that Purpose. He took Cognizance of their whole Conduct, as a Legislator tender of his Rights, and jealous of his Honour, in order to punish or reward them, as they should respectively deserve. His Eye was not so intent upon the Behaviour of other Nations, who were not favoured with a like Knowledge of

his Laws, nor bound by any positive Covenant to the Observance of them, nor were under his Government so immediately; or, the Meaning may be, that during the long March of the *Israelites* in the Wilderness, God went along with them, directed their Ways, and conducted them as their Guide, in the Day-time by a cloudy Pillar, and all the Night by a Light of Fire. This Sense *Grotius* prefers: The next Verse is not in the *Vat.* nor in the *Vulgate*, it is manifestly taken from *Ezek. xxxvi. 26.*

Ver. 17. *For in the Division of the Nations of the whole Earth, he set a Ruler over every People, but Israel is the Lord's Portion.* *ἐκείνῳ ἔδωκε κατέστησεν ἡγεμῶνα.* When God distributed the Earth among the several Nations, and appointed Kings and Rulers over the principal Parts of it, the People of *Israel* he reserved for his own Peculium; he chose the Heritage of *Jacob* out of all Nations to be under his more especial Care, and to enjoy great and singular Privileges; for he not only put them into Possession of a fruitful *Canaan*, but did them the particular Honour of being their King; by him they were directed in all Cases which concerned their State, and by him were led forth to Battle, so that their Form of Government was properly a Theocracy, till the Time of *Saul*, when, like other Nations, they would have a temporal King over them, to their great Detriment and Disgrace. *Josephus* gives the like Account of the original Form of the *Jewish* Polity, that while other Nations preferred, some Monarchy, others Aristocracy, or Democracy, their Legislator overlooked all these, and appointed *θεοκρατίαν τὸ πολιτεύμα, θεὸν τὴν ἀρχὴν καὶ τὸ κατὰ ἀνάγκην, καὶ πείρας εἰς ἐκείνῳ ἀπάντας ἀφορῶν, ὡς αἰτίον ἀπάντων ὄντα τῶν ἀγαθῶν, κ. τ. λ.* *Cont. Ap. L. 2.* Our Author here alludes to *Deut. xxxii. 8, 9.* *When the most High divided to the Nations their Inheritance, when he separated the Sons of Adam, he set the Bounds of the People according to the Number of the Children of Israel; for the Lord's Portion is his People; Jacob is the Lot of his Inheritance.* Both ancient and modern Interpreters have thought, that the Son of *Sirach* here, and also the Passage just cited, refer to an Opinion, which was pretty common, that every Nation has its tutelar Angel, an ἡγούμενος, or ministering Angel to preside over it, but that God himself was such in a more eminent Degree to the People of *Israel*. The Version of the *LXX* seems to have given Rise to this Opinion, for the rendering of *Deut. xxxii. 8.* is *ὅτε διμέριζεν ὁ ὕψιστος τὰ ἔθνη. . . ἐποίησεν δεξιὰν ἑαυτοῦ καὶ ἀριστερὰν ἀγγέλων θεῶν.* And accordingly by the Prince of *Persia*, and of *Greece*, mentioned in the Book of *Daniel*, some understand particular Angels which presided over those People, as others have asserted, that the Care of the *Jewish* People was committed to the Archangel *Michael*, see *Theod. and Jer. Comm. in Dan.* Indeed this Opinion

nion of the Kingdoms of the World being subject to the Government of Angels, was maintained by many of the primitive, especially the Greek Fathers, but it is now plain from whence these, who followed the LXX Translation, borrowed their Notion. Bochart and De Muis agree, that those Interpreters themselves were mistaken through a bad Copy, and that the Omission of some Letters therein, led them into this Error, Phaleg. L. i. c. 15.

Ver. 18. *Whom being his first born, he nourisheth with Discipline, and giving him the Light of his Love, doth not forsake him.*] *ὡς ἀγαπήσας* is a particular Expression, there is a parallel one, *ὡς ἀγαπήσας*. Out of the whole Race of Mankind did God select the Jews, among whom he dwelt in a particular and extraordinary Manner, the divine Majesty residing over the Mercy-Seat. These he singled out to be a holy Nation, and marked them as his own People by Circumcision, which was a Character of genealogical Sanctity, and by instituting the Passover, which federally united them to him, and among one another. This Seed of Jacob so dear and beloved by God, was as much blessed by him above all other People, as the first born commonly is above the rest of the Children. And so when God calls David his first born, it follows immediately, *I will make him higher than the Kings of the Earth*, Psal. lxxxix. 28. God always regarded Israel with a favourable Eye, and though he suffered other Nations to walk in their own Ways, Acts xiv. 16. and looked upon them with a Sort of Indifference in Comparison, yet to Israel he afforded the Light of his Countenance, and of his saving Truth. He gave signal Proofs of his Affection for them, by continually watching over them for good, he intended their Happiness in all his Dealings with them, and pursued it even in his Corrections, and severest Dispensations towards them, recalling them to their Duty, and inviting them, in the tenderest Manner, to return into the right Way, and receiving them to Mercy and Favour upon their Repentance and Amendment. This whole Verse is omitted in the *Vat.* and in the *Vulgate*.

Ver. 21. *But the Lord being gracious, and knowing his Workmanship, neither left, nor forsook them, but spared them.*] As the Sense of the foregoing Verse is well expressed by the Psalmist, *He set their Misdeeds before him, and their secret Sins in the Light of his Countenance*, Psal. xc. 8. so this seems to allude to Psal. lxxviii. 37, 38, 39. where, speaking of the same Israelites, he says, *That though their Heart was not whole with God, neither continued they stedfast in his Covenant, yet he was so merciful, that he forgave their Misdeeds, and destroyed them not: yea, many a Time turned he his Wrath away, and would not suffer his whole Displeasure to arise, for he considered that they were but Flesh.* Εὐνοία

ὅτι σὰρξ εἶσι, which is more fully expressed, Psal. ciii. 13, 14. of the Faithful in general, *As a Father pitieth his own Children, even so hath the Lord Mercy on them that fear him, for he knoweth whereof we are made, he remembreth that we are but Dust.* Ἀλλὰ ἐγὼ τὸ πλάσμα ἡμῶν, the very Expression used by this Writer.

Ver. 22. *The Alms of a Man is as a Signet with him, and he will keep the good Deeds of Man, as the Apple of his Eye.*] By Alms we may here understand all the Good which a Man does his Neighbour, every Action of Piety and Mercy performed by him, which God will favourably receive, and keep in Remembrance, and lay it up among his precious Treasures, to reward and recompence it to the beneficent Man, and his Posterity. The Value God sets upon Acts of Mercy and Kindness, is expressed here by the Metaphor of the Apple of the Eye, and the Signet on the Right Hand, See Jerem. xxii. 24. Haggai ii. 23. Cantic. viii. 6. where the Seal or Signet denotes what is near and dear to a Man, and, as such, is preserved, and always under his Eye and Care. *Mess. of Port Royal*, from this latter Comparison, apply what is here said of Alms, to Acts of Charity done in Secret, which are as a valuable Thing sealed up, till they are laid open by God, and by him publickly rewarded. The Connection of this Verse with what precedes is not very clear; *Calmet* and *Bossuet* give the following, That as Mens unrighteous Deeds are always before the Lord, so are their good Deeds likewise, and particularly Acts of Charity and Loving-kindness, which tho' unobserved of others, and for a Time perhaps unanswered to the Giver, yet are not fruitless or lost; God deposits them among his Treasures, and when he maketh up his precious Jewels, will remember them.

Ver. 23. *Afterwards he will rise up, and reward them, and render their Recompence upon their Heads.*] If we join the Words in the latter End of the former Verse, viz. *He will give Repentance to his Sons and Daughters*, to this Verse, the Sense will then be, That God will not strike or punish a Sinner immediately, or in the Act and Instant of committing the Sin, but will give Time to repent, and an Opportunity to return to him; but if after allowing him Time, he defers his Amendment, and shews no Sign of Sorrow, or Conversion, God, who seemingly connived at his Sins, will then rouse himself in his Anger, and punish him the more severely, for so the Phrase of rendering a Recompence upon Men's Heads, is more generally taken. But if we omit that Sentence, which is neither in the *Vat.* nor *Ald.* Edition, nor in the *Vulgate*, then this Verse will admit of another Sense, as connected with the foregoing, viz. that God keeps the Remembrance of Alms and good Works as precious as a Signet, and as dear as the Apple of an Eye, and though for the present he may not distinguish

Ver. 31. *What is brighter than the Sun? yet the Light thereof faileth: and Flesh and Blood will imagine Evil.* Our Translators seem to have understood the Sentiment expressed here, by their Reference to a parallel Passage in the Margin, *Job xxv. 4, 5.* (which is to the very same Sense in other Words) but they have not rendred it so accurately as they might have done. What is brighter than the Sun? ἢ τὸ ἐκλείπει, yet it hath its Eclipses. If it be said, that τὸ ἐκλείπει cannot be referred to ἥλιος, I answer, neither is it necessary that it should, but may be referred to τὴ φαινώτερον immediately preceding. If among God's Works there be any Thing brighter than the Sun, yet even that is not without its Defects. And thus *Bossuet, Quid lucidius sole? Et tamen hoc (lucidissimum) eclipsin patitur:* Much less can human Nature be accounted perfect, for Flesh and Blood will imagine Evil. I prefer this Reading, not only because it is confirmed by the *Alex. Copy*, but because the other *προνόος ἐνθυμηθήσεαι σάρκα καὶ αἷμα*, is limited only to bad Men, whereas the Passage seems rather to relate to the whole Species, which is naturally more subject to Failings, than the Sun is to Eclipses, and the Defects of both cannot be concealed.

Ver. 32. *He vieweth the Power of the Height of Heaven, and all Men are but Earth and Ashes?* δύναμιν ὕψους ἐρανὲς αὐτὸς ἐπισκέπτεται. It should rather be rendred here, he visiteth, chideth, finding Fault with the Powers of Heaven, *Syr. Virtutes celi judicat*, as before c. xvi. 18. *Behold the Heaven, and the Heaven of Heavens shall be moved,* ἐν τῇ ἐπισκοπῇ αὐτοῦ, when he shall visit, or animadvert upon them. Δύναμιν ὕψους ἐρανὲς is either the Sun mentioned just before, who is represented as going forth in his Strength like a Giant, &c. or the whole Host of Heaven, viz. the Stars, the Powers of Heaven that shall be shaken at his Coming. Δύναμιν ὕψους is only a Hebraism for the high Powers. *And all Men are but Dust and Ashes*, viz. Greatly abased in God's Sight, in Comparison of some of his other Works: So in *Job, The Stars are not pure in his Sight, how much less Man that is a Worm?* These which shine so bright to our View, are but as Darkness to his all-piercing Eye, and in Comparison of the infinite Purity of his Nature; whom if God considers, and looks down upon as infinitely beneath him, of how small Consequence and Account is the Race of Men who are Earth in their Principle, and Ashes at their Dissolution? When our Author thus beautifully sets forth the Greatness of God, and the Meanness of Man, how affecting is the Comparison, and how just the Contrast! How does it enlarge our Ideas, and exalt our Sentiments of the Deity, and at the same Time shame and confound all human Pride and Greatness? The Sense given of this Passage is confirmed by the true rendring of the first Verse of the next Chapter.

C H A P. XVIII.

Ver. 1. *HE that liveth for ever created all Things in general.* ἐποίησε τὰ πάντα κοινῇ. *Creavit omnia simul. Vulg.* which means according to some, that without him was not any thing made that was made, in Opposition to such as would have God to be an idle Spectator, not minding, or concerning himself with the World, especially the lesser, and seemingly more insignificant Parts of it. Or such, especially the *Manichees*, who held, that Part only of the World was created by God, and not the whole. Others, and particularly *St. Austin*, have from hence maintained, that all Things were created by God, not in the Interval of six Days, as is the *Mosaic Account*, but in *Eodem momento, seu in eodem nunc*, that the Heavens, and the Earth, and the future Seeds, from whence all other Things were to be produced, were all created in the same individual Instant. Others have held, that God created at once all the Matter of the Universe, a Chaos to serve as the Basis upon which all Things were to be built, and from whence all Things to be produced in the successive Work of the six Days, were to have their Rise and Materials. But none of these Opinions give so just an Account of the Creation, as that of *Moses*, for neither were all Things created together, nor the shapeless Mass of Matter by itself, nor were they all made at once in point of Time. Κοινῇ in this Place does not respect the Time of the Creation, but rather the Universality of it, See *Possel, Præfat. ad Syntax. viz.* that all Things in general were made by God, without Exception, or Distinction; that they were created by him, not merely set in Order, by Intervals, and Degrees of Time, and particularly that the Cosmogony was the successive Work of six Days. *Junius* understands by κοινῇ, that God created all Things upon a Level, *communi lege*, subject to one common Law, both of Production, and Dissolution. *Comm. in loc.* See *Jackson's Works, Tom. ii. p. 132.* where this Passage is very fully and learnedly discussed. But though the Sense of our Version is a good Interpretation of κοινῇ, yet I conceive it is not the true one, for undoubtedly the Original, which is rendred κοινῇ was ἡ commune, in the Sense of *profanum*. Κοινός is the same as ἀνάθραξ, and by it the ὁ generally, if not always, express it. It occurs in this Sense, 1 *Macc. i. 50—69.* so κοινὸν ἢ ἀνάθρακον in *St. Peter's Vision*, is common or unclean; and ἐποίησε τὰ πάντα κοινῇ, κύριος μόνος δικαιοσύνης, therefore means here, that God hath created all Things (comparatively) unclean, and the Lord alone will be justified, or found just, when he is judged, *Psal. li.* The *Arab. Version* hath glanced upon this Sense, *Totus mundus corrumpetur.* But indeed

deed our Translators have themselves confirmed it. * 3. *He is King of all, by his Power dividing holy Things among them from the profane.* The Opposition between *לך* and *שׁוֹר* is well known; the latter is proper to God alone, in Comparison of whom all Things besides are common and unclean. From hence to * 15. is a Continuation of the Subject of the last Chapter, viz. the Majesty and Power of God, and the Weakness and Frailty of Man. And in the Sense which is now offered, the Connexion is certainly more visible, and the Comparison or Contrast better preserved. See the last Note.

Ver. 3. *Who governeth the World with the Palm of his Hand, and all Things obey his Will, for he is the King of all, by his Power dividing holy Things among them from profane.* Almost all the Editions have *οὐκ ἔστιν ἡ κοίτη*, which Junius, and most of the Latin Interpreters here follow, but the true Reading undoubtedly is *οὐκ ἔστιν ἡ κοίτη*, as Hæschelius, and Grabe have it. Our Translators have wrongly placed the Comma after *King of all*, it should be; *He is the King of all by his Power*: The Geneva Version accordingly has, *he governeth all Things by his Power*, which is agreeable to all the Greek Copies, which read, *αὐτὸς βασιλεὺς πάντων ἐν κεφαλῇ αὐτῶν*. And indeed it suits this better than the following Sentence, *dividing holy Things among them from profane*, which was rather an Act of Wisdom than of Power, for he made some Days and Places for weighty Reasons more holy than others, as some Parts of the Sacrifices also were more so than the rest: The like may be observed with respect to Persons, for he separated the People of *Israel* from the whole *Gentile* World, to be a holy Nation to him, and among these, the Tribe of *Levi* to be in a more peculiar Manner his own. And in general it may be said, that he has put an essential Difference between holy and profane, and hath commanded all Mankind to be holy, and to touch not the unclean Thing. The *Vat.* wholly omits this Verse, as does the *Vulgate*.

Ver. 5. *Who shall number the Strength of his Majesty? and who shall also tell out his Mercies?* As his Majesty is, so is his Mercy infinite, *Eccles. ii. 18.* and cannot be sufficiently displayed. According to *Calmet* the Sense is, that though a Man should be able to speak of, and describe the Might of his marvellous Acts, *δυνάμειν ἡ φοβερῶν αὐτοῦ*, *Psal. cxlv. 6.* or according to this Writer, *μεγαλυνῶν αὐτοῦ*, yet who could be able to declare and publish the many Instances of his Mercy, which are the most surprizing of all his other Works, and far beyond them. *Et quand on pourroit annoncer ses grandeurs & ses merveilles, qui pourroit publier ses miséricordes? Car sa miséricorde est au-dessus de toutes ses œuvres.* And in this Sense he understands, *Psal. cxlv. 9.* where the Psalmist, after having given this remarkable Character of God, *that he is gracious and merciful,*

long-suffering, and of great Goodness, adds immediately, *Miserationes ejus super omnia opera ejus*, which *De Muis* says, many expound, that his Mercy is above all his (other) Works. But this is not countenanced by the rendering of the *LXX*, which is not *ἐλεῖ*, but *ἐνὶ πόντῳ τὰ ἔργα αὐτοῦ*, which expresses his very great Regard for all his Works, but gives no Preference to his Mercy: *Psal. xl. 5, 6.* best expresses the Sense of this Place.

Ver. 6. *As for the wondrous Works of the Lord, there may be nothing taken from them, neither may any Thing be put unto them, neither can the Ground of them be found out.*

Ver. 7. *When a Man hath done, then he beginneth; and when he leaveth off, then he shall be doubtful.* *οὐκ ἀρχαίαι*, then he is to begin again; or perhaps the true Reading may be, *οὐκ ἀρχαίαι*, then he must begin again, he is as far off as ever, and when he has finished his Enquiry, or Search, he will be doubtful, or rather, as the Word is used *Maccab. i. 3, 31.* he will be perplexed, and confounded. The Sense of the whole is, *Tho' a Man should exert himself to the utmost to penetrate into, and fathom the Depth of God's Greatness, to explain his Nature, or unravel the Mysteries of his Providence, or should exhaust his whole Store of grateful Eloquence to praise him for his noble Acts, yet he will find, nevertheless, that he can neither conceive, nor speak high enough of his Perfections, nor invent any thing that can come near, or resemble what he is.* And when he thinks that he has made a good Progress towards a Discovery, he will acknowledge, with profound Astonishment, that more remains to be added than is hitherto done. One is not properly convinced that he is ignorant of God, that he cannot understand all or any of his Secrets, the Causes of his Will, or the Design of his Operations, till he has well considered, and studied him: The more he meditates, and thinks upon him, the more he will find him out of reach, that his Counsels are deep, his Dispensations mysterious, and his Nature as impenetrable, as his Glory is inaccessible. Each Person will find himself in the Condition of *Simonides*, who, being asked what God was, demanded first two Days, then four, afterwards a longer Time to deliberate, and at length was obliged to confess, that the more he studied, the less he found himself able to satisfy the Enquiry. The Attempt to comprehend God, and to account for all his Works and Proceedings, is, to use the Comparison of an ancient Writer, like that of numbring the Sand of the Sea; by going about it, you are confounded, and by doing something of it, you find it impossible to do the rest. *Nazianz. Orat. i.* Our Author speaks of God in the same sublime Manner, *ch. xlii. 21.*

Ver. 8. *What is Man, and whereto serveth he? what is his Good, and what is his Evil?* *Grotius* understands this in a Sense different from our Translators, i. e. what Profit is there to

to God from Man, what is his (God's) Good, or Advantage from him, and what is his Evil or Hurt that can come from Man? What can he do or render to God by any Good or Evil which he does? If he is evil, what can he attempt against God; if he is good, what can he do for him, that is of any great Moment? See *Psal. xvi. 2.* where the old Translation has, *My Goodness is nothing unto thee.* See *De Muis in loc.* God indeed requires us to be good, but 'tis for our Profit, not his own, that he requires it; according to that of *Eliphaz, Job xxii. 2, 3.* *Can a Man be profitable unto God, as he that is wise may be profitable unto himself: is it any Pleasure to the Almighty that thou art Righteous, or is it Gain to him that thou makest thy Way perfect?* And again *ch. xxxv. 6, 7, 8.* *If thou sinnest, what dost thou against him; or if thy Transgressions be multiplied, what dost thou unto him? If thou be righteous, what givest thou him; or what receiveth he of thine Hand? Thy Wickedness may hurt a Man as thou art, and thy Righteousness may profit the Son of Man.* St. *Austin*, conscious of human Imperfection, and the Nothingness of our best Services to profit God, very justly enquires, *Quid tibi sum, ut amari te jubeas à me, & nisi faciam, irascaris mihi, & mineris in gentes miseras?* *Confess. L. i. c. 5.*

Ver. 9. *The Number of Man's Days at the most are an hundred Years.*] The Author of the *xcth* Psalm, composed, as it should seem, in the Time of the Captivity, fixes the ordinary Term of Man's Life at 70, or at most 80 Years; in this Writer's Time Men sometimes lived to a hundred, but that was the longest Term. *Macrobius* agrees with the former, when he says of his Time, *Cum septuaginta deni computantur anni, hoc à physicis creditur meta vivendi, & hoc vitæ humanæ perfectum spatium terminatur:* And *Seneca* with the latter, *Pervenisse te ad ultimum humanæ ætatis videmus, centesimus tibi, vel supra premitur annus.* *De Brevit. Vitæ, c. iii.* Some Greek Copies point the Verse thus, ἀριθμὸς ἡμερῶν ἀνθρώπου, πολλὰ ἐστὶν, ἑκατὸν, i. e. the Number of Man's Days are many Years, even an hundred. But this seems not to agree with what this Writer says *ch. xvii. 2.* and πολλὰ should rather be taken here adverbially, as our Translators, and the *Vulgate* understand it: In some Copies also at the End of the Verse is added, ἀλόγιστος δὲ ἐκαστὸν πᾶσιν ἡ κοίμησις, i. e. the Time of each Man's Death is unknown, and cannot certainly be fixed; or, as the *Geneva* Version has it, *No Man hath certaine Knowledge of his Death,* i. e. of the Time or Manner of his Death, which cannot by Art or Calculation be determined. *Cuique præfinitum obdormiendi tempus, ratiocinio non potest computari,* as *Junius* renders.

Ver. 10. *As a Drop of Water unto the Sea, and a gravel Stone in Comparison of the Sand, so are a thousand Years unto the Days of Eternity.*] The Sense of this Verse, as connected

with the former, seems to be this, that even though a Man should live a thousand Years, yet is that Term nothing to Eternity. The *Psalmist* has a Thought not unlike this, *A thousand Years in thy Sight are but as Yesterday, seeing that is past, as a Watch in the Night,* *Psal. xc. 4.* And *St. Peter*, *One Day is with the Lord as a thousand Years, and a thousand Years as one Day.* *2 Pet. iii. 8.* And to this latter the *Oriental* Versions undoubtedly refer, *Mille anni in sæculo præfenti non sunt comparandi uni diei sæculo justorum.* *Αἰών* is used in the Sense it is here taken by *Philo*, who distinguishes between αἰών and χρόνος, the former belongs to incorporeal Beings, as the latter is the Measure of all sublunary Things and Persons. *Nazianzen* hath well noted the Difference, *ὅπερ ἡμῖν ὁ χρόνος, ἡλὶς φώρα μετρίμενος, τὸ τοῖς αἰδίοις ὁ αἰών.* *Orat. xxxviii.* The *Vat.* omits χροῖα, and reads *ἕως ὀλίγα ἐστὶν ἐν ἡμέραις αἰώνος*, which very much weakens the Comparison. Possibly both might have been in the Original Text to the following Sense, That a thousand Years are but as a few, compared unto the Days of Eternity. The Author endeavours to illustrate this Difference by the diminutive Proportion, which a Drop of Water bears to the Sea, or a Gravel Stone to the Sand on its Shore; but these Images do but faintly represent it, for there is a greater Disproportion between Time and Eternity, than between the Extremes of any assignable finite Quantity whatsoever. But if a thousand Years are as nothing with respect to Eternity, how short must we account the longest Term of Man's Life, if compared to it? And by what diminutive Name shall we call it, when we reflect upon a Duration that shall never end? Or what Comparison shall we be able to make, between the Ages of the World itself, from its first Creation to its final Dissolution, and Eternity, which was from everlasting, and shall be to everlasting?

Ver. 11. *Therefore is God patient with them, and poureth forth his Mercy upon them.* Ver. 12. *He saw and perceived their End to be Evil, therefore he multiplied his Compassion.*] As God knows the Weakness of Man, and his Propensity to Evil, the Shortness of his Life, and the many Infirmities which encompass him, therefore he does not proceed against him upon every Offence, but bears with him for a Time, waits for his Amendment, and shews his great Tenderneſs toward him, by giving him many gracious Calls, and seasonable Warnings, to raise in him a Sense of his Danger, and to put him upon a speedy Repentance, in order to prevent his Ruin. *Κατασπαράσσει* is thus taken *ch. ix. 11. 2 Tim. ii. 14. 2 Pet. ii. 6.* Instead of proceeding against him with extreme Rigour, he makes Man's Misery and Infirmities, rather a Motive for his Mercy towards him. Hence Mercy is said to rejoice over Judgment, and by *Philo* to be older than Justice,

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stice, and by the *Psalmist*, to reach unto the Heavens, in Comparison of the other, which reacheth but to the Clouds, *Psal. lvii. 11.*

Ver. 13. *The Mercy of Man is towards his Neighbour, but the Mercy of the Lord is upon all Flesh: he reproveth, and nurtureth, and teacheth, and bringeth again, as a Shepherd his Flock.*] The Compassion which a Man shews his Neighbour, and the Inclination which carries him to do Good to one like himself, differs in many Respects from the Mercy of God. The Compassion of a Man has too often a Tincture of Self-Interest in it; a Man expects, if not a Return, at least some Sort of Acknowledgment from the Person he obliges, and as God has promised to reward Acts of Charity and Benevolence done to others, he may have a Respect unto the Recompence of the Reward. Besides, the liberal Man may be induced thus to act from a Motive of Prudence, considering himself as subject to Accidents, and under the like Power of Fortune with others, and therefore may one Day fall into Misfortunes, and stand in like Need of Assistance, which a Readiness to serve others may be the most likely Means to procure. But the Love and Compassion of God is entirely gratuitous, and free from any selfish Views; he neither needs nor requires any Return, but that of Duty; he has no View of providing against a Day of Calamity, as not being liable to be affected by any Change or Vicissitude of Things; he is superior to all Accidents, and out of the Reach and Power of them. *Philo* has very justly observed of the Bounty of God, that he alone gives freely, *μόνος ὁ θεὸς καὶ μὴ πωλητὴρ ἐστίν*, whilst all his Creatures are to one another no better than cunning Hucksters, *Εὐρήσεις ἀπαντας καὶ τὰς λεγόμενας χαρίζεσθαι, πωλεῖσθαι καὶ μάλλον, ἢ δωρεμένους. . . ὁ πωλεῖ δωρεῖται ἀνέμοι καὶ πρὸς πρὸς ἐπὶ ἀνέμοι. Περὶ Χερουβίμ.* The wise Man here extols God's Mercy from the Universality of it, that it extends in general to all Creatures, to them that serve him, and them that serve him not; nay, these last seem to have a greater Share of it, as indeed they stand more in Need of it. These he admonishes, reproves, chastises, and instructs, and such as improve under his kind and wholesome Corrections, that receive and profit by his Discipline, he hath Mercy on them, and receiveth as his own again after their Wandring, and, like a true Shepherd, bringeth them home on his Shoulders rejoicing: Here the Author finishes his Answer to the Objections brought ch. xv. 11, 12. ch. xvi. 17, 20, 21, 22.

Ver. 15. *Blemish not thy good Deeds, neither use uncomfortable Words when thou givest any Thing.*] *λύπη λόγων, Non des tristitiam verbi mali, Vulg.* The Author begins here a new Subject, which regards principally the Manner of doing a Kindness; he recommends not only doing good to our Neighbour, but the doing it with a good Grace, to give willingly, and chearfully, without Delay or Excuses,

with kind Words, and affectionate and winning Looks: for the Manner of doing a Kindness is often beyond the Act itself, and gives as much or more Satisfaction to the Receiver. *Seneca* has a most apposite Passage to this Purpose, *Letus facit, [beneficus] et induit sibi animi sui vultum. Ingentia quorundam beneficia silentium aut loquendi tarditas, imitata gravitatem et tristitiam, corrumpit, cum promitterent vultu negantium. Quanto melius adicere bona verba rebus bonis, et prædicatione benigna commendare quæ præstes? Sic efficies, ut animum tuum pluris aestimet, quam illud, quicquid est, ad quod petendum venerat. Tunc est summa virtus tribuentis, ubi ille qui discessit dicit sibi, Magnum hodie lucrum feci. Malo quod illum talem inveni, quam si multiplicatum hoc ad me alia via pervenisset, huic enim animo nunquam parem referam gratiam.* L. ii. de Beneficiis c. 3.

Ver. 16. *Shall not the Dew assuage the Heat? so is a Word better than a Gift.*] The Sense may either be, As the Heat is refreshed by the coming Dew, so a Gift pleases more accompanied with kind Expressions; or the Comparison may perhaps be made out thus, that as the Dew, a gentle Thing, and of small Force in Appearance, assuages the Heat, or lays the hot Wind, for so I think *καύσων* always signifies in *ὁ*, and may signify in the Places where it is used by this Writer; so a Word, especially a mild one, which is compared to the Dew, *Deut. xxxii. 2.* produces a more powerful Effect than a Gift; which may either mean a Gift from the same Person, which agrees best with the preceding Verse, or one offered by another Person by way of Bribe, *ἀργύρεον δίδωμεν μὲν δόλῳ*, according to the LXX, *Prov. xxvi. 23.* so I apprehend the Syriac understood it, translating it, *A Word will turn back a Gift.* Or may not the Sense be, As the cooling Dew is more agreeable than the scorching Air, so is a (kind) Word than a Gift. *i. e.* Such a Gift as that of the envious, and churlish Upbraider, *γ' 18.* Lastly, which seems the best and closest, As the Dew moderates and assuages the Heat, so a Word, or soft Answer turneth away Wrath, *Prov. xv. 1.* sooner than a Gift.

Ver. 17. *Is not a Word better than a Gift?*] *καὶ ἰδὲ λόγος ὑπὲρ δόμα ἀγαθόν*, is not the Sense of this exactly the same, according to the present Reading, with the End of the former Verse? and does *ἰδὲ* any Way alter, or enlarge the Sense? What then is the Use of it here, or to what does it particularly point? I suspect the Reading to be corrupt, and that the true one is, *καὶ ἰδὲ λόγος ὑπὲρ δόμα ἀγαθόν*, and then the Sense of the whole will be, As the cooling refreshing Dew is preferable to the scorching Heat, so is a Word to some Sort of Gifts: nay, is not sweet obliging Speech even above a good Gift itself, which loses its Value when given churlishly, and is enhanced, when accompanied with kind Expressions? As *ἀγαθόν* is ad-

ded to invigorate the Expression, so ἡδύς, or some such Word, seems necessary to help forward the Comparison. This may seem confirmed by the Syriac, which has, *Est sermo bonus qui dono præstantior est*: And by St. Chrysostom's Comment upon this Passage, *Sæpe sermonis obsequium, ἡδύς λόγος, magis recreat accipientem, quam donum ipsum. Proinde scientes hæc, ne simus difficiles erga eos qui ad nos accedunt. Quod si poterimus eorum inopiam sublevare, hoc faciamus cum gaudio; quod si non possumus, ne simus asperi in eos, sed vel verbis eorum curam agamus, & in mansuetudine respondeamus eis, &c.* Hom. xli. in c. xviii. Gen.

Ibid. *But both are with a gracious Man.*] ἀμφότερα παρὰ ἀνθρώπου κεχαρισμένου, i. e. Both Gifts and good Words come from a kind beneficent Person. Such a one will add comfortable Words to the good Deeds he does; he will not content himself with kind Salutations, with saying, Go in Peace, be thou warm or filled, but will likewise give what is wanted; nor will he barely give, but in such an obliging Manner as to double the Gift. *Κεχαρισμένον* signifies an acceptable Person, or one possessed of the Qualities that make Persons so. Thus Symmachus uses it, *Psal.* xviii. 25. See also *Luke* i. 28. Cappellus prefers *κεχαρισμένα* here, *Spicileg.* p. 52. i. e. Both Gifts and kind Speeches are agreeable to Men. But had this been the true Reading, which *Syr.* and *Vulg.* both oppose, I think ἀνδρες would have been ἀνδρες or ἀνθρώποις, for the Plural seems fittest to express all Men, or Mankind. Besides I think the common Reading gives the stronger Sense; it scarce need be said that Men love both good Words and Gifts. But that one, who would be acceptable, must be ready to give both, is an Observation of some Importance; because there may be Persons apt to think, either that Liberality without Affability, or Affability without Liberality, will answer the Purpose of being agreeable and popular. The *Port Royal Comment* has a fine Reflexion here, There are some who give liberally to the Poor, and at the same Time speak roughly or reproachfully to them; and there are others, who speak to them with great Humanity and Tenderness, but give them nothing. True Charity does not consist in either the one or the other of these; for the Liberality of the former is spoiled by his Churlishness, and the Affability of the other, by his Covetousness. But both these meet in a truly good Man. He gives liberally to the Poor, and is so far from exalting himself above him through Pride, by speaking haughtily or contemptuously to him, that he learns Humility from such an Object.

Ver. 18. *A Fool will upbraid churlishly, and a Gift of the Envious consumeth the Eyes.*] i. e. The Gift of a covetous Man, who grudges, and even seems to envy what others receive from him, is the Occasion of great Grief and Concern to the Poor, who is re-

buked, and reproached by him for what he cannot help. A civil Denial would be preferable to Charity so extorted, and ill-condition'd: The Advice here, to give in an obliging Manner, not only respects our Behaviour to such as are poor, but, according to St. Austin, to all others, whom at any Time we do kind Offices to. To give in a taunting and contemptuous Manner is sure to give Offence; instead of obliging, it grieves the Eyes of the Receiver. A reproachful Answer to a Supplicant, is changing Liberality into a Sort of Tyranny, and he that upbraids others with Favours done them, and expects a servile Compliance in Return, makes his Gifts as so many Chains to entangle another's Liberty, and which they had better have refused than to have bought them so dearly. It is therefore a wise Remark of an ancient Philosopher, That he that receives a Favour should never forget it; and he that confers it, should never remember it. A polite Person is admired and commended for the complaisant and obliging Manner in which he does a Favour, which gains more upon the Hearts of Men than the Favour itself. See c. xx. 13, 14, 15. c. xli. 22.

Ver. 19. *Learn before thou speak, and use Physic or ever thou be sick.*] This Advice respects the Body, and includes Diet, Exercise, Evacuations, and other such like Preservatives of Health; but, as it stands connected with the Context, it regards the Soul likewise, and its Diseases, which with Care may as easily be prevented, as those of the Body; for the latter are generally unknown to us, and unforeseen by us, and often attack us in a Way and Manner that we could not be aware of; whereas the Diseases of the Soul are in some Sense voluntary, and the Danger of falling into them well known, and might easily be prevented, either by avoiding such inviting Occasions and Temptations as betray us into Sin, or resisting and subduing the Evil before it be grown too strong, and is become a Habit. Or by following the Caution and Advice of Friends, or listening to the Directions of an able spiritual Guide; or, lastly, by preventing Grace added to all these, to be obtained by earnest Prayer. *Mess. of Port Royal* apply the former Part of the Verse to the Pastors of the Church, who should be well instructed, and grounded themselves, before they attempt to teach others: A Maxim often inculcated in the Sapiential Books, and of the last Importance towards the right Discharge of the ministerial Office, as upon their Knowledge and Skill in the respective Offices of their Function, the Good and Improvement of others in a great Measure depends; who can neither be fit Guides, if they either wander, or are not well acquainted with the right way of Salvation, nor proper Physicians to superintend the Cure of others, if they themselves are often out of order, and want to be reminded, *Physician, heal thyself.*

Ver.

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Ver. 21. *Humble thyself before thou be sick, and in the Time of Sins shew Repentance.*]

The Advice in this, and the foregoing and following Verses is nearly the same, viz. to begin in Time. As applied to the Body the Sense is, Use Abstinence before you are sick; for so we may understand Humility here. The *Hebrews* express fasting by ταπεινῶν, Lev. xvi. 29, 31. xxiii. 29. as fasting brings the Body low; and this is confirmed by ἐγκρίσια being joined to it in some Copies. As applied to the Soul, the Direction is, that a Man should often examine his Conscience, even in the Pride of Health, should review his past Life in order to be acquainted thoroughly with the State of his Soul, should not wait till the last Gasps before he asks God Pardon for his Sins, nor defer to alter an evil Course of Life, till Sickness, as it were, compels him. The Meaning of the whole is, If when you perceive any Symptoms of an approaching Illness, you prudently endeavour to prevent its coming to a dangerous Height by Diet and Abstinence, use the like Circumspection and Care as to the Diseases of your Soul; let an early Application prevent all Danger, that so you may find Favour before the great Judge ἐν ᾧ ἡ ἐπισκοπὴ, in the Day of his Visitation. If Pride be the Sin that most easily besets thee, learn to practise Humility; if Intemperance, subdue thyself by Fasting; lie in Sackcloth and Ashes, and take away the Fuel that inflames thy Passions, and feeds thy Distemper. And if thou hast at any Time fallen into Sin, restore thyself by a speedy Repentance, and let a thorough Reformation effect the Cure.

Ver. 23. *Before thou prayest, prepare thyself, and be not as one that tempteth the Lord.*]

Before we presume to address ourselves to God in Prayer, we should remove the Impressions of all sensible Objects, all earthly Cares, and wandering Thoughts; we should purify our Hearts by Faith, Contrition, and Repentance, and endeavour to possess our Souls with the Idea of the Presence and infinite Majesty of the great God. To approach him rudely, without any Preparation or Respect, without Fear and Trembling, with a Soul taken up with Trifles and Impertinences, is an Affront to him, and betrays a mean Opinion of him, as if God was obliged to hear our Prayers, and to grant us what we ask of him with so much Carelessness and Indifference. God expects that we should prepare our own Hearts, and also pray to him to assist us in that holy Work. There may also another Sense be given of this Place, viz. Engage not lightly or rashly in Vows, consider first whether you are resolved, and are likely to be able, to fulfil them; for God looks upon such Promises and Engagements as an Insult, where there is no Intention of making them good. This seems to be countenanced by the foregoing Verse.

Ver. 27. *A wise Man will fear in every*

Thing, and in the Day of Sinning he will be aware of Offence.]

ἐν παντὶ διακρίσεται, will be careful to keep from sinning in every Thing he says or does, or will in all Times and Places be upon his Guard; and so it will be parallel to that of Solomon, *Happy is the Man that feareth always*, Prov. xxviii. 14. And especially in Times of general Corruption and Degeneracy, and when evil Examples are many, and powerful, he will be more watchful and circumspect, that he be not led away with the Multitude to do Evil, nor be infected with the reigning and popular Contagion. As connected with the former Verse the Sense may be, that a wise Man, considering the State of the World as variable and uncertain, will in every Condition of Life expect and prepare for a Change; he will not be dejected in Adversity, nor too elate in Prosperity, but will demean himself agreeably under either State of Fortune, as a Change of Condition can soon, and easily be effected by God; but a Fool, who attends not to such Revolutions, provides not against Accidents, nor in any respect consults his Safety.

Ver. 28. *Every Man of Understanding knoweth Wisdom, and will give Praise unto him that found her.*]

To understand Mankind is a Piece of useful Knowledge, but the most valuable and important Part is to find out, and be well acquainted with Persons of the most worth; and after having discovered true Merit, to do Justice to it, to set it in the most advantageous Light, to commend and speak of it without Jealousy, Envy, or Detraction, and upon all Occasions to give it its due Praise, and the Testimony of our Acknowledgment and Approbation, ἐξομολόγησιν ἡμῶν.

Ver. 29. *They that were of Understanding in Sayings, became also wise themselves, and poured forth exquisite Parables.*]

συνετοὶ ἐν λόγοις ἢ αὐτοὶ ἐσοφίσαντο. There may be several Senses given of this Passage, viz. Men of Understanding are wise in their Talk, they know when, and what to speak; this is *Drusius's* Exposition, who points the Greek thus, συνετοὶ, ἐν λόγοις ἢ αὐτοὶ ἐσοφίσαντο. Or the Meaning may be, Persons wise in their Talk and of Understanding in Discourse, will themselves be prudent also in their Conduct, for Wisdom is best displayed by an Exactness in both; and according to this Sense, the Greek should thus be pointed, συνετοὶ ἐν λόγοις, ἢ αὐτοὶ ἐσοφίσαντο. And thus the Syriac understands it, *Scientes doctrinam, ipsi quoque sapienter se gerent*. There may be also a third Sense, That such as have attained unto great Skill and Experience, made just Observations upon Men and Things, and have formed upon them useful Maxims for the Conduct of Life, will not only be beneficial to themselves, but improve others by communicating sound Rules of *Œconomy* and Morality for the Use and Convenience of Life, παροιμίας ἀνελεῖς οἰς ζωὴν. And thus

thus *κοιτῶν* is used in the Sense of teaching, *Psal.* xix. 7. cv. 22.

Ver. 32. *Take not Pleasure in much good Cheer, neither be tied to the Expence thereof.*] In the foregoing Verse the wise Man observes, that Luxury or Voluptuousness will expose a Man to the Censure of the World, and particularly that his Enemies *βαρκανῶσι*, will reproach him for it; here he takes Notice of the Inconvenience arising from it, and the Damage it does to Mens Circumstances. It may also be a Prohibition not to keep disorderly and extravagant Company, not to link one's Self with Libertines and Spendthrifts, nor lavish away a Fortune by high Living, and expensive Entertainments. The *Vulgate* renders, *Ne oblecteris in turbis, assidua est enim commissio illorum*, i. e. Delight not in Crowds and Assemblies, which are full of Irregularities and Temptations to Sin, following a Copy which read, *μη δ' οφραίνε ἐπὶ πολλῇ τέρσει, μηδὲ προσδεθῆς συμβολῇ αὐτῆς*, but the true Reading is, *μη δ' οφραίνε ἐπὶ πολλῇ τρυφῇ, μηδὲ προσδεθῆς συμβολῇ αὐτῆς*, which our Translation follows. The *Geneva* seems to comprize both these, *Take not Pleasure in great Voluptuousness, and intangle not thyself with such Company.*

Ver. 33. *Be not made a Beggar by banqueting upon borrowing, when thou hast nothing in thy Purse, for thou shalt lie in wait for thine own Life, and be talked on.*] Profuseness is a Reproach to Men's Discretion, and a Reflexion upon their Judgment; for they that suffer their Expences to swallow up their Revenues, are sure to be stigmatized with Folly as well as Beggary, and the Weight of their Calamity has sometimes been so heavy and intolerable, that Men have chose to force themselves out of Life in a violent Manner, rather than endure the Smart and Anguish of Poverty, and others' severe Reflexions upon them. The Civil Law, which is the Result of the Wisdom of many Ages, ranks Prodigals in the Class of Children and Madmen, and appoints Curators for the Management of their Concerns; but to be made a Beggar by banqueting, and to borrow, and take up Money to supply such Extravagance, is a still higher Instance of Folly; 'tis purchasing Superfluities at the Hazard of wanting Necessaries, for the tedious Remainder of a mispent Life. And they who lend to such Extravagants, supply them with no other View, but to undo them, and could not afford to trust them in the Manner they do, if they did not propose excessive Gain by them. If Men contracted Debts for the Necessaries of Life, which they could not otherwise procure, they were excusable; but to purchase Niceties, and furnish out needless Entertainments, at the Expence of Character, Fortune, and Liberty, at the Hazard of every Thing that is dear and valuable in Life, is Folly past Forgiveness. How far do such Men outdo the Folly of *Esau*? He sold his Birthright to satisfy a real and cra-

ving Want, and yet he sinned in selling it; but these Spendthrifts sacrifice theirs to such Wants, as are false and fantastical, to Fashion and Affectation, to Pride and Emulation, and their Health to Appetites that will not be satisfied, and ought not to be indulged, even to Wantonness, and Fulness, a nice Palate, and fondness for Rareties. See *Delany's Social Duties*, p. 242, &c.

CHAP. XIX.

Ver. 1. *A Labouring Man that is given to Drunkenness shall not be rich.*] At the End of the last Chapter the wise Man advises not to take Pleasure in much good Cheer, nor to frequent Meetings, Assemblies, or Entertainments, where great Expences are incurred, especially if a Man's Circumstances are but indifferent, and his Business or Way of Life does not comport with such Extravagance. 'Tis spending Money foolishly, in fashionable perhaps, but not good Company, and is the Ruin of private Persons especially, without any real Necessity or Obligation. What this Writer says of the Labourer, is applicable to all Artisans and Mechanics who are fond of Company, and neglect their Occupation and Business through Debauchery and Excess. Their Intemperance disqualifies them for their Work, and squanders away all the former Gains by their Labour; as their Expence is too great for their Income, every Sum that goes out unnecessarily, the Want of it, and of what might have been industriously gotten in the mean Time, will be felt in their Families; and it is generally seen, that Poverty is the Lot of such as neglect Business, and the Advantages of a good Calling, to pursue Diversions, and join in the Revels of disorderly and loose Company. *Solomon* hath expressed the same Thought in more general Terms, *He that loveth Pleasure shall be a poor Man, and he that loveth Wine and Oil, shall not be rich.* *Prov.* xxi. 17.

Ibid. *He that contemneth small Things shall fall by little and little.*] This Maxim which is of Consequence in Economy and Politics, is more so when applied to Morality. A Man should be careless and negligent in no Part of his Conduct, should continually make a fresh Progress in Goodness; not to advance is to go back. One should carefully avoid the very least Faults, for fear of falling into greater, and what the World calls venial Sins are perhaps more carefully to be guarded against, than what it calls mortal ones, as the latter are more shocking in their own Nature, and inspire a Sort of Horror in the committing them; but the other, through their Smallness, are generally over-looked, and being thought of no Consequence are not attended to, questioned, or startled at. As a Man is shocked at jumping down a Precipice, but scruples not to attempt the same

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same by gentle Approaches, and to descend insensibly by small Steps and Degrees. See *Chrysost. Hom. lxxxvii. in Matt.* 'Tis a just Observation of an ancient Writer, *μικρὸν ὅταν εἰς μέγα ἐκφύγῃ*, a small Sin ceases to be so, when it leads to a greater, and besides they are so many, and so often returning, that these little Indiscretions, to say no worse of them, combine and cluster to such a Degree, that, like the Grapes mentioned *Num. xiii. 23.* they become too great a Load for one Man to carry.

Ver. 2. *Wine and Women will make Men of Understanding to fall away, and he that cleaveth to Harlots will become impudent.*] The Prophet *Hosea* accordingly observes, that Whoredom and Wine take away the Heart, *ch. iv. 11. i. e.* from God, they incline Men to renounce him, to rebel against him, and even to turn Apostates. These are the two Rocks upon which there is so much Danger of splitting, that few approach them, but make Shipwreck. *Solomon* has the like Observation in some of his Writings, and was himself a melancholy Instance of the Truth of one Part; and to him we may add *Sampson*, and the whole People of *Israel*, whose Defection was occasioned by the Seducement of the *Midianitish* Women. The Consequence of such Company is here very justly observed to be Effrontery and Impudence. Some Copies read *τολμηρότερος*, which improves the Sense, and is more proper; for he that cleaveth to Harlots, is not only in danger of becoming impudent, but has already given Proofs of his Boldness, and want of Modesty; it means, that such loose Company will make a Man grow more hardned and profligate, and will strip him of all Sense of Decency: The abandoned Rake in Time scruples no Vice, and often out of an Air adopts some which he never was guilty of, and blushes at Modesty, as Persons of a better Disposition do at Wickedness.

Ver. 3. *Moths and Worms shall have him to Heritage, and a bold Man shall be taken away.*] i. e. His Lewdness and Intemperance will throw him into many Diseases; Corruption and Rottenness, and all the dreadful Consequences of a vicious Life appear upon his Body, he is emaciated and consumptive, the very Shadow of himself, and the Abhorrence of others, he dies a sad Spectacle, and a dreadful Monument and Warning to Men of Pleasure; *ἐξαβήσεται ἐν παραδεισμοῦ μέλει*, as some Copies have it, his Death shall be in the most scandalous and ignominious Manner. *Solomon* speaking of the strange Woman, lays open her Artifices, and the Dangers which attend the Company of such an Enchantress, *Prov. v. 3, 4, 5, 8, 11.* *Her Lips drop as a Honeycomb, and her Mouth is smoother than Oil; but her End is bitter as Wormwood, sharp as a two-edged Sword; her Feet go down to Death, and her Steps take hold of Hell. Remove thy Way far from her, and come not nigh the Door*

of her House; lest thou mourn at the last, when thy Flesh and thy Body are consumed.

Ver. 4. *He that is hasty to give Credit is light-minded.*] Some Interpreters understand this of Credulity in general, as a Sign of a weak Mind; *Drusius* takes the Place in this Sense, and refers to *Prov. xiv. 15.* *The Simple believeth every Word*, as a parallel Passage; and so the *Oriental* Versions. Others expound it of a faulty Proneness both to believe, and speak ill of our Neighbour, the crediting and spreading evil Reports to his Disadvantage, instead of acting the good Man, who is cautious and suspends his Assent, and neither believes all he hears, nor officiously reports, even what he knows of believes to be true, to the Prejudice of another. But *Calmet* says, the Author is here speaking, *de ceux qui se livrent inconsidérément aux plaistrs bonteux*, of such, who give themselves up to shameful and forbidden Pleasures, who rashly go after, and weakly listen to Women of infamous Characters, and are drawn into Ruin by trusting to their artful Insinuations. And *Grotius* prefers this Sense, and indeed the Context manifestly leads to it. It follows, *He that sinneth*, by Acts of Uncleanness, *offends against his own Soul*, i. e. sinneth against himself, as well as God, which may either respect his Soul; and then the Sense will be the same with *Prov. vi. 32.* *Who so commiteth Adultery, lacketh Understanding, he that doeth it, destroys his own Soul*; or it may refer to his Body, that he ruins his Health and Constitution by such Irregularities, and offers a sort of Violence to himself, like that of *St. Paul*, *Flee Fornication; every Sin that a Man doth is without the Body, but he that commiteth Fornication, sinneth against his own Body.* 1 Cor. vi. 18.

Ver. 5. *Who so taketh Pleasure in Wickedness shall be condemned.*] There are two Senses given of this Place from the different pointing of the *Greek*, the first is that followed by our Translators *ὁ ἀφραινόμενος ἐν κακοῖς, καὶ ἀσυνώδεός ἐστι*, the other is *ὁ ἀφραινόμενος, ἐν κακοῖς καὶ ἀσυνώδεός ἐστι*, i. e. the Man of Pleasure shall be punished with the Loss of his Health, shall be condemned by God to a bad Habit of Body; *κακοῖς* in this Sense means what the Physicians call *κακῆς* technically. But the virtuous and chaste Man that resisteth such unlawful (venereal) Pleasures, as it follows in the next Sentence, crowneth his Life, maketh his Life sound and healthful. *Ἀσώφθαλμοι ἡδοναῖς*, is a most beautiful figurative Expression, which the Versions but faintly reach. We meet with the like Expression in *Josephus*, *παθήματι ἀνελείψαι.* *Antiq. L. vi.* and in *Lucretius.* *Cupidinibus responsare in Horace*, comes not very short of it. See *Acts xxvii. 15.*

Ver. 6. *He that ruleth his Tongue, shall live without Strife; and he that hateth Babbling shall have less Evil.*] The first Part of this, is clear enough, reading *ἀμάχως συβώσῃ*, and not *ἀμάχῳ*, as most Copies have it.

The latter has two Readings *καρδία* and *κακία*, the Preference of either of which depends upon the Construction of *λαλία*, which if it be understood properly of Speech or Discourse, then he who hateth it, *ἐλαττονέω καρδία*, wanteth Understanding. But if *λαλία* be taken in that other worse and less common Sense for Loquacity or Babbling, as our Translators render it; then he that hateth it, *ἐλαττονέω κακία*, is devoid of Malice, *malitia*, as the *Vulg.* has it; *ἐλαττονέμεν καρδία* seems to mean in this Writer what St. Paul means by *παιδία τὰς φρεσίν*, Children in Understanding, and *ἐλαττονέμεν κακία* what he means by *τῇ κακίᾳ νήπιοι*, 1 Cor. xiv. 20. And this seems to be a better Sense of *ἐλαττονέμεν κακία* than that which our Translators give, *He shall have less Evil*, for *κακία* is more properly a Vice, a personal Fault, than an Evil, or Misfortune. After the first Sentence, *He that ruleth his Tongue, shall live without Strife*, it very naturally follows, *And he that hateth Babbling shews he hath not a malicious or contentious Disposition*, though that followed by our Translators is good Sense, and *κακία* is so used Matt. vi. 34. and by the *ο* sometimes.

Ver. 7. *Rebears not unto another that which is told unto thee, and thou shalt fare never the worse.* *δενερώσαι λόγον*, signifies in general to use Repetitions, as it is taken ch. vii. 14. and then the Sense is, Be not troublesome by tedious and unnecessary Repetitions, which will not make you better understood, nor get you any Credit or Advantage. Or it sometimes signifies to reply, contest, or dispute a Matter with any one with Asseseration and Positiveness, which exchanging of Words begets Quarrels, and often ends in real Hurt and Mischief. The *Latins* use *commutare verba* in this Sense. It has also a third Meaning, *viz.* to repeat what one hears, which is the Sense of our Translators here, and ch. xli. 23. and of the *Tigurin* Version. The *Vulg.* rendering, *Ne iteres verbum nequam & durum*, furnishes yet a fourth Sense, *i. e.* if you have said any hard, rash, or unjust Thing of any Man, do not stand in it, or repeat it, and so make the Fault worse, but be silent for the future on that head, or rather endeavour to recall it, and take Pains to excuse it. Or it may mean, lastly, if you have heard any thing to the Disadvantage of your Neighbour, do not repeat it again, or spread the Report, and you will gain Esteem, *Nemo te criminabitur*, Syr. and have the Character of a discreet and friendly Person. He that is thus cautious of his Conduct with respect to others, taketh the surest Way to live peaceably with all Men, and not to offend through Breach of Charity.

Ver. 8. *Whether it be to a Friend or Foe, talk not of other Mens Lives.* Enquire not into other Person's Affairs, which no ways concern thee, for such a Curiosity is impertinent, and often ends in Censure and Detrac-

tion; or spread not an ill Report of any Man, neither of Friend nor Foe, as the *Margin* has it, nor say any thing to affect his Character, unless you are under a Necessity to do it, to save your own, as *Junius* understands it; for however we may please, or satisfy our Ill-nature, by publishing the Faults of others, yet such a Liberty is neither commendable nor allowable, nor should their Failings be the Subject of our Conversation or Raillery either before Friends or Enemies. The *Vulgate* renders, *Amico & inimico noli narrare sensum tuum*, which may furnish another Sense, *viz.* not to reveal or trust with any body our personal Faults, or Secrets of Importance respecting ourselves, or those of others, which have been imparted to us in Confidence. These even our Friends have no right to know, much less our Enemies, who will make an ill Use of such Intelligence, and turn the Discovery we have made to our Damage and Disadvantage.

Ibid. *And if thou canst without Offence, reveal them not.* The *Geneva* Version has, *If the Sinne appertaine not unto thee, reveal it not*: And *Coverdale's*, *If thou hast offended, tell it not out.* The *Greek* is *ἐὰν* (probably for *ἐὰν ἐτιμῇ*) *μὴ ἐπὶ σοὶ ἀμαρτία*, *i. e.* though there be no Sin in thee, reveal not the Sins of others, on account of the Consequences after-mentioned: Or talk not of, nor censure other Mens Faults, unless you be free from Faults yourself, in the same Sense that our Saviour said, *He that is without Sin amongst you, let him throw the first Stone.* John viii. 7.

Ver. 10. *If thou hast heard a Word, let it die with thee, and be hold, it will not burst thee.* *i. e.* Says St. Chrysostom, suppress it, forget, extinguish, bury it, be as though thou hadst not heard it, or as one, that doth not remember. *Hom. iii. ad Pop.* Some Copies have *ἐναποθέτω σοι*, let it die in thee. The *Vulg.* properly adds, *Audisti sermonem adversus proximum tuum?* which makes the Sense more determinate and clear. The suppressing or concealing within our Breasts what we have heard of Moment, the wise Man elegantly compares to Liquor in a Cask without any Vent. There is the like Comparison applied to Speech, *Job xxxii. 17, 18, 19, 20.* where *Elisba*, when about to answer and shew his Opinion, says, *I am full of Matter, the Spirit within me constraineth me. Behold, my Belly is as Wine which hath no Vent, it is ready to burst like new Bottles, I will speak that I may be refreshed, &c.* On the contrary, such as are too open and communicative, are compared to Sieves, or Vessels full of Holes, *Plenus rimarum sum, hac & illac persfluo, Ter.* Or the Comparison may perhaps be taken from Poison, which a Person unhappily swallowing, is in Danger of swelling to that Degree, as to be even burst, unless it be speedily thrown off; this may seem to suit best with the Venom of Detraction.

Ver.

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Ver. 11. *A Fool travaileth with a Word, as a Woman in Labour of a Child.* and *wpov-
avvov* is a Hebraism. The Sense is, that an idle Person, or a busy Body when he has been told a Secret, or has picked up a Piece of Scandal, is so big with it that he has no Ease or Quiet, through a certain Levity of Mind, or Malignancy of Spirit, till he has brought it to Light; is as impatient to be delivered of it, as a Woman of the Burden of her Child. This too is an elegant Comparison, we find it often applied to what passes in the Mind, whose Thoughts at their Birth, and during their Continuance, are styled Conceptions; when brought forth, and communicated, they are its Offspring, and the Formation of them is the Labour of the Brain. Hence *Clemens Alex.* describes the wise Man, who knows when to speak, and when to be silent, as bringing forth at the full Time, and a careless and indiscreet Person, as one that suffers Abortion. *Strom. L. vi.* It is also applicable to evil Schemes, and clandestine Mischief: Thus the *Psalmist* describing the wicked Man says, *He travaileth with Mischief, he hath conceived Sorrow, and brought forth Ungodliness.* *Psal. vii. 14.* In the following Verse, a Secret in a Fool's Breast is compared to an Arrow sticking in a Man's Flesh; which frets and galls him till it is drawn forth. So neither has the other any Ease or Quiet till he publishes what he knows or has heard, and discharges his Arrow at his Neighbour. The Comparison of Detraction to an Arrow is very apposite and beautiful. *St. Bernard* very frequently uses it, and the *Psalmist* speaking of malicious and ill-designing Persons says, *That their Teeth are Spears and Arrows, and their Tongue a sharp Sword.* *Psal. xii. 5.* See also *Prov. xxv. 18.* *Jer. ix. 8.*

Ver. 13. *Admonish a Friend, it may be he hath not done it, and if he have done it, that he do it no more.* Ver. 14. *Admonish thy Friend, it may be he hath not said it, and if he have, that he speak it not again.* Ver. 15. *Admonish a Friend, for many Times it is a Slander, and believe not every Tale.* i. e. Have an Explanation, or an Eclaircissement with your Friend, when any one acquaints you that he has said or done something contrary to the Friendship betwixt you; for such Reports are either false or true; if they are absolutely false, you owe him that Justice not to condemn him without hearing him; this is due even to an Enemy, and much more to a Friend: If they are true, it is however just and reasonable, that he should have an Opportunity to clear himself, and to state his Account of the Matter. For often an Expression, which was innocent in itself, has appeared harsh and unkind by the particular Turn which the Relator gave to it, and, through the Addition of some ill-natured Circumstances, and a partial Representation, has had a contrary Effect to the Intention of the Speaker. On such an Occasion one should remember and

observe the Advice of an ancient Writer, Not to judge of the Person by the Words, but of the Words by the Person; if he is a true Friend, and proved himself always such before, you may either conclude he has not said or done what he is charged with; or, if the Fact is past doubt, you should inform him of it, that you may know from what Cause it proceeds, which you will find rather to be owing to some Inadvertence, than to any Baseness of Heart or Alienation of Affection. All that the wise Man says or means in these Verses is briefly this: Remember that almost all Reports are false, and therefore you should not make yourself uneasy about uncertain Rumours; remember that your Friend loves you, and has given you upon different Occasions many Proofs of his Sincerity, and therefore you should not easily be induced to suspect his Fidelity; remember that your Friend is a Man, and you should not be surprized, if now and then he does or says an indiscreet Thing; remember that you yourself too are a Man, and you will easily excuse in another what you would desire to be pardon'd in yourself; remember that it was an accidental Slip, and would it be just to take Offence, or break Friendship for what may happen to the best of Men, and is common almost to all? *Comm. Port. Royal.*

Ver. 17. *Admonish thy Neighbour before thou threaten him, and not being angry, give Place to the Lord of the most High.* *Eccl. x. 1.* *For + wkwetav.* This and the foregoing Verses are to be understood of Reproof; but before Reproof, first know if what your Friend is accused of be true, and whether it be not misrepresented, through the adding or omission of some Circumstances, which would quite alter the Case. If he shews no Signs of Repentance or Concern for what he has done, nor offers to make any Excuse or Reparation, do not instantly exasperate him by any violent Methods, or rough Usage; if you would take the likeliest Way to soften and recover him, speak to him mildly, and reprove him gently; if he hears thee, and shews Signs of Amendment, attempt not any Thing further against him. But if he justifies his Fault, you may then proceed with more Severity, and make him sensible of his Obstinacy in a more publick Manner. And so the Law is with respect to a stubborn and rebellious Son, *Deut. xxi. 18.* This is exactly agreeable to what our Saviour appoints upon the like Occasion, *If thy Brother trespass against thee, tell him his Fault between thee, and him alone; if he shall hear thee, thou hast gained thy Brother; but if he will not hear thee, then take with thee one or two more, and if he shall neglect to hear them, tell it unto the Church; and if he neglect to hear the Church, let him be unto thee as an Heathen, and a Publican.* *Matt. xviii. 15, 16, 17.* See *Levit. xix. 17.* *Gal. vi. 1.* *Amb. L. iii. de Offic. Senec. de Ira. i. 16.* *Cicero* prescribes the like Method of proceeding from

from a Son to a Father, *Quid si Tyrannidem occupare, si Patriam prode conabitur Pater? filebitne filius? Imo vero obsecrabit Patrem, ne id faciat; si nihil profecerit, accusabit, minabitur etiam.* De Offic. Where *accusare* means private Admonition, or Reproof; *minari* a publick Charge or Process, *delatio publica*. This the Climax seems necessarily to require. The same Writer makes mutual brotherly Reproof essential to true Friendship, *Monere, & moneri proprium est veræ amicitiae*—De Amicit. The Port Royal Comment applies this Advice to the Rulers of the Church, whose Office as it is to reprove, to exhort, and to admonish, so they should be careful to do it with all Long-suffering, not giving Ear to every Report, nor carried away by uncertain Suspicions, but to enquire first with all the Caution and Circumspection which Wisdom directs, and then to censure or reprove according to the Merits of the Case. For want of observing such Caution and Rules with respect to Reproof, Friendship has been often dissolved, and the Law of God, which enjoins brotherly Love, Forgiveness, and Peace, slighted and disregarded. *δύναμις τόπον*, besides the Sense given in our Version, signifies to esteem and respect. See ch. xiii. 22. xvi. 14. xxxviii. 12.

Ver. 18. *The Fear of the Lord is the first Step to be accepted of him, and Wisdom obtaineth his Love.* *φόβος Κυρίου ἀρχὴ προσηλψως, σοφία δὲ παρ' αὐτοῦ ἀγαπήσιν πεποιεῖ.* I presume *προσηλψως* is the true Reading, and *πρὸς προσηλψῆναι* *σε ὑπ' αὐτοῦ*, ch. xxiii. 38. seems the right Interpretation of it. Our Translators manifestly understand this of obtaining God's Love, *Junius* of the Love of our Neighbour, and that the Fear of the Lord is the Root or Cause of Charity towards him; *Grotius*, that the Fear of the Lord is the Recommendation and Cause of the Intimacy and Friendship that is among good Men. According to *Calmet*, the Sense is, The Wisdom which is from above, which comes from him, *σοφία παρ' αὐτοῦ*, is amiable, and procures Men's Favour and Love, *La sageſſe qui vient de lui, gagne l'Amitié, gagne les cœurs.* Some Copies for *σοφία*, have *σφόδρα*, which *Grabe* prefers, and it makes good Sense as well as the other. It should be observed, that this and the following Verse, for the Sense of which see 2 *Esdr.* vii. 53. *Rev.* ii. 7. xxii. 2. are not in the *Alex. Vat.* nor *Vulg.* The 21st Verse too is generally rejected, as being in very few Editions, and having no Relation to the Context.

Ver. 20. *The Fear of the Lord is all Wisdom, and in all Wisdom is the Performance of the Law, and the Knowledge of his Omnipotency.* Few Copies have this last Sentence. The Sense of the whole is, The Fear of the Lord is complete Wisdom, which consists in Obedience to God's Laws, and contains likewise the Knowledge of God, and his Attributes, and so is both speculative and practical.

Ver. 22. *The Knowledge of Wickedness is not Wisdom.* All the Art and Invention, Cunning and Attainments of the Wicked deserve not the Name of Wisdom. 'Tis the Abuse of Mens Faculties (which were given them for noble Purposes, to lead them to Good, and to point out their Duty) to be employed in evil Arts or Schemes of Iniquity. To understand the several Ways and Sorts of Wickedness, to know the most effectual and securest Method of acting it, to be acquainted with the Vices of past Ages, and to improve upon them by inventing new ones, to be ingenious in finding out fresh Schemes for Luxury and Expence, and to stand distinguished for an elegant Taste in Debauchery and Wickedness; in short, to have such a Knowledge which a Man ought to be ashamed of, and which is a Disgrace to his Nature, is far below native Simplicity, or Ignorance attended with Innocence.

Ver. 23. *There is a Wickedness, and the same is an Abomination, and there is a Fool wanting in Wisdom.* Learning and Parts do not always command Esteem, nor is the Want of Wisdom always to be ridiculed or despised. There is a Wisdom falsely so called, which is often more dangerous than useful; a Man of great Talents and Abilities, of a busy enterprizing Spirit, and at the same Time of a corrupt Heart, is infinitely more to be dreaded, than one who is simply evil, and from whose mean Capacity no great Harm can be apprehended. A Person of such a Genius, is not to be compared with one whose only Misfortune is the want of a more improved and better Understanding, especially if he is, though weak, a virtuous and good Man. Fine Parts are to a Man just as he uses them, they are Blessings to a Man, if employed to right Purposes, to the real Good of the Owner, and to the Glory and in the Service of the Giver. But if they administer only to Pride and Self-opinistry; if they serve only to give a Man a light Turn of Mind, and, instead of opening to him a clearer Insight into his Duty, make him think himself above it; if they are made use of to expose what is serious, or burlesque what is sacred, instead of being more worthily employed in the Defence of Religion and Truth, they are then a Curse to him, and enable him to do the greater Mischief: As *Satan's* superior Parts qualified him after his Fall to be a more effectual Seducer of the Brethren, and to be the Chief among the Devils. Some Copies instead of *πονηρία*, read *ἐν πανουργία*, *ἢ αὐτῇ βέλουςμα*, which is confirmed by the Syriac Version, *Est calliditas quæ generat peccata.* Mess. of Port Royal prefer this Reading, and follows it in their Comment, and indeed some such Word seems necessary to preserve the Antithesis. It seems also from the other Reading, as if there were some Sorts of Wickedness, which were not Abominations. By *πανουργία*, which must necessarily be taken in a bad Sense here, I would understand

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understand that false Cunning, which, in the Esteem of the World, passes for Wisdom, and is founded upon Self-interest. Its Ingenuity lies in doing Evil with Artifice, and covering its Wickedness with the superficial and plausible Mask of Virtue, though it no otherwise regards Virtue; than as a Veil which may serve to cover its odious and criminal Designs, which not being restrained by any Fear of God, or Checks of Conscience, thinks all Means good and allowable, which may promote what it hath in View. This in the Opinion of the World is often mistaken for Prudence, and Oeconomy, but as it is devoid of Justice should rather be called Knavery, or Craft; for, according to *Plato*, *Tully*, and other Moralists, *Scientia quæ remota est a justitia calliditas potius, quam sapientia, appellanda est.*

Ver. 25. *There is an exquisite Subtlety, and the same is unjust, and there is one that turneth aside to make Judgment appear; and there is a wise Man that justifieth in Judgment.* There is such a Variety and Disagreement in the Versions here, that the same Greek Text could never have produced them; nor is there any Passage about the Sense of which the Interpreters are more at a Loss, ἡ πανουργία ἀκριβής, ἢ αὐτὴ ἀδίκη, ἢ ἡ διατρέφων χάριν τῷ ἐκφάναι κέρμα, is the Reading of almost all the Copies. Πανουργία is used in Scripture in a good Sense, particularly in the *Book of Proverbs*; and by this Writer, ch. xxi. 12. xxxvii. 15. and may seem to be taken here by the Epithet added to it, ἀκριβής, accurate, and in that Sense just, yet in another Sense is unjust. A Man of Art and exquisite Subtlety may keep within the Distinctions of the Law, nay, and even within Truth, and yet plead a bad Cause, or may even in a good Cause, stick too much to the Letter and Rigour of the Law, and offend against Equity. There is also a Cunning which does Evil, or seems to do so, that Good may come of it. There is an Art of perverting and confounding Right and Truth in Appearance, in order to do Justice, and make Truth appear: An Instance of which we have in *Solomon*, when he commanded the Child to be slain, with an artful Design only, that he might discover the true Mother. It is one Species of Art and Finesse, says the wise Man, to do Injustice under the strict Forms of Law; and another to do strict Justice, by seeming to break through the Forms and Fences of Right; but there is a third Person, who is wisest of all, who does only what is right, and by rightful Means only. *Drusus* and *Junius* among the Latin Interpreters, understand χάριν, not adverbially as our Translators do, but render it by *Gratiam*, *Est qui pervertat gratiam in profereundo judicio*; joining διατρέφων χάριν, it may be translated, There is one that turneth aside, disregardeth Favour and private Friendship, to shew forth Judgment. The Phrase διατρέφων κέρμα, *Exod.* xxiii. 6. *Hab.* i. 4. might

perhaps lead the Author to say in opposition to it, διατρέφων χάριν, τῷ ἐκφάναι κέρμα. *Calmet* understands the Place of Craft, or unjust Subtlety, of a faulty Exactness, and oppressing the Innocent, by adhering too rigidly to strict Justice; of tempering the Severity of the Law by Mildness and Equity, and moderating the *summum jus*, to prevent Hardships and Injuries. *Mr. Pope* well expresses the former Part,

*In vain thy Reason finer Webs shall draw,
Entangle Justice in her Net of Law,
And Right too rigid harden into Wrong.*
Essay on Man.

The rendring of the last Part of the Verse is not very accurate; *Grotius* translates it much better, *He that acteth righteously in Judgment is wise*, though I should observe, that neither the Roman Edition, nor that of *Hæschelius*, nor the *Vulg.* have that Sentence.

Ver. 26. *There is a wicked Man that bangeth down his Head sadly, but inwardly he is full of Deceit.* ἔστι πονηρόδομος, There is one that is meditating and contriving Evil, συγκυροῦς μελάνια. *Grotius* says this is a Mistake arising either from Affinity of Sound, or συσκυρῶν in the next Verse. He contends that the true reading is, συγκυροῦς μελάνια, and justifies his Conjecture from *Horace*,

*Pulchra Laverna,
Da mihi fallere, da justo sanætoque videri;
Noctem peccatis, et fraudibus obijce nubem.*
Epist. L. i.

Where *Now*, he says, answers to μελάνια; and indeed there seems to be a Necessity for an Alteration either here, or at the beginning of the next Verse, to prevent Tautology. Humility is in itself so amiable a Quality, that even such as are the farthest from it, will assume it, to carry on some sinister End. Pride itself can upon Occasion condescend to wear this Garb, to serve some vile Purpose, and will stoop and cringe where it can gain any Thing considerable by it. But excessive Complaisance, affected Civilities, and studied Artifices are always to be suspected, as carrying some latent Design of Mischief. The *Psalmist* accordingly describes the Wicked, as *falling down and humbling himself, that the Congregation of the Poor may fall into the Hands of his Captains.* *Psal.* x. 11. See *Prov.* xxvi. 24. in 6.

Ver. 29. *A Man may be known by his Look, and one that hath Understanding by his Countenance, when thou meetest him.* This Observation is true in general, though one sometimes sees some with an unpromising Look, and heavy Countenance, who are known to be Persons of fine Understanding, and great Abilities. Their Vivacity is lost in Contemplation, and the Man appears lifeless and absent, while he retires into himself. There are others who carry Modesty and Ingenuity in their very Aspect, and others whose Looks betray a weak Intellect, or a

loose Turn of Mind. *Socrates* acknowledged, that his Body testified against him for the Deformity of his Soul, and that the Evidence it gave was naturally true, but that by Study he had corrected what was amiss, and by the Benefit of a good Education had altered, and improved his Mind. *St. Ambrose* hath well expressed our Author's Meaning, *Vultus est quidam cogitationis arbiter, & tacitus cordis interpres: facies index plerumque est Conscientie, & tacitus sermo mentis.*—*De Elia. c. 10.*

Ver. 30. *A Man's Attire, and excessive Laughter, and Gait shew what he is.*] If a Man's Attire be odd and singular, foppish or slovenly, it shews the Taste of the Man. One may form a pretty true Judgment of Persons Wisdom and Prudence, of their Folly and Vanity, of their Modesty or Levity, by the Nature of their Dress, and their more or less Fondness for fine Cloaths and costly Apparel. The like may be said of immoderate Laughter, which is no Recommendation of a Man, nor any Sign of his Wisdom. That this is the Meaning we are assured from ch. xxi. 20. where it is observed of the Fool, that *He lifteth up his Voice with Laughter, but a wise Man doth scarce smile a little.* "Seriousness, says a very judicious Writer, if it be not a Virtue itself, "is at least the Soil wherein it naturally grows, "and the most visible Mark whereby to "know those that have it. This is that "whereby a Man is chiefly distinguished "from a Child, and a wise Man from a "Fool." *Norris's Miscell.* *Pliny* observes of *Socrates*, *Clarum sapientia, eodem semper visum vultu, nec aut hilari magis, aut turbato.* And of a greater it is recorded, that he never laughed. The Discipline of Silence was a great part of the *Pythagoric* Institution; and therefore Loudness and Noise expressed by excessive Laughter, was of course banished his School. *St. Chrysostom* condemns it, on account of its Attendants, *Orta ex immoderato risu paulisper scurrilitas, a scurrilitate turpiloquium, a turpiloquio wædæis aigæd profecta est.* *Hom. lxxxvii. in Matt.* To make it innocent and allowable, the Moralists insist upon the Degree of it, as well as upon the Time, the Place, the Person, and the Occasion. *Seneca* has a pertinent Observation, which includes all the Particulars here-mentioned, *Argumentum morum ex minimis licet capere. Impudicum et incessus ostendit, & manus mota, & unum interdum responsum, & relatus ad caput digitus, & flexus oculorum. Improbum risus, insanum vultus habitusque demonstrant.* *Epist. lii.* As Religion and Goodness does not consist in outward Appearance, it may be thought that a Judgment cannot be formed of Men's Morals, or inward Qualities by the outside: But if what is good or evil, faulty, or commendable in outward Appearance, has its Denomination from the Regularity or Corruption within, a Judgment then may be formed this Way. A

Person, for instance, would not love Finery in Cloaths, or Superfluity of Dress, if Vanity was not in the Heart. One would not be excessive, or immoderate in Fits of Laughter, without a certain Levity of Spirit; and indecent Gestures or Motions come only from an unsteady, or a wanton Disposition. *Removeatur ergo, says Tully, whose Sentiments often agree with those of this Writer, et a forma omnis viro non dignus ornatus, & huic simile vitium in gestu motuque caveatur. Adhibenda est munditia non odiosa, neque exquisita nimis, tantum quæ fugiat agrestem & imhumanam negligentiam. Eadem ratio habenda est vestitus, in quo, sicut in plerisque rebus, mediocritas optima est. Cavendum autem est, ne aut tarditatibus utamur in gressu mollioribus, aut suscipiamus nimias celeritates: Ex quibus magna significatio fit non adesse constantiam.* *De Offic. L. i.*

CHAP. XX.

Ver. 1. **T**HERE is a Reproof that is not comely.] *ἀνὴρ ἐστὶν ὡραῖος.* i. e. Which is not well-timed, or seasonable, as the Margin has it, and is often attended with bad Consequences. The *Vulg.* confines this to the Time when a Man is in a Passion, when Reproof is neither comely, nor like to have any good Effect. *St. Austin* properly compares the Reprover to a Surgeon, who is about to perform some Incision upon a distempered or maimed Body, which cannot be well executed without great Coolness and Composure in the Operator. Probably this Father borrowed the Thought from *Tully*, who says, *Objurcationes etiam nonnunquam incidunt necessaria: ... id agendum, ut ne eas facere videamur irati: sed ut ad urendum & secandum, sic et ad hoc genus castigandi raro invitique veniamus. Nec unquam, nisi necessaria, si nulla reperietur alia medicina. Sed tamen ira procul absit, cum qua nihil recte fieri, nihil considerate potest.* *De Offic. L. i.* *St. Austin* adds a necessary Piece of Advice upon the Occasion, that when we are about to reprove any one, if we perceive Passion arising, or any sudden and violent Emotion within us, to be then altogether silent, and suspend our Intention, and rather think of calming and composing our own Spirit, than pretend to meddle with the Case of another, when we are not fit for it. This Verse in the *Vulg.* and many Editions, is added to the End of the last Chapter, and with some following Verses concludes our Author's Observations on brotherly Reproof, begun *¶ 13.* of the former Chapter. The Subject seems to end with *¶ 3.* which seems more properly placed there than after the fourth Verse, or in the seventh, as some Copies have it: The *Vat.* and *Syriac* wholly omit it.

Ver. 4. *As is the Lust of an Eunuch to de-flower a Virgin, so is he that executeth Judgment*

ment with Violence.] Justice is by this Writer, as it is also by the Poets and Philosophers, compared to a chaste and beautiful Virgin; and a corrupt Judge who perverts Justice, to an Eunuch attempting her Chastity, though he has the Charge of her, and has engaged to watch over her with Strictness, and to preserve her with Faithfulness. If a Judge has sinister Inclinations, is covetous, and, like the other, insatiable in his Desires, if he is encouraged to make an Attempt upon her from a presumed Secrecy, and the little or no Danger of a Discovery, or if he is only disposed to violate her, tho' impotent perhaps from some Accident to effect it, all the Mischief that is done, and even that which was only meditated, is chargeable upon him. This Instance of an Attempt, in itself the most base and unnatural, is with great Judgment applied to discountenance any Attack upon Equity in judicial Proceedings. We meet with the like Simile in Tully, who styles Clodius's Perverting Judgment by Corruption, *Emptum constupratumque iudicium*. Ep. ad Att. L. 1. Instead of ἐὺ βίῳ Grotius prefers ἐβίῳ, which is countenanced only by one Copy, As is the impotent Desire of an Eunuch, so fruitless is the Judgment which is made of Mens Happiness or Misery, ἐβίῳ, in their Lifetime. And refers to ch. xi. 28. as a Confirmation of this Sense. But the former seems preferable.

Ver. 8. *He that useth many Words shall be abhorred, and he that taketh to himself Authority therein, shall be hated.* ὁ ἐν πολλοῖς λόφοις. Which means one who assumes such a Sway in Company and Conversation, as is attended with an overbearing Tyranny, with a Contempt of others, and a prescribing to, and lording it over them. This affected Superiority is contrary to that Equality and Freedom which is the Life of Conversation, and the Right of each Person engaged in it. Cicero has well determined this Point, *Sit sermo lenis, minimeque pertinax: nec vero, tanquam in possessionem suam venerit, excludat alios; sed cum in reliquis rebus, tum in sermone communi, vicissitudinem non iniquam putet*. De Offic. L. 1.

Ver. 9. *There is a Sinner that hath good Success in evil Things, and there is a Gain that turneth to Loss.* ἐστὶν ὁδοῖα ἐν κακοῖς ἀνδρὶ ἀμαρτανῶν, ὃς ἐστὶν ὀφελος ἐν ἁμαρτανῶν. Besides that of our Version the Meaning may be, There is a Prosperity which happens to a wicked Man, which may be numbered among Evils. Like that of Solomon, *The Prosperity of Fools shall destroy them*. Prov. i. 32. Some Editions omit ἀμαρτανῶν, and thus Bossuet renders, *Est felix successus qui malo vertat*; and Grotius, *Interdum in malis homini prosperitas sua est*. And the Vulg. *Prosperantur provebunturque nonnulli, at in malum & perniciem suam*; following a Copy probably which had εἰς κακόν, agreeably to εἰς ἁμαρτανῶν, which immediately follows; but

there needs no Alteration, as the Greeks often put ἐν for εἰς. Instances of this Observation are Haman, Jehu, Abab, &c. who made a miserable Exit. See Psal. xxxvii. 20. where the LXX Translation is very full to this Purpose. Other Copies have ἐν ὁδοῖα ἐν κακοῖς ἀνδρὶ, i. e. There are some Men, Sinners particularly, that take Pleasure in Evil, or Wickedness. And thus Junius, *Placent mala viro peccatori*; ὀφελος is badly rendered by the Vulg. and other Interpreters, *inventio*. It signifies Gain, as it is well translated here, and the Antithesis is better preserved. And so ὀφελος is taken by the LXX. But our Translators, though they happily succeeded here, yet have generally mistaken the Sense of this Word. See Eccles. xxix. 4, 6. Jer. xxxviii. 2. xxxix. 18. xlv. 5. in all which Places our Version is faulty, and even contrary to the Sense of the Context.

Ver. 10. *There is a Gift that shall not profit thee, and there is a Gift whose Recompence is double.* There are some Services and Favours done by a Man, which are lost and signify nothing, which gain him neither Credit nor Advantage, and others which turn to a good Account. Sometimes this is owing to the Ingratitude, and other ill Qualities of the Receiver; and sometimes to the Manner of bestowing them by the Giver himself. For it is a useful Piece of Knowledge to understand how to give, where, and in what Manner to place our Favours best, and to do them in a winning and engaging Manner. Drusus, by the Gift that does not profit, understands that which is given to the Rich, according to that of Solomon, *He that giveth to the Rich shall surely want*. Prov. xxii. 16. and by the Gift whose Recompence is double, that which is given to the Poor. Prov. xxviii. 27.

Ver. 11. *There is an Abasement because of Glory, and there is that lifteth up his Head from a low Estate.* There are Posts of Honour sought after with great Eagerness by the Ambitious, which have in the End proved their Ruin; through Tyranny, Pride, Oppression, or some Mismanagement, they have been deprived of their Power and Dignity, and sometimes even of Life itself. Sometimes a Man's Advancement to some Piece of good Fortune, or Preferment, turns to his Disgrace, as his Elevation makes his Faults more discernible, which in a private Station were not so easily discovered. Galba, before he succeeded to the Empire, was thought the most worthy of it, *Omnium consensu capax imperii, et non imperasset*. Tac. Hist. L. 1. But upon his Promotion he soon forfeited the high Opinion which they had conceived of him. Every Man before he aspires to a Dignity, ought to consider what he is, and how far his Capacity and Abilities will reach; but few are impartial to themselves in the Estimate of their own Merit, which they are apt to think

is greater than it really is, and thereby deceive themselves, and disappoint the Expectation of others. *Haman* and *Nebuchadnezzar* are Instances of Abasement from a high Station, as *Joseph*, *David*, *Job*, are of as remarkable an Elevation from a mean one. In like Manner he who affected to seat himself in the highest Place at the Wedding, is threatned to be removed with Shame to the lowest; and to him whose Modesty is content with the meanest Room, the Reward is, *Friend, go up higher*. Luke xiv.

Ver. 12. *There is that buyeth much for a little, and repayeth it sevenfold.* The covetous Man is here meant, who always purchaseth what is cheapest, and generally what is worst, and therefore is never a Gainer by his Bargains. He thinks indeed that he has acted cunningly because of the lowness of the Price, but in Effect he is a Loser, because that which is worth little, or nothing, must always be bought too dear. We see the Truth of this Observation in those that buy bad Goods through Cheapness, or unwholesome Meat, for the same Reason. In those likewise who purchase Houses badly built, or Estates with bad Titles, contenting themselves with the Thought of having bought them at a lower and easier Rate on that Account. But in the End they prove dear Bargains to them; the House is crazy, and must speedily be rebuilt; and the Estate must be parted with at a still lower Rate, to pay the Expences in clearing and defending the Title.

Ver. 13. *A wise Man by his Words maketh himself beloved, but the Graces of Fools shall be poured out.* *χάρις* rather mean Gifts and Favours than Graces or merry Conceits, as the Margin has it, which do not suit with the Character of a Fool. See ch. xxi. 16. In the next Verse it is more plainly expressed, and called the Gift of a Fool; and so *χάρις* is used ch. xvii. 22. and ch. xl. 17. it is rendred Bountifulness, and so it is often used in the *New Testament*, particularly in *St. Paul's* Writings. The Sense is, A wise Man recommends his Kindness by his Words, and the agreeable manner in which he does a Favour; but a Fool, when he does a good Turn, loses all the Merit of it, by his disobliging Way, and improper Behaviour. His Benevolence is lost and disregarded, *ἐκχυθήσεται*, it shall fall to the Ground, like Water that runneth apace. What is here said of the Fool, may also be observed of the envious or covetous Man, mentioned in the next Verse, who gives unwillingly *διὰ ἀνάγκην αὐτῷ*, as it were through Force, or a Necessity laid upon him, and expects to receive as much or more in return, *πολλὰ αὐτῷ ἐνός*. Some Copies read *ὀφθαλμοὶ αὐτοῦ πολλοί*, as the Margin also has it. The *Vulg.* well expresses his Greediness, when it renders, *oculi ejus septemplexes sunt*, i. e. He looketh to receive seven Times as much from thee.

Ver. 15. *He giveth little, and upbraideth much, he openeth his Mouth like a Crier.* See ch. xviii. 18. This is a farther Description of the Fool mentioned in the former Verse, who spoils all his Favours by his impertinent Behaviour and Discourse. If he makes you a Present, he is sure to reproach you with it; so that all the Merit, if there be any in so small an Act of Kindness, as is here mentioned, is taken away by his upbraiding Temper. *Istæ commemoratio est quasi exprobratio immemoris beneficii*. It is a wise Observation, That we should forget the Kindnesses which we ourselves do, and never forget those which we receive. *Seneca* observes, that it took off from the Grace of *Dido's* Hospitality, when she reproachfully told *Aeneas*,

Ejectum littore, egentem

Excepi, & regni demens in parte locavi.

How contrary is such a selfish, churlish Temper to that of the all-sufficient and bountiful God, whose peculiar Character it is, that he giveth liberally and upbraideth not: he has nothing in View, but the Good and Happiness of his Creatures, and neither wants nor expects any Return, but that of a dutiful and grateful Heart. He is, as *Philo* describes him, *δωρητικὸς τῶν ἀπάντων, ἀμοιβῆς ἐκ ἐφίμενος*, *De Cherubim*. Another Character of the covetous Man we have in the latter part of the Verse, that, if he lendeth Money, his Temper is so uncertain and suspicious that he presently calls it in again; his Covetousness not suffering him to be long without the Sight of his beloved Idol. Such a sudden and hasty Demand of the Loan is rather insulting him to whom he pretended to do a Kindness; 'tis suspecting his Credit, Honesty, or Circumstances; 'tis depriving him of the Advantage which he proposed by longer Use of it, and by distressing him on a sudden, does him more Injury than he received Kindness from first advancing it.

Ver. 17. *He knoweth not aright what it is to have, and it is all one unto him as if he had it not.* This is not in the *Roman* Edition, *ὅτι γὰρ τὸ ἔχειν ἐν ὁρβῇ αἰσθάνει εἰληφῆ*, i. e. He has not the Art, or Gift, or Blessing of using what he has well, and 'tis the same thing to a Fool, or a covetous Person, to be poor or rich, as to any Use of their good Things; for neither one nor the other know what it is to have, i. e. to enjoy, or employ their Riches. The *Vulg.* gives another Sense of the Place, That the Fool knows not either to give, or to keep his Goods; he gives improperly that which he ought to give, and he reserves that which he ought to keep: he gives to such as ought to have no Share of his Favours, and refuses to give to such, as he ought to distribute them to with Liberality and Abundance, *Neque enim quod habendum, aut quod non habendum, directo sensu distribuit*, i. e. He doth both without Discretion, or Judgment;

ment; following a Copy which read *διὰ ληψί.*

Ver. 18. *To slip upon a Pavement is better than to slip with the Tongue, so the Fall of the Wicked cometh speedily.]* i. e. It is less dangerous to make a false Step in walking; and thereby to stumble upon the Ground, than to offend or slip with the Tongue, for one unguarded Word may be a Man's Ruin, so great and sudden is the Mischief arising from an ungoverned Tongue. And as Falls of this Nature happen more frequently thro' the Abuse of Speech, so the Danger must consequently be greater. The *Vulg.* understands this of a false, evil, and malicious Tongue, which creates Trouble to itself, as well as others. Some Copies have instead of *ἀπὸ ἰσάφους, ἀπὸ ὀρέφους.* *Drusus* renders according to this Reading, *Lapsus de testō tolerabilior est quam lingua.* In the next Verse *ἀνθρώπος ἄχαρις,* in all the Editions, makes a part of the Text, though undoubtedly it was either some marginal Annotation, or, which seems more probable, the Title only to what follows, of which there are many Instances in this Book; and in some Copies they are in larger Letters to distinguish them. Our Translators seem to have been of this Opinion by flinging the Words into the Margin.

Ver. 21. *There is that is hindered from sinning through Want, and when he taketh Rest he shall not be troubled.]* There are many who are regular only through Necessity, who would have done as others did, and taken the same Liberties, if they had had the Means, the Opportunity, and Power. Such Persons are not to be applauded for their Self-denial or Moderation, since their Virtue is wholly involuntary. A Man, who, through a bad Constitution, or a weak Habit of Body, is hindered from Intemperance, Debauchery, or Wantonness, has no Merit on that Account, since not the Will was wanting, but the Power of sinning.

Hæc si neque ego, neque tu fecimus, Non sivit egestas facere nos: tu nunc tibi Id laudi ducis, quod tum fecisti inopia. Injuriū est: nam si esset unde fieret, Faceremus. Ter. in Adelp.

There is however this Advantage in wanting a Power or Opportunity to commit a Sin, that there is no Remorse of Conscience attending it. If a Man has no Merit on that Account, he has likewise no after Reflexions to torment him; though the Will indeed cannot be pronounced innocent if the Inclinations were consenting, and nothing wanting but the Opportunity.

Ver. 22. *There is that destroyeth his own Soul through Bashfulness, and by accepting of Persons overthroweth himself.]* Two Senses may be given of this Place, according as we understand *ψυχή* either of the Soul strictly, or of Life, and its Conveniences only. See Note on ch. iv. 20. In the former Sense it may

mean, one who is afraid to shew his Zeal, and to appear in behalf of Virtue and Religion, and to do or commend any good Action openly and in publick, from some Motives of Fear or Interest. Or of one who dares not refuse to do or oppose any evil Action pressed upon, or recommended to him, for fear of disobliging Company, or being thought precise and singular; whereas in the Exercise of religious Duties, or where the Cause of Truth calls for our Testimony and Defence, we should rather despise and laugh at any Offence of this Nature, which shall be taken at us on that Account. Nothing being a greater Impediment to a Progress in Piety than an Attachment to secular Interest, and a fantastical Concern about pleasing, or displeasing others. If *ψυχή* be taken in the latter Acceptation, the Sense may be, That there are some who hurt their Circumstances, and expose themselves to great Inconveniences, either in not daring to ask and demand what is necessary for them, or is their Due, or in not having Resolution enough to refuse what another unreasonably asks of them. One should know both how to ask when there is Occasion, and how to refuse when asked improperly. For there is a civil and complaisant way of denying, of which a Person cannot justly complain; but if through Bashfulness, as it follows in the next Verse, or fear of disobliging, we rashly engage our Word to do, or grant something which we afterwards repent of, and find reason not to do; such a Breach of our Promise will betray our Levity, and create us Enmity.

Ver. 25. *A Thief is better than a Man that is accustomed to lie.]* The Preference here given may perhaps seem singular, but we may state the Comparison thus: The Thief only takes away a Man's Money; the Liar attacks his Reputation and Character, which is more valuable than Riches. The Thief steals, perhaps through Necessity, *Prov. vi. 30.* the Liar often does an Injury without any Reason or Occasion. The Thief may possibly make Restitution when taken, he may restore sevenfold, *Prov. vi. 31.* but the malicious Liar cannot, his Poison has reached too far. The Thief can occasionally keep his Word; but the Liar is always an Enemy to Truth. The Thief attacks openly; the lying Slander is more secret and dangerous. The Author does not mean to excuse or justify the Thief, but would expose the Liar through the Odiousness of the Comparison.

Ver. 29. *Presents and Gifts blind the Eyes of the Wise, and stop up his Mouth that he cannot reprove.]* This seems to relate to Magistrates, who sit in Judgment, and take Cognizance of civil Causes, who, if they shew themselves mercenary, and their right Hand is full of Gifts, will not be disposed to examine into the Merits of the Cause, nor to determine it impartially, *Male verum examinat*

omnis Corruptus iudex. Hor. Or it may be applied to Persons in Authority in the Church, and to the Ministers and Pastors of it, as *Mess. of Port Royal* understand it, who, if moved by Flattery, or Favour, Interest, or filthy Lucre, will palliate or pass over Offences, and neither exhort, nor reprove, as their Station and Occasions shall require. Thus when the Prophet complains, that *the Heads of the House of Jacob abhor Judgment, and pervert Equity*, he immediately adds, *they judge for Reward, the Priests thereof teach for Hire, and the Prophets thereof divine for Money.* Micah iii. 1. The Egyptians represent their Judges without Hands, and the Chief, or President with his Eyes closed, to intimate, that Judges should receive no Gifts, and that the Chief should pronounce his Decree and Sentence without any respect of Persons.

Ver. 30. *Wisdom that is hid, and Treasure that is boarded up, what Profit is in them both?* We are here advised not to bury or suppress the Powers and Abilities which God has given us, nor to render useless the Means which he has bestowed, not for our own Service only, but for the Benefit and Advantage of others. Wisdom, without the Manifestation of it, confined to a Man's own Breast, is here well compared to valuable Treasure hid in the Ground, which no body is the better for. Our Saviour would have our Light shine before Men, and not be concealed under a Bushel; not to imitate the Man, who having received a considerable Sum from his Master to improve, and make the best of, wrapt it in a Napkin, and hid it in the Earth, without circulating it among the Exchangers, or returning any Interest or Profit to his Master, *Matt. xxv. 25.* A wife Man should not secrete himself, nor be wrapt up in Contemplation only, but communicate the Word of Wisdom and Knowledge liberally, *Wisd. vii. 13.* and bring forth out of his Treasures, for the Convenience and Improvement of others, *Things both new and old.* Such as through Pride, or, which may be the Case, through an ill-judged Humility, will not serve their Neighbour with the Talents they are possessed of, are not improperly compared by an ancient Writer, to one who in a Time of Scarcity and Want shuts up his Granary, and lets his Corn, which he has in great Quantity, rot, and be spoiled. Tully therefore well determines, *Pudeat illos qui ita in studiis se abderunt, ut ad vitam communem nullum fructum proferre possint.* Pro Arch.

Ver. 31. *Better is he that hideth his Folly, than a Man that hideth his Wisdom.* The first does it out of a Principle of Humility, as conscious of his own Weakness and Insufficiency; the other hides that which was given for the Advantage of others, as well as of himself, through a false Modesty. The Man who knows how to be silent, and to hide his Ignorance and Defects, so far gives

an Instance of his Prudence and Judgment; but he that ingloriously buries his Parts in Sullenness, or Retirement, and deprives his Neighbours, or the Public, of the Advantages which they might hope to receive from so exalted a Genius, offends God, in not employing that Gift which was given him for the Use of edifying, and assisting others; and disoblige Men for want of Kindness, and a publick Spirit. Here the *Vulg. Oriental Versions, Var.* and some other Editions conclude the Chapter; but others add, which our Translators follow, *Necessary Patience in seeking the Lord, is better than he that leadeth his Life without a Guide.* The Sense of which seems to be, That it is far better for a Man to live in an humble Dependence upon God, in a painful and conscientious Search to know his Will, and a constant Submission and Obedience to it, than to be guided by himself only, and be under his own Conduct, without any farther Help than the feeble Light of his own Reason. The Greek of this Place is pretty remarkable, *ἀδισπόλον προηλατὺς τῆς ἰδίας ζωῆς*, which either means, *Propria vite gubernator absque Domino*, one who lives without God in the World, and seeks not the Guidance of his Spirit, nor values and regards the Light of his Revelation, but sets up for his own Ruler: Or in general, an uncontrouled Director of his own Life and Actions, driving furiously and madly, without any Check or Restraint. A Life led, without the Fear of the Lord, or a Regard to his Precepts, and which consists rather in Licentiousness, than true Liberty, is very properly here compared to a Chariot run away with by unruly Horses, without a skilful Driver to manage them. Such ungovernable Things are Men's unruly Lusts and Passions; so helpless is Reason itself unassisted!

C H A P. XXI.

Ver. 1. *HAST thou sinned, do so no more, but ask Pardon for thy former Sins.* The most wise and cautious find themselves frail, and are often falling into Sin, but they do not persevere or continue long in it, they rise again by confessing their Faults, repenting sincerely of them, and avoiding them for the future. Whereas the Wicked are continually relapsing, and by repeated Acts strengthen themselves in their Iniquities. They are rolling down as it were from one Precipice to another, and have neither Grace, nor Strength to recover themselves. St. Chrysostom well observes ἐκ αὐτοῦ τὸ ἀμαρτάνειν χαλεπὸν οἷς τὸ τῷ ἀμαρτήματι ἐπιμένειν, that it is not so bad to fall into Sin as to continue in it, and illustrates this from the Instance of Noah, whom we may infer, from the Silence of Scripture, to have fallen into the Sin of Drunkenness but once, and that

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that this was recorded in Scripture, that if we should offend in the like Particular, we should be more cautious for the future, and not wallow again in the Mire. *Hom. 29. in c. ix. Gen.* The Advice of a most learned Writer is very seasonable and pertinent, "Let not Sin enter the first Door of Sense, either Eye or Ear, nor the second of Fancy, nor the third of Understanding, nor the fourth of Will, lest it break out into Act; and one Act will produce more, and so it will encrease infinitely, till the Heart is made hard and insensible, and the very Principles of Nature and Grace are obliterated." *Jackson's Works, Tom. 3.*

Ver. 2. *Flee from Sin as from the Face of a Serpent, for if thou comest too near it, it will bite thee.* The *Vulg.* renders, *Si accersis ad illa, suscipient te*, following a faulty Copy probably, which had *δεξιαν* instead of *διξίαν*. Sin is what Men bring upon themselves, it does not attack them till they go in Search of it; like a Serpent indeed it is always ready to bite, but it does not seize upon any, but those who rashly come too near it. *Solomon* uses this Comparison with regard to the Sin of Drunkenness in particular, *Prov. xxiii. 31.* Our Author very probably uses this Simile, and mentions it in the first Place, as our first Parents were deluded under this Form; and the Effects of its Sting are yet felt. And as Sin has the Venom of the Serpent, so it has likewise the Fierceness of the Lion; but this Lion does not prey at random, it fastens upon those only, who either imprudently throw themselves into its Paws, or whom it finds asleep, and off their Guard. It is also well compared in the next Verse to a two-edged Sword, as it attacks both God and Man; the Majesty of the former, and the Safety of the latter, and its Wounds are mortal, and only the sovereign Physician can cure them. The wise Man did not without reason make use of so many Comparisons, because if we join together all the Ideas that can any ways create Fear, they are few, and little enough to possess a Man with that Dread and Horror, which he ought to have of Sin.

Ver. 4. *To terrify and do wrong will waste Riches: thus the House of the proud Man shall be made desolate.* The Proud and Insolent oppresses the Weak for a Time, but by such imperious Usage they create themselves Enemies, and the great Number of those whom they have insulted and injured, will at length join together, and prove their Overthrow. *Rehoboam* by the Advice and Instigation of the young Men returned the People, who sued for a Removal of some Grievances, a haughty and threatening Answer, *My Father chastised you with Whips, but I will chastise you with Scorpions*, and thereby alienated the Hearts of ten Tribes from him, *1 Kings. xii.* Pride and Oppression were the Cause of the Expulsion of the *Tarquins* from *Rome*. And it appears from the Annals of almost

all Histories, that Tyranny and arbitrary Power have been of short Continuance.

Ver. 5. *A Prayer out of a poor Man's Mouth reacheth to the Ears of God, and his Judgment cometh speedily.* *δενεισιν αυτες εν σοφιας τας ωρας αυτες.* The Generality of Interpreters, and the Oriental Versions understand this of God's Care for the Poor, that he listens to their Cry, is always ready to help them in their Affliction; and to revenge the Injuries done them. So *Coverdale's* and the *Geneva* Version. This indeed is a Truth confessed by all, and confirmed by numberless Passages of Scripture, which may be the Reason of its being so expressed here. But the Words [*of God*] are not in any Greek Copy, nor in the *Vulg.* and therefore another Sense of this Place has been offered, That the Prayer of the Poor reacheth to the Ears of the proud Man mentioned in the former Verse, and is neglected and disregarded by him, and toucheth not his Heart. *Ad aures solum illius*, according to *Junius*, as the humble Supplications of *Lazarus* were by the rich Man in the Gospel, *Luke xvi. 20.* And therefore his Judgment, i. e. the proud Man's Punishment, shall not slumber. This is *Grotius's* and *Baldwell's* Sense. *Cassellio* is particular in rendering the latter Part, viz. that the poor Man ought to be answered speedily, because his Case will not admit of Delay. But either of the former seem preferable.

Ver. 6. *He that hateth to be reprov'd is in the Way of Sinners, but he that feareth the Lord will repent from his Heart.* i. e. He treads in the Steps, and will go on in the Way of Sinners, and become incorrigible. For if he will not listen to the seasonable Advice given him for his good, how shall he reform? If he is angry at the Attendance of the Physician, and rejects his salutary Prescriptions, how shall he be cured? If he throws aside, or breaks the Mirror which shews him his Deformity, how shall he know to remove, or correct them? but he that feareth the Lord, *εισερχεται εν καρδια*, will sincerely repent, or to be converted thoroughly. *Clemens Alex.* reads *εισερχεται εν καρδια* and. And so the *Vulg.* and *Jerom's* Bible, *Convertetur ad cor suum*, i. e. will return to himself, like the penitent Prodigal, will change his Way of Life, acknowledge with Contrition his past Faults, and keep his Heart with all diligence for the future.

Ver. 7. *An eloquent Man is known far and near, but a Man of Understanding knoweth when he slippeth.* If by *δυνατος εν γλωσση* we understand with our Translators the eloquent Man, who harangues plausibly on any Subject, and recommends himself to the Notice and Admiration of others, by his ready and artful manner of talking, the Sense then is, that though one of such Talents does not often offend by a Mistake, nor is easily detected in a Fault, if he occasionally slips, through the Art he has to conceal it, or an evasive

evasive way of excusing it, yet the Man of Understanding, who coolly attends to, and weighs the Strength of his Arguments, and is not easily carried away or imposed upon by Flourish and Artifice, soon finds out the Fallacy, or Misrepresentation, and detects the Weakness, or Inconclusion of his reasoning. Or if with the *Vulg.* we apply this to the bold, rash, and talkative Man, *Potens lingua audaci*; the Meaning then may be, that a Man of a great flow of Words, who attempts to speak on all Occasions, is subject to a Number of Mistakes, and to give Offence by the Liberties which he takes; but a Man of sound Sense and Understanding is more cautious and reserved, and less liable to displease or make a false Step: he fees the Faults of the talkative and bold Person, and prudently avoids them, and forms his Conduct with Judgment and Discretion from the Observation of the others Rashness and Miscarriage.

Ver. 8. *He that buildeth his House with other Men's Money, is like one that gathereth Stones for the Tomb of his Burial.* i. e. Is heaping up Ruin to himself. Calmet thinks this relates to the ancient Custom of heaping up Stones over the Graves, or dead Bodies of Persons remarkable for some Crime. See *Josh.* vii. 26. *2 Sam.* xviii. 17, 18. This they did to perpetuate the Infamy of the Person, and to shew the public Abhorrence of such Crimes. In like manner, he that builds his House at the Cost and Expence of another, by making use of his Money, and defrauding him, or by running in Debt to raise the Fabrick, labours to his own Hurt and Shame, and erects a Monument of his Folly and Injustice, as long as it is in being, and instead of being a House to shelter him in, will bury him under its Ruins. *Jeremiah* boldly rebukes *Jeboiakim* King of *Judah*, for building his House by Unrighteousness, and his Chambers by Wrong, and acquaints him, that by his Oppression he was hastening his own Ruin, and instead of long enjoying his stately Palace, built with the Wages of the Poor and Hireling, he should be buried with the Burial of an Ass, and be cast forth in the most indecent, and contemptible Manner. *xxii.* 13. See *Is.* v. 8. *Hab.* ii. 9, 10, 11. *Lev.* xix. 13. *Deut.* xxiv. 14, 15. Some Copies have, *ὡς συναγων ἐαυτῷ τὴν λίθον εἰς χερμῶνα*, is as him that gathereth Stones against Winter, which is the *Vulg.* and *Coverdale's* Rendering. This seems to be a proverbial Saying for doing something useless, *Lapides pro inutilibus*. See *Erasm. Adag.* And in this Sense we may understand that of our Saviour, *If thy Son ask thee a Fish, will you give him a Stone?* *Matt.* vii. 9. i. e. what will do him no Good. And so to lay up Stones against Winter, instead of Food and Provision, is to be a Fool to ones own Destruction; 'tis in effect building ones own Sepulchre. Or perhaps the Meaning may be, that he that runs in Debt by building, or defrauds the Workmen of their just Pay,

is like him that lays in Stones and Materials to build in Winter. The Creditors will seize upon his House, and not permit him long to enjoy the Fruits of his Extravagance and Injustice: no more than a Builder at so improper a Season as Winter is, can expect a long Continuance, or firm Foundation of his House, which the Winds and the Rain, as well as the Imperfection of the Work, conspire to overthrow.

Ver. 9. *The Congregation of the Wicked is like Tow wrapped together, and the End of them is a Flame of Fire to destroy them.* All their Ecstacy and Splendour, their State and Magnificence, their Prosperity and overgrown Fortunes, their Tyranny and Haughtiness, and the Terror which they scatter round them, shall be as nothing, or rather shall prove so many Combustibles to consume them. Thus the *Psalmist* speaks of God's Dealings with the Wicked, *All thine Enemies shall feel thy Hand, thy right Hand shall find out them that hate thee: thou shalt make them like a fiery Oven in the Time of thy Wrath, the Lord shall destroy them in his Displeasure, and the Fire shall consume them*, *Psal.* xxi. 8, 9. And the Prophet *Malachi*, *Behold the Day cometh that shall burn as an Oven, and all the Proud, yea, and all that do wickedly shall be stubble, and the Day that cometh shall burn them up, that it shall leave them neither Root nor Branch*, *ch.* iv. 1. and in the Gospel, they are compared to a Bundle of Tares intended to be burnt. *Matt.* xiii. 30.

Ver. 10. *The Way of Sinners is made plain with Stones, but at the End thereof is the Pit of Hell.* See Note on *ch.* iv. 17. The Author probably alludes to *Prov.* xiv. 12. *There is a Way which seemeth right or strait to a Man, but the End thereof are the Ways of Death.* Our Saviour teaches us the same Truth in the Gospel, when he says, *Wide is the Gate, and broad is the Way that leadeth to Destruction, and many there be that go in thereat: but strait is the Gate, and narrow is the Way which leadeth unto Life, and few there be that find it*. *Matt.* vii. 13, 14. *Virgil* describes the Entrance to *Tartarus* almost after the same Manner,

*Mœnia lata vidat triplici circumdata muro,
Quæ rapidus flammis ambit torrentibus amnis
Tartareus Phlegethon.* *Æn.* vi.

Where *Servius* remarks, that *lata* means the broad Way of the Wicked, frequented by the many, leading to Destruction. But this is not the only particular in which that Poet's Description of the other World agrees with Scripture; his placing the Wicked on the left Hand, and the Godly on the right, is too observable to be passed over,

*Hic locus est, partes ubi se via findit in ambas,
Dextera, quæ Ditis magni sub mœnia tendit:
Hæc iter Elysium nobis; at læva malorum
Exercet pœnas, & ad impia Tartara mittit.*

Ibid.

The

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The *Pythagoreans*, whose Manner of teaching was symbolical, marked out these two Ways by the Greek Letter γ . One of the Branches denotes the Way to Perfection, narrow at the Entrance, but afterwards more open and large; the other the Way of Perdition, large and spacious at the first, but in the End, leading those that follow it into an Abyss of Misery. See *Epigr. in γ inter Op. Virgil.* $\beta\delta\delta\epsilon\sigma$ $\alpha\delta\delta\epsilon$ is well rendred the Pit of Hell, the Place of Souls condemned to Punishment and Pain for their bad Lives on Earth. The Writer of the *Book of Wisdom* calls these subterraneous Caverns, $\mu\upsilon\chi\omicron\iota$ $\alpha\delta\delta\epsilon$, and such they seem to be according to the Parable of the rich Man, who being $\epsilon\upsilon$ $\tau\omega$ $\alpha\delta\delta\epsilon$ is said to lift up his Eyes from thence, and behold *Lazarus* afar off in *Abraham's* Bosom. The learned *Barrow* observes, that the Hebrew Word אֲדָמָה (upon the true Notion of which the Sense of the Word $\alpha\delta\delta\epsilon$ must depend) does originally, most properly, and most frequently design the whole Region protended downwards, from the Surface of the Earth to a Depth indefinite and unconceivable, vastly capacious in Extension, very darksom, and dungeon-like in Quality; whence it is called the Pit, the lowest Pit; the Abyss, the Depths of the Earth, the Darkness, the Depths of Hell, &c. Vol. II. p. 399. The *Vulg.* renders it by *Inferi, Tenebræ, Pœnæ*. *Grotius* thinks this too full and explicit for the Times of this Writer, and hints as if it was an Interpolation by some *Christian* Hand. By $\beta\delta\delta\epsilon\sigma$ $\alpha\delta\delta\epsilon$ he only understands, that the Sinner shall come to a bad End, by Punishment inflicted on him either by the Magistrate, or the Parties whom he has injured, or the Vengeance of God.

Ver. 11. *He that keepeth the Law, getteth the Understanding thereof.* $\alpha\lambda\alpha\gamma\epsilon\gamma\iota\alpha$ $\tau\epsilon$ $\epsilon\upsilon\sigma\eta\mu\alpha\lambda\omicron\varsigma$ $\alpha\lambda\epsilon\tau$. Some expound this, that he that keepeth the Law, subdues and governs his Appetites, and Passions, and Thoughts. Thus the *Tigurin* Version, *Qui servat legem Domini, cogitationibus suis imperat*; and the *Syriac*, *Qui custodit legem, subigit appetitum suum*. But the Sense given by our Translators seems preferable, viz. that the Understanding and Knowledge of God's Laws is better learnt by Obedience, than by Enquiry; *Obey, and ye shall understand*, says the Prophet. And our Saviour assures us, that if we continue in his Word, then we shall know the Truth; and if any Man will do his Will, he shall know of the Doctrine, whether it be of God, *John* vii. 17. For the Love of God, as this wise Man observes, *passeth all Things for Illumination*, ch. xxv. 11. See *Dan* ix. 13. There are some Sciences purely speculative, which require only Study; these one learns by consulting proper Masters, and by making Reflexions within one's self, on what has been communicated and taught; but Justice, Temperance, and other Virtues of Practice, are not to be got or at-

tained by Speculation, but by Exercise and Use. *Non enim hæc, says St. Bernard, lectio docet, sed unctio; non litera, sed spiritus; non eruditio, sed exercitatio in mandatis Domini*, *Epist. cviii.* *Cabnet* illustrates this by the Instance of Painting; let a Man have the finest Notions and Speculations, let him be acquainted with the most material and important Rules of Art, let him have the most just Taste, and nice Discernment of Beauty and Proportion, yet if he has not Practice and Experience added to this, he will after all not be able to give any finished Piece; whereas one with much less of the Theory Part, and more Practice and Application, shall succeed to Admiration. And the like may be observed of all other Arts and Graces, a Perfection in any one of which depends principally upon Use and Habit. The latter Part of the Verse is exegetical of the former, viz. that the greater any Man's Obedience is, and the more Progress he makes in Virtue and Piety, so much greater is his Wisdom, and the more is his Understanding in the Way of Godliness enlarged. See *Psal.* xxv. 11, 13.

Ver. 12. *He that is not wise will not be taught, but there is a Wisdom which multiplieth Bitterness.* In the former Verse the wise Man observes, that true Wisdom consists in Obedience, or the Observance of the Laws of God; here he adds, that he that is not wise, i. e. towards God, *Sapiens in bono*, as the *Vulg.* has it, is not capable of true Wisdom. As Piety then is the Perfection of Wisdom, so there is a Counterfeit, or false Wisdom, called here $\alpha\omega\alpha\gamma\gamma\iota\alpha$, which consists in Knavery and Wickedness, for so $\alpha\omega\alpha\gamma\iota\alpha$, which is here rendred Bitterness, often means. See *Acts* viii. 23. where the Gall of Bitterness, and the Bond of Iniquity are synonymous; and *Heb.* xii. 15. *Jer.* iv. 18. where falling from the Grace of God, and the Root of Bitterness by which many are defiled, are joined together. See also *Deut.* xxix. 18. where turning away from the Lord, is expressed by a Root that beareth Gall and Wormwood. The rendring of the *Vulg.* confirms likewise this Sense, *Est autem sapientia quæ abundat in malo*. Such a Sort of Wisdom which is displayed only in Schemes of Wickedness, or in the Mischief which it does to others, is sensual, earthly, devilish. The Prophet describes such as delight in it, when he says, *They are wise to do Evil, but to do Good they have no Knowledge*. *Jer.* iv. 22. Such shall multiply Bitterness, properly so called, and shall inherit Misery and Sorrow.

Ver. 16. *The Talking of a Fool is like a Burden in the Way, but Grace shall be found in the Lips of the Wise.* Ver. 18. *As is a House that is destroyed, so is Wisdom to a Fool, and the Knowledge of the Unwise is as Talk without Sense.* There is such an engaging Sweetness in the Discourse and Conversation of a truly good and wise Man, and

so much useful Knowledge is to be learned from him, that such as are desirous of Improvement, listen to him with Eagerness and Pleasure, and treasure up his Observations for their own Use and Conduct. *Job* beautifully describes this, speaking of himself, *When the Ear heard me, then it blessed me; unto me Men gave Ear, and waited, and kept Silence at my Counsel. After my Words they spake not again, and my Speech dropped upon them. They waited for me as for the Rain, and they opened their Mouth, as for the latter Rain,* ch. xxix. 11, 22, 23. This happy Talent of pleasing and profiting others by Discourse, the wise Man expresses by Grace or Sweetness. Thus it is said of our Saviour, *θαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος,* i. e. by an Hypallage, or a rhetorical Change of Words, they wondred ἐπὶ τῇ τῶν λόγων χάριτι, at the Sweetness of his Speech and Words, *Luke* iv. 22. This by *Plutarch* is styled ἡ τῶν λόγων σεμνότης, and by this Writer is said to be more agreeable than Musick, ch. xl. 21. Hence the Ancients feigned *Mercury*, their God of Eloquence, to be attended by the Graces. But the Person who is devoid of Wisdom, or who has a smattering in Knowledge, and a small Tincture of Learning, is here aptly compared to a Heap of Rubbish, or a Chaos of Ruins. In his Ideas, Discourse, and the whole Conduct of his Understanding, there is nothing but Confusion, neither Order, Grace, Regularity, or Connexion.

Ver. 19. *Doctrine unto Fools is as Fetters on the Feet, and like Manacles on the right Hand.*] The Fool hates Discipline and Instruction, he considers them as Fetters and Shackles. He looks upon Learning and Study, as a Weariness of the Flesh, as an intricate troublesome Thing, a Hindrance to the Pursuit of his Inclinations, and an Obstacle to his Pleasures. Whereas Learning adds a Grace to the wise Man, and is as an Ornament of Gold about his Neck: he looks upon Wisdom, Prudence, Regularity, Moderation of Lusts and Passions, and the Observance of strict Rules of Morality, as the Glory and Improvement of his Nature; he takes Pleasure in acting up to the Dignity of it, and thinks himself not abridged of true Liberty, by being forbid Licentiousness, or denying himself sinful Enjoyments. This, and the 21st Verse should be joined and connected together, they set off one another; placed thus by way of Contrast, the intermediate Verse spoils the Connexion and Beauty, and agrees in Sense with ch. xix. 30. See Note on that Place.

Ver. 22. *A foolish Man's Foot is soon in his Neighbour's House, but a Man of Experience is ashamed of him.*] Of whom? of the Fool, or his Neighbour? *Gr. αἰσχυνθήσεται ἀπὸ προσώπου,* i. e. will reverence his Neighbour's Presence, will pay a Regard to him when he is before him. *עָנָה* in *Hebrew*, from which *ἀπὸ προσώπου*, is no more

than *coram*. I presume the meaning is, that as a Fool rusheth without Regard into other Men's Presence, and even into their Houses to see what is doing there, so a discreet Man will not be guilty of such Rudeness; he will not intermeddle nor concern himself with the Affairs of others, he will observe a more wary and reserved Conduct, and will pay to others a ceremonious Respect both without and within Doors. *Junius* renders, *Peritus multarum rerum pudore a domo se continebit*; with which agrees the *Geneva* Version, *A Man of Experience will be ashamed to look in*. The *Vulgate* understand this of a proper Carriage towards a great and powerful Man, *Homo peritus confundetur a persona potentis*, i. e. He will be backward and reserved in coming before, or visiting a Person of such Distinction. *Est fort reservé à visiter une personne puissante*, says *Calmet*; and according to him the Sense is, that as a wise Man will be ashamed to go to, or enter, in a disrespectful manner, another's House, especially one that is a Stranger, without a real Necessity or Occasion, without an Invitation, and the Observance of a proper Distance, so a Fool rusheth in at all Times, at the Hazard of being ill received, of being impertinent and troublesome to others, of being evil treated, and perhaps turned out of Doors. *Solomon* gives the like Advice, *Withdraw thy Foot from thy Neighbour's House*, or, as the Margin more properly has it, *Let thy Foot be seldom in thy Neighbour's House, lest he be weary of thee, and hate thee*, *Prov.* xxv. 17.

Ver. 27. *When the Ungodly curseth Satan, he curseth his own Soul.*] i. e. Whenever an ungodly Man condemneth Ungodliness, he condemneth himself. Or whenever the Wicked blame Satan, as the Author of their Failings, when they accuse him as their Tempter and Betrayer, when they complain of his Snares and Wiles, they ought rather to blame themselves. The Devil indeed invites and solicits, but he compels none to sin, he hurts none but those who come too near him, and voluntarily engage in his Service. The *Jews* always looked upon wicked Men, as related to the Devil; and the Scripture says expressly of them, that *they are of their Father the Devil*, i. e. Sons of *Belial*. And therefore they act inconsistently, they do a Wrong or Injury to accuse, or curse the Master they have chosen, and whom their Conduct so much resembles. If they curse their Father, they in effect curse also themselves, as the Blessings and Cursings, according to the *Jewish* Notions, affected also the Children, and descended to Posterity. In this Light the Proverb might be used, that whoever, being a Child of *Satan*, cursed his Father, in effect cursed also himself. Or if we understand *Satan* in the Sense of *διδόλος*, to mean an Adversary, an Accuser, a Calumniator; and the Context is not averse to this Sense; the Meaning then may

may be, that when a wicked Man, or Slanderer, blames or curses another for Censoriousness, he condemns himself, for his listening to, and acting like the Devil, in being an Accuser of the Brethren, and by the Imputation cast upon others, he reflects Guilt upon his own Soul. Coverdale's Version favours this Sense, and so does the *Port Royal Comment*, *Lorsque le méchant maudit le calomniateur, il se deshonore lui même.* Cotelerius also so expounds it, and says, *πᾶς ὁ μᾶτην λοιδορῶν, ἐαυτὸν ἀρεῖται*, in the *Apostol. Constitutions* is equivalent to it. See Note on L. iii. c. 15. St. Cyprian seems to have had this Passage in View, when he says, *Turpes turpis infamat, alios, qui talis est, increpat, & evasisse se consciū credit, quasi conscientia satis non sit. Idem in publico accusatores, in occulto rei. In semetipsos censores pariter & nocentes: Damnant foris, quod intus operantur, & quod libenter admiserunt, criminantur.* Ad Donat.

C H A P. XXII.

Ver. 1. **A** Slothful Man is compared to a filthy Stone, and every one will hiss him out to his Disgrace.] According to the *Vulg.* the Sense is, That a slothful Person is so despicable, that Men pursue him with Stones and Dirt, as a Shame to the Species, or with reproachful Language and Speeches, according to *Bossuet*, as so many filthy Stones, *Omnium scommatis, velut, injectis lapidibus lutosi, conspurcabitur.* But that followed by our Translators seems better: by a slothful Man we are here to understand, one who will apply himself to nothing, who has neither Industry, Application, Capacity, nor Understanding, who will not vouchsafe to stir, or exert himself, either for his Friends, or even himself. He is like to a Stone which falls into the Dirt, no body will foul his Hands to draw it from thence: and if this slothful Person comes to Disgrace or Misfortune, as is natural to expect, no body will interpose to help or vindicate him, but rather laugh at and expose him, *ἐκνεύει ἐπὶ τῇ ἀτιμίᾳ αὐτοῦ*, will hiss at his Disgrace. Whoever comes near him will hasten from him, as from some disagreeable Filth or Infection; he that has served him once, will wash his Hands of him, and have nothing more to do with him. Such a Sluggard is so offensive, that, according to *Solomon*, *He is as Vinegar to the Teeth, and as Smoke to the Eyes.* Prov. x. 26.

Ver. 3. **A** foolish Daughter is born to to his Loss.] The Greek has only *θυγάτηρ δὲ ἐπὶ ἐλατλώσει γένεσθαι*, i. e. a Daughter is to Loss. Some Copies have *γενᾶται*, is born to Loss, or to the Damage and Detriment of the Father. But this seems to bear hard upon the Sex without Reason; and therefore the *Geneva* Version of the Place is much less to be admitted, *And the Daughter is least*

to be esteemed. Our Translators have added, *foolish*, to make the Sense more complete. *Ἀπαίδευτος*, or some such Epithet, seems to be understood, for a wife Daughter follows, by way of Antithesis, in the next Verse. We have an Instance of the like Omission, ch. xxxvi. 24. *He that getteth a Wife, beginneth a Possession, &c.* where the Sense is, He that findeth a good Wife. This Author often observes, that as good and hopeful Children are the Glory and Happiness of their Parents, so those that are vitious, and ill-disposed, are a Plague and Shame to them. It is recorded of *Augustus*, who was unhappy in his Daughters, that he would often cry out,

Αἰδ' ὄφελον γ' ἀγαμὸς τ' εἶμεναι, ἀγονός τ' ἀπαλεῖδξ.

And so may every Parent with Reason, who has the great Misfortune of undutiful or wicked Children, whether they be Sons or Daughters.

Ver. 4. **A** wise Daughter shall bring an Inheritance to her Husband.] *κληρονομήσει ἀνδρα αὐτῆς*, i. e. She shall enrich him by her good OEconomy, and prudent Conduct. *Locupletabit*, says *Grotius*. What the *Hebrews* express by the Conjugation *Hiphil*, the *Hellenists*, and others express actively; and so *κληρονομῶμεν* is used *Prov.* xiii. 22. *Solomon*, in the Picture which he has drawn of a good Wife, one who openeth her Mouth with Wisdom, and in whose Tongue is the Law of Kindness, represents her, as wholly employed in Household Cares and Business, as looking well to the Ways of her Household, and eating not the Bread of Idleness. She not only divides a Portion to her Maidens, but worketh willingly with her own Hands; *She layeth her Hands to the Spindle, and her Hands hold the Distaff*, *Prov.* ch. xxxi. Among the *Hebrews*, Daughters did not inherit, when they had Brothers; the wise Man therefore observes here, that a prudent Daughter brings a rich Portion to her Spouse, by her OEconomy and Wisdom, and the good Qualities she is possessed of; that she is a Fortune of herself, and will improve that of her Husband. The *Tigurin* Version accordingly has, *Filia prudens viro est vice hereditatis.* There is also another Sense given of this Place, that a discreet and virtuous Woman shall have for her Lot and Inheritance a good Husband, and shall so recommend herself to his Affections, as to be the Heir of his Fortunes.

Ver. 6. **A** Tale out of Season, is as Musick in Mourning.] As the Use of Instruments of Musick in a Time of Lamentation, is mentioned here among the *ἄνους*, or unseasonable Things, one may conclude that they were not anciently used by the *Jews* at Funerals. This was of Heathen Extraction, and came in but late among the *Jews*. Musick at such a Time is as unseasonable, as that Request, or rather Insult of the *Babylonians*

bylonians over the captive Jews, to sing one of the Songs of Sion in their Heaviness: as improper, as in *epulo cum toga pulla accumbere*, to appear at a Feast in Weeds; which Tully mentions as a thing unusual, *Quis unquam cenavit atratus?* Epist. ad Attic. Equally absurd, says the wise Man, is Conversation, or even Instruction, when misapplied, or unseasonable with respect to Time, Place, or Persons. Thus *διήγησις* is used ch. xxxviii. 25. And so Calmet, *Un discours à contre tems est comme une Musique pendant le deuil.* 'Tis not sufficient only to tell Men the Truth, but there is also a Time to be observed in speaking. He that would succeed most effectually, must do it *à propos*, at such a Time, and in such a manner, as Wisdom shall direct. The like may be observed of Reproof, which is then chiefly to be applied, when Souls are so worked upon, and disposed by the Spirit of God, as to be made sensible of their bad Estate, and of the want of such Remedies, as at first may be disagreeable to Sense, but are necessary to be used to bring Men out of that profound Lethargy, under which they have languished in a Forgetfulness of God, and a Disregard of their own Happiness.

Ibid. *But Stripes and Correction of Wisdom are never out of Time.* *μάστιγες ἢ παιδεία ἐν παντί καὶ σοφίας.* Here our Version seems not accurate. Besides the Sense given by our Translators, which is a good, though perhaps not the true one, there is another favoured by some Interpreters, viz. Musick is an Entertainment unseemly and improper in the Time of Mourning; but Correction and Discipline are always proper to teach Children Wisdom, in the Time or Season of Learning, *ἐν καιρῷ σοφίας.* The Arab. may seem to favour this, *Correctio & disciplina sapientiam conciliant.* But others understand the Place very differently, that Stripes and Correction are *ἀκαιροί*, improper to be used to Persons generally reputed wise, who, if they accidentally offend, are reformed sooner by Discourse with them, than by any Correction that can be used: According to that of *Bensira* in his Alphabet, *Sapientem nutu, & stultum fuste.* But both these Expositions seem forced, nor are our Translators to be justified for joining *σοφίας*, with a Word so distant from it. There may be, I think, another Sense given of this Passage, which none of the Commentators have touched upon, which to me seems preferable, viz. Musick is unseasonable in the Time of Mourning, and an Instance of Impertinence and Indiscretion; but Correction and Stripes, properly and seasonably applied, are the Effect of Wisdom, and Instances of it, and bring forth its Fruits; and none but a wise and discreet Man knows how to apply these in Season, and to Advantage. Accordingly the Geneva Version has, *Wisdom knoweth the Seasons of Correction and Doctrine.* And the Syriac, *Eruditio ac disciplina*

quovis tempore sunt sapientia. And the Vulg. *Flagella & doctrina in omni tempore sapientia.* I would point the Place thus, *μάστιγες ἢ παιδεία ἐν παντί καὶ σοφίας*, i. e. *sunt sapientie. Sapientie congruunt*, according to Bosquet. Some few Copies omit *παντί*, and it may perhaps seem too harsh; but there is greater Authority for retaining than omitting *παντί*; and it agrees with our Author's Doctrine ch. xxx. 1. but is not to be understood with the utmost Strictness. And therefore though *ἐνδελεχῆς*, there used, means continual, yet the Translation in this last Place (often) is right. At least if continual be put, a due Abatement must be made, or understood.

Ver. 7. *He that teacheth a Fool, is as one that gluetb a Potsherd together.* After these Words Dr. Grabe inserts the two following Sentences, *εἰς αἰδομένην ἄγων τὴν γῆν, ἢ τὸν ἀπηλπισμένον εἰς οὐνεσσιν ὀξύων*, which is exactly the reading of *Clemens Alex. Pedag.* L. i. c. 8. By a Fool we may understand one that wants both Understanding and Parts, and hath also a corrupt Heart, see *ψ* 12, 13. for there are Hopes of reclaiming or instructing such as have Sense and Capacity, though they be ignorant, or even vicious and irregular. In these, Passion is not always uppermost, nor equally strong and domineering, and the Profligate may have sometimes Seasons of Recollection, or may happily be reclaimed by some seasonable and well-timed Admonition of others; but it is lost Labour to hope for, or attempt the reclaiming a vicious Fool, in whom Obstinacy and Ignorance meet, and Passions prevail without any Controul. To attempt to teach a Fool is supposed by this Writer to be a natural Impossibility; and the Comparison here used, is an excellent Emblem, according to *Mess. of Port Royal*, of the Fall of the Soul; God at Baptism made it a precious Vessel, and filled it with his Grace and Holy Spirit, but when this Vessel is broken and ruined, by falling into mortal Sins, it will be difficult, if not impossible, by mere Discourse, or Instruction to restore such a Lapse, and to set all right again. The Glory of that Work belongs to God only, it is he that must make anew the Soul, and restore it to its first Perfection, by the same Power which at first created it.

Ver. 8. *He that telleth a Tale to a Fool, speaketh to one in a Slumber; when he hath told his Tale, he will say, what is the Matter?* *τί ἐστίν*, i. e. He knows not what he hath been talking of, and is never the wiser. The Vulg. renders, *Cum dormiente loquitur, qui enarrat stulto sapientiam, & in fine narrationis dicet, Quis est hic?* Applying it to the Person of the Speaker, as if the reading was *τίς ἐστιν ὁ λόγος*; we have an Instance of the like Rudeness, *Acts* xvii. 18. when St. Paul preached Jesus and the Resurrection, the Epicurean and Stoic Philosophers, (foolish and blind Guides) encountered him, and said,

τι ἂν δελοῖ ὁ περιμολόγος ὅτος λέγει; all that one gets by addressing a Discourse to such, as either do not understand it, or through Prepossession do not relish it, is to be reckoned, disordered perhaps, or one that is out of the Way. Thus when the same St. Paul before Festus spoke the Words of Sobriety and Truth, Festus's Reply only was, Μαίνῃ, Παῦλε· τὰ πολλὰ σε γράμματα εἰς μάταιον πειστέρεα, Acts xxvi. 24. A proper Disposition in the Hearer is necessary to make what is delivered to have its due Effect; hence such as are led away by their Lusts, and have an Affection for Sin, are represented in Scripture as in a fast Sleep, as blind, as deaf, and even as dead in Trespases and Sins; and the Advice given to such is, to awake to Righteousness, and be alive again unto God. Nor does our Saviour mean any Thing more than a suitable Disposition in the Hearers, when he says, *He that hath Ears to hear, let him hear.*

Ver. 9. *If Children live honestly, and have wherewithal, they shall cover the Baseness of their Parents.* Ver. 10. *But Children being haughty, through Disdain and Want of Nurture, do stain the Nobility of their Kindred.* These Verses are not in the *Vat.* nor *Vulg.* nor *Syriac.* The Greek Copies, which our Translators follow, read τέκνα ἐν ἀγαθῇ ζωῇ τὴν τροφήν ἔχοντα, &c. &c. but they are generally inserted immediately after the 6th Verse. Others have τέκνα ἐν ἀγαθῇ ζωῇ τὴν τέκνην ἔχοντα, which is the marginal Reading; but if τέκνην be read, the Sense of the 9th Verse, and its Contrast with the next, will be much the same with that of ch. x. 27. Nor will the Difference be great if τροφήν be read, for such a Man's τέκνη is his τροφή. The Sense of the two Verses taken together, is briefly, Virtue with a sufficient Competency makes amends for a Descent from a mean and low Parentage; whereas Pride, Ignorance, or Wickedness disgrace a noble Birth: Or thus, that the good Life of one in ordinary Circumstances, is more honourable than a high Extraction, or great Fortune with a bad and scandalous Life.

Ver. 11. *Weep for the Dead, for he hath lost the Light: and weep for the Fool, for he wanteth Understanding: make little weeping for the Dead, for he is at Rest; but the Life of the Fool is worse than Death.* Ver. 12. *Seven Days do Men mourn for him that is dead, but for a Fool and an ungodly Man, all the Days of his Life.* Abraham lamented his Dead, and mourned for his beloved Sarah, and so did Christ sorrow for his Friend Lazarus. We too are permitted, and laudable Custom hath ever allowed it, to pay a decent Tribute of Tears, observing always a proper Moderation. As for the precise Time, it is no where pre-emptorily fixed: the Scriptures sometimes say that such a one was mourned for many Days, without particularizing always the Number; but that this of seven Days was the most usual Time of mourning

among the Jews, appears from many Instances. The solemn publick Mourning for Jacob was seven Days, Gen. l. 10. The seventy Days, mentioned y 3. were preparatory to the Funeral; and while the Body was embalming. See also 1 Sam. xxxi. 13. Judith xvi. 24. 1 Kings xxxi. and just so long their Joy lasted at solemn Weddings. This was so settled and fixed among them, that it was a common Proverb, *Septem dies ad Convivium, & septem ad Luctum.* It is an Observation of St. Austin, that though the Ancients had their Novendialia, or solemn Sacrifices in honour of the Dead, nine Days, yet there is no Instance of above seven Days Mourning for any of the holy Men in Scripture: as the Novendial was of Heathen Extraction, so the Number Seven probably, he thinks, might be pitched upon in Allusion to the Sabbath, which was a Time of rest, and therefore was applied to the Dead, as being at rest from all their Labours. Quæst. in Gen. Josephus, speaking of Archelaus appointing seven Days mourning in honour of his Father, adds, τόσας γὰρ διαγορεύει τὸ νόμιμον τὴν πάλαι, &c. &c. De Bell. Jud. L. ii. c. 1. Antiq. L. xvii. c. 8. But though the usual Time for Mourning was seven Days, yet they seem sometimes to have shortened it, See Eccles. xxxviii. 17. where a Day or two only is mentioned; and sometimes occasionally they enlarged the Time for great Persons, as for Aaron, Num. xx. 29. and Moses, Deut. xxxiv. 8. both of whom the Children of Israel mourned for thirty Days, though a Week sufficed for private ones. The wise Man, y 8. compares a Fool to one in a Slumber; here he compares him to a dead Man, and shews that his Condition is indeed worse than one that is no more; that a Week is the usual Time of mourning for the Dead, but that for the foolish and ungodly Man, the whole Term of Life is little enough. Thus Samuel lamented Saul all the Days of his Life, because he saw in him no Sign of Repentance, though often reproved, 1 Sam. xv. 35. and the Reason of this Difference is, because Death signifies, and puts an End to all the Evils and Miseries of Life, and is the Entrance upon a better State; but the Life of a Sinner is worse than Death, because he goes on continually ruining himself, and hugs his Enemy and Destroyer, and unless God touches his Heart, his Life will be an endless Death, if I may use the Expression, a Source of eternal and infinite Misery to him. We are sensibly affected at the Death of Friends and Relations, and pay a decent Respect to their Memory, but are not sorry as Men without Hope, but comfort ourselves, that, if they depart hence in the Lord, they are in Joy and Felicity, but the Death of the Soul is without Hope or Remedy; 'tis only spiritually discerned, and we want Tears to lament sufficiently the Loss and Misery. By Fools the Author understands such as

are absolutely so, who give no Prospect or Hope of ever arriving at Sense and Understanding; of these, and the incorrigible Sinner there is little or no Hopes; but such whom some violent Temptation has hurried into Sin, one should indeed lament their Fall, but not despair of their Recovery and Reformation. The pious *Monicha* for many Years lamented the Failings of her Son, *St. Austin*, and at length prevailed for his Conversion by the Power of her many Tears. *Fieri non potest ut filius tantarum lachrymarum pereat*, sounded to her like a Voice from Heaven, and she never ceased her Importunity, till she had gained her Son. *Confess. L. iii. cap. ult.*

Ver. 13. *Talk not much with a Fool, and thou shalt never be defiled with his Fooleries, and never be disquieted with Madnes.* *ἵνα μὴ μολυνθῇς ἐν τῷ ἐκλίνασμαυ ἀνδρὸς. Sputo ejus*, with his Spittle, or opprobrious Language, as *Grotius* understands it. *Καὶ ἐμὴ ἀκηδίασις ἐν τῇ ἀπονίᾳ αὐτοῦ*, with Instances of his Folly and Madnes. *Stultitia illius*. The *Vulg.* understands it of the Contagion of Sin through his evil Communication or Example, *Coinquinaberis peccato illius*. *Castellio* renders, *Cave ne eo excusso contamine- ris*, Beware lest he defile thee by shaking himself, like a Sow after wallowing in the Mire; and thus the *Syriac*, *Cum sue ne abeas in via, ne te conspurcet cum sese excusserit*, which is likewise the marginal Reading.

Ver. 15, 16, 17, 18.] The first of these Verses seems an Imitation of *Prov. xxvii. 3*. *A Stone is heavy, and the Sand weighty, but a Fool's Wrath is heavier than them both*. See *Ecclus xxi. 16*. The several Comparisons here made use of are intended to shew the Difference between the Actions of a wise Man and a Fool, and the Issue and Event which attends them. The Scripture in like manner compares the wise Man, whose Thoughts, and the Actions proceeding from them, are well grounded, to a House founded on a Rock, against which neither Wind nor Rain had any Power. A Fool, on the contrary, is like a House built on high without a good Foundation, exposed to every Assault of Weather. The *Vulg.* compares him to a Wall built without Mortar, which wants Cement to keep it together, or to one daubed with untempered Mortar, *Ezek. xiii. 10*. As he acts without any fixed Principle, nothing but Uncertainty and Irresolution can proceed from him: for want of a right Heart, a Heart well established on a proper Basis, he yields to the first Impressions of Fear, and is overthrown for want of a Support and Foundation. But the *Psalmist* describes the good Man, who acts upon a religious Principle, and is influenced by the Fear of God, and a firm Trust in his Word, as one who shall never be moved, whose Heart is established and shall not shrink, as one who shall not be afraid of any evil Tidings, for his Heart

standeth fast, and believeth in the Lord, *Psal. cxii. 6, 7*.

Ver. 19. *He that pricketh the Eye, will make Tears to fall, and he that pricketh the Heart, maketh it to shew her Knowledge.* *ἐκφραίνει αἰσθησιν*, Displays its Sense and Feeling, i. e. when one provokes another, especially his Friend, by Injuries, Abuse, or ill Language, he raises his Indignation, and awakens his Resentment. Or the Meaning may be, When a Person reproves another in a home Manner, and touches him to the Quick, he gives him the Knowledge of himself, or a lively Sense of his Faults, and by his affectionate Admonitions teaches him Wisdom, or a better Conduct for the future, as *Bossuet* explains it. This Simile is brought to illustrate the Damage done to Friendship through Misconduct, some Instances of which are mentioned in the following Verses; and from the known Tenderness of the Eye, which cannot bear the least Stroke, the wise Man instils the like Caution to be observed with respect to Friendship, which too may be wounded in a sensible Part. The *Syriac* so applies it, and this Sense is more agreeable to the Context.

Ver. 21. *Though thou drawest a Sword at thy Friend, yet despair not, for there may be a returning [to favour].* Ver. 22. *If thou hast opened thy Mouth against thy Friend, fear not, for there may be a Reconciliation, except for Upbraiding, or Pride, or disclosing of Secrets, or a treacherous Wound; for these Things every Friend will depart.* Injuries done to a Friend by Word or Deed may be passed over, which are occasioned by Passion, or some sudden and violent Emotion, as a hasty Word, or rash Expression, which comes from a Man in a Heat, vented perhaps in the warmth of a Debate, and arising from a Contrariety of Sentiments on the Subject; nay Threats, and even an Assault upon a Friend in a Fit of Anger, may be forgiven, for these, though they indeed provoke, and may occasion a Shyness, or even a Rupture between Friends for a Time, yet are not always attended with that bad Consequence as wholly to dissolve Friendship. For if the injured Friend be a wise Man, he will consider that he himself is subject likewise to Frailties; that the Fit of Passion might be sudden and transient, and proceeded not from any settled Rancour in the Heart; and therefore, upon a submissive Acknowledgment of the Offence, he will be disposed to pass it over, and receive his penitent Friend into his Bosom and Confidence again. But such Injuries as are done on Purpose, premeditatedly, and upon Deliberation, and offered as it were in cold Blood, these proceeding rather from Malice, and an ill-disposed Heart, than from Surprise or Passion, are not so easily forgot or forgiven by a Friend or Brother. See *Prov. xviii. 19*. Of these the wise Man reckons four Sorts, *ὀνειδισμὸς*, malicious Slander, the speaking Things

Things to the Detriment or Disparagement of a Friend's Credit and Character, as reflecting upon his Birth, his Parts, or Capacity; or, which is more inflaming, upon his Honesty. Or upbraiding a Friend with Favours received, accusing him of Baseness and Ingratitude on that Account, or for not making any, or unsuitable Returns. 2. *ὑπερφανία*, Pride or Insolence, which are so much the more improper and disagreeable, as Friendship is a Union founded upon Equality, Likeness of Sentiments, Inclinations, Interests, and even of State and Condition. And tho' Friendship may sometimes be between Persons of different Rank and Condition, yet in that Case, he that is superior in point of State and Fortune, must condescend and abate something to proportion himself to the Level and Standard of his Friend, without which there can be no sweet Union, agreeable Familiarity, sincere Confidence, true Friendship, nor even a Shew of Liberty itself kept up, and preserved. St. *Ambrose* therefore well advises, *Defer amico ut equali, amicitia enim nescit superiorem*. De Offic. L. iii. c. 16. 3. *Μυστηρία ἀποκάλυψις*, The revealing of Secrets, which is an Instance of Perfidiousness. He that is capable of such Baseness, especially if he does it coolly, and with Deliberation, is unfit for Friendship, and unworthy of any Confidence. 'Tis possible indeed a Man, through Inadvertence, Heedlessness, Levity, or Weakness, may by Accident drop a Secret, without any Thought or Intention to injure his Friend; but in general it may be affirmed, that nothing should be kept more inviolable, as it is as dear to a Man as his Honour, and cannot be disclosed for the most Part without a sensible Injury done to it. See ch. xxvii. 17, 21. *Prov.* xi. 13. 4. *Πλὴν δόλια*, A treacherous Wound or Stroke, which is the last and worst Species of Unfaithfulness that can happen in Friendship, the Rights of which it not only infringes, but even those of Humanity and Charity: Such a one is not only unworthy of our Confidence, but unfit for human Society. He is a publick Enemy, will attempt the like against any other, and all the World should be aware of such an Assassin. When these Instances happen, they shew the Affections to be alienated, and that the Injuries are wilful and premeditated. Mr. *Norris* has a fine Reflexion upon this Passage: "'Tis with the Union of two Friends, as with the Union of Soul and Body: there are some Degrees of Dis-temperature, that although they weaken and disturb the Union, yet however are consistent with it; but then there are others again, that quite destroy the vital Congruity, and then follows a Separation. As to the Cause that may justify a Dissolution of Friendship, it can be no other than something that is directly contrary to the very Design and Essence of Friendship, such as, notorious Perfidiousness, deliberate Malice, and a desperate and re-

solved Continuance in them. For as long as there is any hopes of Amendment, the Man is rather to be advised than deserted; but if hopeless and irreclaimable, we may and must desert him; but let it be with all the Tenderness imaginable, with as much Unwillingness and Reluctancy, as the Soul leaves her over-distempered Body. In such a Situation, our greatest Care must be that our former Dearthness turn not to inveterate Hatred, for though the Friend be gone, yet still the Man remains, and though he has forfeited my Friendship, yet still I owe him common Charity." *Theory of Love*, p. 132, &c.

Ver. 24. *As the Vapour and Smoke of a Furnace goeth before the Fire, so reviling before Blood.*] The Observation of *Mess. of Port Royal* upon this Place is well worth inserting, To keep out of Danger and Mischief, it is necessary to shun the least Approach to it, for there are some small and inconsiderable Things in appearance, which nevertheless are as so many Sparks, to occasion in the End a great Fire and Combustion. As Man is naturally proud, so he is of Course fond of his own Opinion, even in Things the most indifferent; not because his is the best or truest, but because it is his own. Another equally loves his own Sentiments too for the same Reason, and is as much attached to them: from this Contrariety arise Jealousy and Disputes, which are inflamed by the Heat of Words, and the Warmth of jarring Expressions; from Words they proceed to Affronts, from Affronts to Injuries, from Injuries to Threats, which often terminate in Bloodshed and Murder. The Tongue executes what Pride of Heart dictates, and the Hand at length finishes what the Tongue first began. *Comm. in loc.*

Ver. 25. *I will not be ashamed to defend a Friend, neither will I bide myself from him.*

Ver. 26. *And if any Evil happen unto me by him, every one that heareth it will beware of him.*] Ver. 23. the wise Man advises to abide steadfastly by a Friend in the Time of his Troubles, *ἀπαμένειν αὐτῷ*, which is a very significant Word, See *Luke* xx. 28. 2 *Tim.* ii. 12. that upon any Change of Condition we may share in his good Fortune, or the Inheritance that falls to him. This he resolves to do when such an Opportunity to serve a Friend shall offer; nothing shall hinder me from succouring my Friend, I will not fly from his Presence, though for his Sake I may suffer Inconveniencies or Evils. I will not be influenced by the Example of others, who may keep from him, nor so far consult my own Repose, as not to assist him with my Presence, my Advice, my Interest, and even my Goods; nay, for his Sake, will expose myself, if necessary, to Hardships, Ill-will, Detraction, and the Opposition of such as would oppress his Innocence. And thus the *Vulg.* takes it, *Amicum salutare non confundar, a facie illius non me abscondam, & si mala mihi per illum evenerint,*

rint, *sustinebo*. α ϵ here is the same as $\alpha\epsilon$. And so the Geneva Version understands it. Horace well observes,

*Absentem qui rodit amicum,
Qui non defendit alio culpante, hic niger est.*
Sat. L. 1.

And accordingly he defends the Character of Virgil, to whom some trifling Objections had been made in point of Dress and Carriage, in the kindest Manner,

*At est bonus, ut melior vir
Non alius quisquam. . . . at ingenium ingens
Inculto latet hoc sub corpore.*

Ver. 27. *Who shall set a Watch before my Mouth, and a Seal of Wisdom upon my Lips, that I fall not suddenly by them?* Calmet refers this to the last Sentence of the foregoing Verse, and makes the Sense to be, He that hears another speaking, may guard against any thing evil or disagreeable in his Discourse, by stopping his Ears, or flying from him, $\phi\epsilon\upsilon\zeta\epsilon\lambda\alpha\iota\ \alpha\pi'\ \alpha\upsilon\tau\acute{o}\varsigma$, for so some Copies read. But who will give me a proper Guard for my own Mouth, a Seal of Prudence and Discretion as a Security to my Lips, that I offend not with my Tongue? Or perhaps it may be an Introduction to the Prayer immediately following, like that of Psal. cxli. 3. *Set a Watch, O Lord, before my Mouth, and keep the Door of my Lips.*

CHAP. XXIII.

Ver. 1. **O** Lord, Father and Governor of all my whole Life, leave me not to their Counsels, and let me not fall by them.] If this is connected with the last Verse of the former Chapter, which seems proper and necessary; and indeed some Copies begin this Chapter with it, the Sense will be, O thou Father of my Life, and Ruler of every Part of it; or, as some Copies have it, which is still more lofty, O thou Father of all that have Life, of all Living, $\alpha\pi\alpha\lambda\omicron\upsilon\varsigma\ \zeta\omega\acute{o}\nu\varsigma$, give me not up to the Indiscretion of my own Lips, permit me not to be carried away by their Rashness and Volubility of talking, so as that they should prove the Occasion of my Falling; and so Bossuet, *Ne me derelinquas in consilio lingue & labiorum*. The Generality of Interpreters suppose Sinners, or Fools, or Adversaries, or some worthless and dangerous Persons to be understood, to the Mischief of whose Counsels the wise Man here prays not to be abandoned: but the former Sense seems preferable. If we consider well that Solomon says, *Life and Death are in the Power of the Tongue*; that St. James calls it a Fire, a World of Iniquity, ch. iii. 6. we shall not wonder that the wise Man here asks of God the Guidance of his Spirit, to keep him from this Evil, that he would watch over him to prevent any intemperate Sallies of his Tongue, or the multiplying Transgressions

by a Habit of evil speaking, or speaking too much.

Ver. 2. *Who will set Scourges over my Thoughts, and the Discipline of Wisdom over mine Heart? that they spare me not for mine Ignorances, and it pass not by my Sins.* The Variety of Readings of this Place shew it to be corrupt; our Version of it is obscure; to say no worse of it. As the wise Man before begs of God a Bridle for his Tongue, he here asks the like for his Thoughts and Heart, that they may not wander, nor betray him into Wickedness, that God would enlighten his Mind, and purify his Heart by his preventing Grace; that he would keep him in his Duty by proper Correction, and that his Conscience may be such a faithful Monitor, as truly to represent to him his State and Condition, and set before him his Sins in so full a Light and Proportion, as to fill him with sincere Compunction of Spirit, and engage him to condemn himself without Partiality or Unwillingness; lest God should enter into Judgment with him, and spare him not for his Sins. By Ignorances we are here to understand Sins, and so the Oriental Versions take it here, and in the following Verse; and thus $\alpha\gamma\omega\gamma\eta\mu\epsilon\alpha$ is used often by the Hellenists. See Judith v. 20. Numb. xii. 11. 1 Esd. viii. 77.

Ver. 3. *Lest mine Ignorances increase, and my Sins abound to my Destruction, and I fall before mine Adversaries, and mine Enemies rejoice over me, whose Hope is far from thy Mercy.* i. e. Lest the Abuse of Speech should make me fall into Sin frequently, and my Sins should draw upon me the Wrath of God, and he should deliver me over into the Will of mine Enemies. There is a Tincture of Judaism, says Calmet, in this Reason: For we ought to avoid Sin, not because it is attended with Punishment, but because it is displeasing to God. But though Conscience, and the sincere Love of God, are, it must be confessed, more noble and disinterested Motives, yet the wise Man may be thought to speak here $\alpha\iota\delta\epsilon\upsilon\omicron\mu\omicron\alpha\delta\omega\varsigma$, as the Reasons which act upon our Hopes and Fears make the liveliest Impressions, and affect the Mind most powerfully. The latter Part, *Whose Hope is far from thy Mercy*, is not in the *Vat.* nor *Vulg.* and has indeed a strong Tincture of Jewish Prejudice in it, for they were a Nation full of spiritual Presumption, and looked upon all others with the utmost Contempt, imagining themselves to be the only Righteous and Accepted, and that Salvation belonged to them only; that, as God had shewed a particular Kindness to them, in chusing them for his People, he would never reject them: all other Nations they supposed were disregarded by him, and had no Ground to hope for his Favour and Mercy. See Wisd. x. 15. xix. 22.

Ver. 4. *Give me not a proud Look, but turn away from thy Servant always a haughty Mind.*

Mind.] μετανοήσαντες ὀφθαλμοὶ μὴ δῶκε μοι, καὶ γινώσκων ψυχὴν ἀποθήσῃ. The first seems to be a Metaphor, taken from Navigation, Ships are said μεταερίζεσθαι, or in μεταερίζεσθαι, when they are lifted up, or carried on high by Wind and Waves. Here it means Pride, or the resembling those that are so lifted up. It is so used Luke xii. 29. μὴ μεταερίζετε, which the *Vulg.* well renders, *Nolite in sublimē tolli.* Γινώσκων ψυχὴν means a conceited Boldness, an affected Self-sufficiency, whereby Men dare to brave and defy even Heaven itself, such as was that of the old Giants, who were swept away for their Insolence and Presumption. It is quite necessary to translate here with the Margin, *Giant-like Mind*, instead of *haughty*, for the better understanding what follows; for what the wise Man prays against in these Verses, was the very Temper of the Cyclops, Polyphemus. See *Hom. Odys.* l. ix.

Οὐ γὰρ Κύκλωπες Διὸς αἰγίοχου ἀλέγξον,
Οὐδ' ἑὼν μανάντων ἐπὶ πολὺ φέρεται εἶμεν.

But his Picture, as *Euripides* has drawn it, is much closer to the Passage before us, for he paints him priding in his brutal Appetites, proclaiming his Belly to be the only, or the greatest God, to whom, by way of Sacrifice, the Fruits and Increase of the Earth were due by a Title so sovereign, that neither Heaven nor Earth could withdraw, or dare detain them: An over-grown Monster compounded of Lust and Gluttony, those Sister Sins, and Twins of Hell. In *Cyclop.*

Ver. 8. *The Sinner shall be left in his Foolishness, both the evil Speaker, and the Proud shall fall thereby.*] i. e. The Sinner, whether he indulges himself in a criminal Liberty of speaking proud and profane Things against God, or evil and malicious ones against his Neighbour, shall be taken by the Foolishness of his Lips, and punished for transgressing by them. Καταλαβήσεται is not rightly rendered in our Version; the *Vulg.* is preferable, *In vanitate sua apprehendetur peccator.* And thus *Calmet*, *Le pecheur sera pris*; and so the *Syriac*. Some Copies prefix παντα ὁμολογῶν to the seventh Verse, as a Title to what follows.

Ver. 9. *Accustom not thy Mouth to swearing, neither use thyself to the naming of the Holy One.*] God is called the Holy One, καὶ ἑξοχὴν, in several Places of Scripture. See *Isai.* xxx. 12, 15. *Ezek.* xxxix. 7. The Prohibition here is not to swear lightly upon frivolous or no Occasions, without any Necessity, Reason, or Authority requiring it. We cannot have the Name of God too often in our Mouths, provided it be with Respect and Reverence; but such as accustom themselves to swearing, must have a little regard to, or fall off from, that Reverence which is due to that adorable Name, which makes Angels and Devils tremble. The rendering of the *Vulg.* here is very particular, *Nominatio Dei non sit assidua in ore tuo, & nomini-*

bus Sanctorum non admiscearis. Referring probably to the Superstition of swearing by Angels. The joining them in the same Verse with God, without any Authority, and the Tendernefs therein directed to be shewn to their Names, seems artful, and was probably inserted to procure Reverence to the Saints or Angels, and to favour some latent Design. The wise Man well illustrates the Mischiefs arising from this Vice, and the Stains it leaves upon the Soul from the frequent Commission of it, by the Instance of the Marks upon a Slave's Body, who is often beaten, ἐξέταζόμενος, or examined by Torture, and scourging for some Crime which he obstinately persists in. And we may from the Comparison without Violence, infer, that he that thus acts against his Master's Will, and makes light of his sacred Name, shall be beaten with many Stripes. *St. Austin's* Observation, if rightly taken, is very just, *Falsa juratio exitiosa est, vera juratio periculosa est, nulla juratio secura est,* i. e. no Swearing is secure and safe, a false Oath is mischievous and destructive, and even a true one is attended with Danger, i. e. when it is used frequently and inconsiderately, without being called, or compelled to it. Such a rash Forwardness many of the wiser Heathens thought was not unpunished by the Gods. It has been observed by the Learned, that Swearing is by the *Hebrews* expressed passively, *to be sworn*, as if no Swearing was allowable, but what is in a judicial Way, and when Authority requires it.

Ver. 11. *A Man that useth much Swearing shall be filled with Iniquity, and the Plague shall never depart from his House: if he shall offend, his Sin shall be upon him, and if he acknowledge not his Sin, he maketh a double Offence, and if he swear in vain, he shall not be innocent, but his House shall be full of Calamities.*] This is direct Tautology, if nothing more is meant, than what the Words seem to carry in them in our Version, but by considering and examining well the Greek, we shall be furnished with a proper Distinction. For what our Translators render in general and indeterminately, *offend*, is ἐὰν πλημμελήσῃ, if he swear any rash Oath, and sin inadvertently, not rightly understanding or considering the Thing about which he swears, whether it was in his Power, for instance to do it, or whether he could lawfully do it, he shall then be guilty; and thus the *Syriac*, *Si per errorem dejerat, peccatum ejus in ipsum recidet, His Sin shall be upon him.* This Phrase often occurs in the Book of *Leviticus*, See ch. v. 1. x. 17. xvii. 16. xix. 8. xx. 17, &c. and means, that he shall be punished either by the Judges, if he is convicted, or by God, if he escapes the Hands of Justice. It follows, ἐὰν ὁμολογήσῃ, if he acknowledge not his Sin, which would be better rendered, if through Forgetfulness he omits to do what he

he might have done, and swore he would actually do, he is guilty of a double Fault. *Ei διακενῆς ᾄμωσεν*, means, if he swears ἐπὶ ματαίῳ, ἐπὶ φάουλῳ, to Vanity, a Lie, or Falshood, and be guilty of the heinous Sin of Perjury. And thus the *Oriental Version*, *Qui mentiens jurat, culpis non vacabit*. This Explication is confirmed in Part by the Reading of *St. Cyprian*, *Vir multum jurans replebitur iniquitate; & si vane juraverit, non justificabitur; & si frustra juraverit, dupliciter punietur*. Test. L. 3. cont. Jud. *Bossuet* makes the three Species to be, 1. Swearing to a Thing, and not doing it afterwards. 2. Swearing originally with an evil Intention of not fulfilling it. 3. Light and common Swearing. *Grotius* makes them to be, 1. Swearing, and not remembring it; the *Hebrew Word* being capable of being rendered by both ἀγνοεῖν and πλημμελεῖν. 2. Remembring the Oath, and yet being careless and unconcerned about fulfilling it. 3. Swearing in Jest, without any serious Intention of making it good, or thinking to escape by some mental Equivocation, like *Juravi lingua, mentem injuratum teneo*. That God is the Avenger of all such as have no Regard to the Solemnity and Sacredness of an Oath, See *Deut. xxviii. 59. Zach. ch. v. 4. Herod. L. iii.*

Ver. 12. *There is a Word that is clothed about with Death: God grant that it be not found in the Heritage of Jacob, for all such Things shall be far from the Godly, and they shall not wallow in their Sins.* The Crime which the wise Man does not mention here, and which he wishes may not be found in the Heritage of *Jacob*, I presume is Blasphemy, which was so odious that it shocked him even to mention it, but he has distinguished it sufficiently by saying, that it was clothed about with Death, i. e. that this Sin was punished with Death among the *Jews*. For according to the Law of *Moses*, the Blasphemer was ordered to be stoned, *Lev. xxiv. 16. John x. 31.* instantly by those that heard the Blasphemy, without any formal Process of Law. Others understand here by the Words, *clothed with Death*, such Discourses, as tended to seduce the People to Apostasy and Idolatry: for this Crime was likewise punished with Death. The *Vulg.* renders, *Est et alia loquela contraria morti*, from a Copy probably which had ἀντιπαρεβλημένη, and not ἀντιπελεγμένη, which is the better Reading, and followed in our Version. There is this material Difference between Blasphemy, and common Swearing, and the one is so far contrary to the other, that in swearing the Name of God, as being the most Holy Name, is made Use of to give some Weight to the Words, by the Authority which it carries with it; but Blasphemy attacks the dreadful Majesty of God, and the impious Wretch only makes Use of his adorable Name, to revile and abuse it. This Crime

was anciently had in such Detestation, that as *Mess. of Port Royal* observe, even *Job's* Wife said to him, according to the Original, *בָּרַךְ אֱלֹהִים*, blest God; though she meant to persuade him to curse him, she durst not mention the Thing, even though it was what she intended.

Ver. 13. *Use not thy Mouth to intemperate Swearing, for therein is the Word of Sin.* Our Version seems to have followed a Copy which had ἀκαλασία ὄρεα, but the Reading in all others is ἀπαιδευσίαν ἀσχεῖ. As the one or other Reading is followed, this Verse will either end or begin a Subject. *Bossuet* understands this Place as distinct from what went before, viz. Swearing and Blasphemy, and explains it of Calumny and opprobrious Words, which seems confirmed by the *Vulg.* and from *Lev. xix.* where, after the Prohibition against Swearing, *ῥ 12.* it follows, *Thou shalt not go about as a Talebearer among thy People*; and some other Instances of Calumny are mentioned, so that the rendring here probably should be, Use not thy Mouth to intemperate Reproach or Rudeness, ἀπαιδευσίαν ἀσχεῖ, for so it should be read. See *ῥ 15.* where the same Verb is with a Dative Case, *Indisciplinata loquela*, *Vulg.* and so the *Port Royal Comment* takes it. *Grotius* understands the Passage of obscene Talk; that as ἀπαιδευσία is a general Term for every Thing that offends against Decorum, so the Addition of ἀσχεῖ, which is equivalent βέλους, or ἀκάθαρτος confines it to Indecency in Talk. However this be understood, whether of Lying, Swearing, Filthy Communication, or Slander, in all which is λόγος ἀμαρτίας, which is a Hebraism, and signifies the Sin itself, it is certain that a Person so accustomed, is with great Difficulty reformed, according to the Observation *ῥ 15.* for by Custom Men become so wedded to their favourite Vices, that they will not be persuaded that they tend to their Destruction.

Ver. 14. *Remember thy Father and thy Mother, when thou sittest among great Men.* ἀνάμνησον γὰρ μετὰ τῶν συνεδρευόντων; for thou sittest amongst great People. And thus the *Vulg.* *In medio enim magnatorum consistis*; intimating perhaps, that Father and Mother are to be revered as such, whose Instructions are to be remembred *Prov. i. 8. vi. 20.* of which the Government of the Tongue may well be supposed one. 'Tis signifies either *for*, or *when*; our Version follows the latter, and so does *Castellio*. According to *Bossuet* the Sense is, Remember thy Father and Mother, and speak no Evil of them, for thou wilt be in Danger of the Judgment; following the *Vulg. Latin* too closely and securely, he seems to have understood *Consistis*, of a Consistory Court, which is not at all necessary. Some suppose the Persons here counselled to be of low Degree, and that the Advice is, Remember thine own Original, when thou art with great Men,

Mien, affect not to be their Equal, nor put thyself upon the Level with them. Or if with some Copies we read *οὐδεδύσεις*, the Sense may then be, Remember who thou art, and whence thou sprangest, and know what belongeth to thee, and how to behave thyself always, for thou wilt, or mayest at one Time or other have Occasion to be among great Persons. According to Grotius the Sense of the whole Verse is, Remember thy Father and Mother with Respect and Reverence; though thou be admitted to, and intimate with great Persons, and be thyself also in a high Station; do not thou, in thy Dignity and Elevation, forget them, or speak of them, as though thou wert ashamed of them, and with that thou wert born of other Parents, and curse the Place of thy Nativity, and by such a Behaviour or Usage τῷ ἰδίῳ μὲν εἶς be reckoned a Fool, or a Madman. καὶ θελήσεις εἰ μὴ ἐγενήθης· εἰ is often used for εἴ, and so it is to be taken here, it is the same as θελήσεις μὲν γενέσθαι, which way of expressing it by the infinitive, is more usual and clear. The *Vulgate* so renders, *Maluisses non nasci*: The *Syriac* understands εἰ in the Sense of *Utinam*, *Et dicas, utinam creatus non fuisset*. And so indeed it is sometimes taken, as in *Homer*,

Εἰ γὰρ ἦμολ τόσσον δὲ θεοὶ δόναμι παρθέθεν.
Odyss. γ.

And that of *Virgil*,

Si nunc se nobis ille aureus arbore ramus,
Ostendat nemore in tanto. *Æn. vi.*

Ver. 16. Two Sorts of Men multiply Sin, and a third will bring Wrath.] Many Instances of the like manner of Expression are to be found in this Book, See ch. xxv. 1, 2, 7. 'Tis a Way of speaking common even to Scripture to use a definite common Number for an indefinite one. See *Prov. xxx. 15, 18, 21, 24, 29. Isa. xix. 15*. The *Hebrews* use it in comparing different Things together. But it may be more material to enquire what particular Persons are here referred to, and which are the three? *Bossuet* makes them to be the Swearer, Calumniator, and lustful Person. *Calmet* and *Mess. of Port Royal*, to be the hot or passionate Person, the Fornicator, and the Adulterer. But some by ψυχὴν θερμὴν understand the Ambitious or Covetous, as *Vatablus* in particular, but the Context seems rather to determine it to the lustful Person. As what went before regarded the Vices of the Tongue, so what follows respects those of the Flesh.

Ibid. A Fornicator in the Body of his Flesh, will never cease till he hath kindled a Fire.] The *Vulg.* renders, *Homo nequam in ore carnis sue*, following a corrupt Copy, which had, *πονηρός* instead of *πόρνος*, and *σώματι* instead of *σώματι*. I am inclined to suspect the Words ἐν σώματι σαρκὸς αὐτοῦ, to be transposed; and if I might attempt an Alteration without the Authority of MSS.

would place the Words thus, ἄνθρωπος πόρνος ὃς μὴ παύσεται, ἕως ἂν ἐν σώματι σαρκὸς αὐτοῦ ἐκπύρῃ πυρρὰν, i. e. a Fornicator will not cease from Sinning, till he has kindled a Fire in the Body of his Flesh; which seems confirmed from *Prov. v. 11. Remove thy Way far from her, [the strange Woman] and come not nigh the Door of her House, lest thou mourn at the last, when thy Flesh and thy Body, σῶμα καὶ σάρκα σου, the Flesh of thy Body, is consumed*. *Calmet* too countenances this Conjecture, *Celui qui se livre à cette passion brutale, ne s'en tirera pas, qu'il n'ait allumé dans son corps un feu qui le consumera*. In loc. 2 And by this bodily Punishment they receive in themselves, ἐν εἰαυτοῖς, that Repompence of their Error which was meet. (see *Job xxxi. 12*.) as *St. Paul* speaks of another Species of Defilers of the Flesh. And indeed some of the Fathers understand here by the Fornicator in the Body of his Flesh, an Abuser of himself with Mankind, ἀσεβοῦντος, who dishonours his Body by unnatural Lusts.

Ver. 17. All Bread is Sweet to a Whoremaster, he will not leave off till he die.] i. e. He will not only go on sinning in the like libidinous Manner till he die, for Enjoyment rather provokes than extinguishes his Fire, adding fresh combustible Matter as it were to his Passions, but Lust shall be the Occasion of his Death, and hasten it. *Solomon* has the same Comparison upon the Occasion, *Stolen Waters are sweet, and Bread eaten in Secret is pleasant, but he knoweth not that the Dead are there, and that her Guests are in the Depths of Hell*. The Greek is much stronger, and concludes with a fine Piece of Instruction, ὁ δὲ οὐκ οἶδεν ὅτι γενήσεται παρ' αὐτῇ ἄλλοις, καὶ ἐπὶ πέταρον ἄδρα συναυτῇ· ἀλλὰ ἀποπνέσκει, μὴ χρονίσῃς ἐν τῷ τόπῳ, μηδὲ ἐπιθήσῃς πρὸς αὐτήν, ἕως γὰρ διαθήσῃ ὕδαρ ἀλλοτρίου· ἀπὸ ὕδατος ἀλλοτρίου ἀπόθνησκει, καὶ ἀπὸ πηγῆς ἀλλοτρίας μὴ πίης, ἵνα πολλὸν χρόνον ζήσῃς, προσέθη δὲ σοὶ ἐτη ζωῆς, *Prov. ix. 18*.

Ver. 18. A Man that breaketh Wedlock, saying, Who seeth me? I am compassed about with Darkness, the Walls cover me, what need I to fear! the Most High will not remember my Sins.] ἄνθρωπος παροργίζων ἀπὸ τῆς κλίνης αὐτοῦ, i. e. Literally, the Man that violates the Faith of the Marriage-bed, and passes from his own to that of another's. The *Vulg.* adds, *Contemners animam suam*, which may mean that by such a loose Behaviour he exposes himself to all the Consequences of Adultery, to Disgrace, and the Loss of his own Honour, to the Repentment of the injured Party, and to Death itself, which among the *Hebrews* was the Punishment of this Crime, *Lev. xx. 10*. What the wise Man here observes of the Adulterer, that he comforts, or rather deceives himself with groundless Reasons, and fruitless Pretences, to lull his Conscience, is very just and true of Sinners in general, See ch.

ch. xvi. 17. After a Course of Wickedness they take up, and entertain a Set of new Principles, apply their Minds, and often force them to believe a Lie, and begin to argue with themselves in the following, or some such like Manner, Opportunity invites, the Object is alluring, no Eye seeth me, I shall go undiscovered, or however unpunished,—the Men of Taste, and my Betters, scruple not to commit it, what need I be so severe and mortify'd in my Life, as to deny myself the Gratification of my Passions,—this Sin is necessary, and constitutional to me, and I cannot avoid it;—it is questionable whether it be a Sin,—or one of so deep a Dye as is pretended—and Flesh and Blood is always present with me, and I cannot shake it off.—There have been good Men, as they have been reckoned, who have justified the Practice by their Example;—the Bulk of Mankind allow such Actions, and declare them easily pardonable, and reconcileable with the Hopes of Heaven;—the Scriptures are not rightly understood in their pretended Condemnations.—When I am old, this Sin will leave me, 'tis my Infirmary, and God is very pitiful to the Infirmities of Mankind. Thus Sinners please themselves with such false Reasoning; they resolve to act the Crime, and seek Excuses for it afterwards, and if happily they can find out a Fig Leaf, or some Cover for their Eyes that they may not see their own Nakedness and Deformity, they fortify themselves in their Error, and hug the pleasing Delusion.

Ver. 19. *Such a Man only feareth the Eyes of Men, and knoweth not that the Eyes of the Lord are ten thousand Times brighter than the Sun, beholding all the Ways of Men.*] It is an Instance of great Blindness and Folly to be afraid of the Eyes of Men, to dread their Sentence, to avoid their Presence and Sight, and to flee to Obscurity and Darkness, and at the same Time not to fear or regard the Eyes of God, before whom all Things are naked and open, and Darkness is of no Significancy; according to that fine Sentiment of the Psalmist, *If I say, Peradventure the Darkness shall cover me, then shall my Night be turned into Day: for the Darkness is no Darkness with thee, but the Night is as clear as the Day; the Darkness and Light to thee are both alike*, Psal. cxxxix. 10, 11. Solomon argues in the like Manner upon a parallel Occasion. *And why wilt thou, my Son, be ravished with a strange Woman, and embrace the Bosom of a Stranger? for the Ways of Man are before the Eyes of the Lord, and he pondereth all his Goings*, Prov. v. 20, 21. Some of the ancient Poets have complimented the Sun so far as to say, *ἡλίου δε πᾶν ἐφ' ὧρα, καὶ πᾶν ἐπαυσεῖ*, but how far is this exceeded by the Grandeur and Majesty of our Author's Expression; and how is the Idea of the Omniscience of God enlarged, when he says of him, that his Eye

is ten thousand Times brighter than the Sun, which is only a feint Resemblance of his Perfections. St. Austin exceeds himself in Description of this Attribute, or rather God's Immenfity, *Qui ubique præsens es, Et inveniri vix potes; qui tenes omnia, imples omnia, circumplecteris omnia, superexcellis omnia, sustines omnia*, In Spec. c. iv.

Ver. 20. *He knew all Things, e'er ever they were created, so also after they were perfected, he looked upon them all.*] i. e. Before they were made or existed, all Things were known to him, and so are they in like manner known and remembered by him now they are finished, and are in their Perfection and Glory, *μὴ τὸ οὐκ ἐκείνηναι*. This seems an Answer to the false Reasoning of the Adulterer, § 18. Dr. Grabe with great Judgment puts this Verse in a Parenthesis, which makes the Connection clearer.

Ver. 21. *This Man shall be punished in the Streets of the City.*] The Adulterer thinks to escape God's all-seeing Eye; he skulks in, and loves the Darkness, because his Deeds are evil; but God's Justice will drag him forth into open Day-light, and not suffer his Crime to go undiscovered, or unpunished. And because he thought so meanly of his infinite Knowledge, as to entertain Hopes to deceive him, and of the Perfection of his Nature, that he could wink at such a Crime, his Punishment shall be in the most exemplary Manner, he shall be stoned in the publick Streets, as the Nature of his Offence required, Lev. xx. 10. And thus the Arab. *In iisdem rebus propter quas homo non patet se puniendum neque condemnandum, pro his in quibus deprehensus fuerit, diffamabitur in plateis urbis*. In like Manner the Adulteress, which departs from her conjugal Faith, shall be either stoned John viii. 5. or burnt, as Judah determined in the Case of Tamar, Gen. xxxviii. 24. In the following Verses the wise Man enlarges upon the Crime of the Woman, and shews how the Guilt of it is inflamed by the Consequence attending it, especially the bringing in a spurious Issue to inherit, which however shall not prosper, nor continue long; for the Children of Adulterers shall not come to their Perfection, and the Seed of an unrighteous Bed shall be rooted out, Wisd. ch. iii. 16. instead of being brought out into the Congregation, § 24. The Oriental Versions have, *hujusmodi ejiciatur ab ecclesia*. And the Law determines in like Manner with respect to Bastard Children, Deut. xxiii. 2.

Ver. 27. *And they that remain shall know that there is nothing better than the Fear of the Lord.*] Her Posterity, or those that come after seeing God's Judgments, or the exemplary Punishments exercised upon Sinners, shall confess the Evil and Mischief of Sin, and shall take Warning by their Fate and Example: they shall confess, that the Fear of the Lord is the most honourable Service, and the keeping of his Commandments the

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Source of true Happiness. And thus the *Psalmist*, *Because he hath set his Love upon me, therefore will I deliver him, I will set him up because he hath known my Name: with long Life will I satisfy him, and shew him my Salvation*, Psal. xci. 14, 16. Or if, with the *Oriental* Versions, we take it in a more general Sense, that all Mankind, and especially such as have happily escaped from some common and wasting Calamity, must confess, that the Fear of the Lord is the best Safeguard and Security, the Reflexion is equally beautiful; what follows in the next Verse is omitted in some *Greek* Copies, and in the *Arab.* and *Syr.*

CHAP. XXIV.

Ver. 1. **M**OST of the Commentators agree in interpreting this Chapter of the *Logos* personally, though it will be difficult, if we pursue this Application quite through, to make all the Particulars in the Description suit with the *Logos*, in all its Characters and Relations, though here and there a Verse may seem to favour and countenance it. Some few understand it of Wisdom derivatively, as displayed in God's Works at the Creation. *Calmet* says, that the wise Man here opposes the Wisdom of the *Hebrews*, or the Study, Knowledge, and Practice of the *Jewish* Law to the *Pagan* Learning, and gives the Preference to the former, as more ancient, exalted, and noble than the *Greek* Philosophy, or any Branch of profane Science: that God communicated Wisdom, or the Knowledge of his Law more particularly to *Moses* their great Lawgiver, and afterwards to *David*, *Solomon*, the Prophets, &c. that this Favour was not vouchsafed to all People indifferently, but he chose *Jacob* for his Heritage, and *Jerusalem* for her Habitation; that its Temples was her Palace, its Ark her Throne, from whence were issued out her Laws, Ordinances, and Statutes. And no wonder that this Writer, who has on many Occasions shewn a Tincture of *Jewish* Prejudice, should be strongly attached to the Law of *Moses*, and say very excellent Things in Commendation of it, by representing the Law like a true Schoolmaster (as *St. Paul* calls it on another Occasion) preferring his own Learning and Wisdom to that of all others. However *Christians* may now look upon the Law, as beggarly Elements, in comparison of the Light of the Gospel, yet every zealous Disciple of *Moses* was big with the Praises of it, and gloried in the Pentateuch, as the chief *Book of Wisdom* in the World. If this Chapter is an Imitation of *Prov.* viii. or *Wisd.* vii. or of both, as some would have it, and its Intent to shew the Eternity, Excellence, Power, Use, and Desirableness of Wisdom, it is so far in a new Dress, as to differ in Circumstances, and is

not applicable altogether in the same Way that those other Descriptions are. Upon the whole, tho' I do not exclude any Application that can be fairly made of this Chapter to the *Logos* under any Characters and Relations, in which he stood to the *Jews* in the Time of this Writer, and which the *Jews* at that Time may be supposed to have understood, or to have had any probable Notions of, yet I must own, though it be a quite novel Exposition, that there is a strong Appearance that the principal thing represented in this Chapter, under the Personage and Character of Wisdom, is *God's Covenant* with the *Israelites*, or the *Law of Moses*. And though some Things in the Progress of the Description are justly enough applicable to the *Son*, as *Angel* of the Covenant, and to the *Spirit*, as Dictator of it, yet the fixed Object of the Author seems to be the *Law*, or *Covenant* itself.

The Reasons inducing me to think so are these:

1. The Wisdom here extolled is confin'd to the *Jewish* Nation, as its proper Inheritance; as taking up its Rest with them; and with them *alone*, as distinguished from the rest of Mankind, *1, 2, 8, 10, 11, 12.*

2. The Author seems to say as much himself, at the End of *Wisdom's Encomium*, at *123.* which is a Key to the whole, in my Judgment. *All these Things*, says he, *are the Book of the Covenant, even the Law which Moses commanded, &c.* And when he adds immediately, *Faint not to be strong in the Lord, &c.* *124.* he seems only to paraphrase on the Words חֶזַק וּנְתַחֲזַק which were commonly put at the End or Foot of the Copies of the Law by the *Jewish* Transcribers of it, and likewise are in all the printed Editions.

3. All the other Versions concur to this Interpretation, *Hæc omnia liber vitæ, &c.* Vulg. *Res istæ omnes scriptæ sunt in libro Testamenti Dei, Lege scilicet, quam præcepit nobis Moses hereditariam, &c.* Arab. *Hæc omnia in libro Fæderis Domini scripta sunt. Lex quam præcepit Moses— plena quasi flumen Phison sapientiâ, &c.* Syr. Now how are these Passages to be understood otherwise than that the Books of *Moses*, the *ספר תורה*, or the Pentateuch, is, or contains the whole of the Wisdom extolled in the foregoing Description? This *23^d* Verse, therefore, seems to me just such another Explication of the foregoing *Προσopopæia*, as that of *St. Paul*, in *Gal.* iv. 24. who, after representing the different States of *Hagar* and *Sarah*, resolves the Allegory thus, *Αὗται γὰρ εἰσὶν αἱ δύο διαθήκαι*; or that, *Rom.* vii. 9. which is a Key likewise to the Difficulties of that Chapter.

So that as vii. *Sap. Sol.* Wisdom is described as essential in God, and derivative in Mankind in general, she is here described, as essential indeed in him; but derivative in

a peculiar Manner by the Law of *Moses* to the *Israelites*, as their proper Inheritance, or Possession.

Thus much being premised, it will be easier to point out how the whole Description lies in this View of its principal Drift. But I would first observe that I prefer the Title *Σοφίας Αἰνεσις*, to the other, *Αἰνεσις Σοφίας*, because he introduces her as her own Encomiast.

Ver. 1. *Wisdom shall praise herself.*] This she properly doth in a written Law, by which the Spirit of God reveals his Will, or his Knowledge to Man.

Herself, *ψυχῇ αὐτῆς*. May not this be understood of the Spirit of the Law, as distinguished from the Letter, or Body of it? Much hath been said of its *spiritual Sense*, in which indeed its true Wisdom lay.

And shall glory in the Midst of her People.] What People could a *Jewish* Writer suppose the *Peculium* of Wisdom, but those of his own Nation? The Law indeed could glory no where else but among them: But Wisdom, in any other Construction of it, might glory elsewhere, as well as among them.

Ver. 2. *In the Congregation of the most High shall she open her Mouth.*] By *Moses* being read in the Synagogues every Sabbath Day; or, if we understand *Ecclesia*, or *Concilium*, of larger and more solemn Assemblies at *Jerusalem*, the Place may still be well interpreted of the *Law read*, and expounded in them. See *Deut. xxxi. 10, 11*. *And triumph before his Power*, *ἐναντὶ δυνάμεως αὐτοῦ*, *Syr. In medio exercituum ejus*, his Hosts, i. e. Congregation of *Israelites*, *Ab omnibus amicis ejus*, Arab.

The *Vulgate* indeed hath it, *in conspectu virtutis ejus*. But then this is immediately explained into the same Sense the other Versions give, viz. *In medio Populi exaltabitur*. *In plenitudine sanctâ admirabitur*, & *in multitudine electorum habebit laudem*, &c.

It is worth noting however, that *רוּבּוּר*, *δυνάμεις*, doth also signify (taken without Points) *congregari*, *coire*; and after all why may not *רוּבּוּר* signify the Ark of the Covenant, called otherwise the Ark of his Strength? *Psal. cxxxii. 8*. and *2 Chron. vi. 41*. Without doubt the Law never triumphed so conspicuously, as in the Presence of the Ark at the Passage over *Jordan*, the Siege of *Jericho*, and on other Occasions, whence it might be called *רוּבּוּר אַרְן* the Ark of his Strength; or on more ordinary Occasions, at the great Assemblies at the Tabernacle and Temple, when all the Congregations appeared before the Lord.

Ver. 3. *I came out of the Mouth of the most High.*] This, though generally understood of the Almighty *Fiat*, (See *Bishop Bull's Defens. Fid. Nic. c. 9.*) yet is also true of the *Logos*, or Angel of the Covenant, who as the *Vulg.* adds, was *primogenitus ante omnem Creaturam*. True of the Holy Spirit, and

with great Propriety from his being *Πνεῦμα*, but most literally true of the Law given at *Mount Sinai*, *God spake these Words and said*. And indeed all the Law was delivered to *Moses orally*, *God spake to him Face to Face, as a Man speaketh to his Friend*, *Exod. xxxiii. 9, 10, 11*. and elsewhere.

Ibid. And covered the Earth with a Cloud.] viz. When God uttered the Law, either at *Mount Sinai*, which was covered with thick Clouds and Darkness for Forty Days together, while the Law was delivering to *Moses*, or afterwards to *Moses* from the Pillar of the Cloud, from whence God always spake to him.

Ver. 4. *I dwell in high Places, and my Throne (was, may as well be supplied as is) in the cloudy Pillar.*] True of the Angel of the Covenant, but true of the Covenant itself too. The Law was *ἐξαγγέλλεν*, minister'd by Angels in the Hands of a Mediator. Not only the Morality of its eternal and immutable, but even the external Apparatus of it had its *Pattern in the Mount*, which being the Example and Shadow, as *St. Paul* says of heavenly Things, the whole Law of the Tabernacle was exhibited in the Mount.

And possibly *ἐν ὑψηλοῖς κατασκηνώσασα*, may relate principally to the divine Model, and be taken in this Sense, *I pitched my Tabernacle in the Mount*.

My Throne was in the cloudy Pillar; or with the cloudy Pillar, viz. the Ark of the Testimony, wherein first the two Tables of Stone, then the whole written Law, were deposited, over which, so deposited, the Cloud rested or fate. It is expressly called *Θρόνος* by *Josephus*, agreeably to the Scripture Expression of God's sitting between the Cherubims. He also calls it *ἀρμα*, the Chariot, from his riding upon the Cherubims. And it is called in Scripture *כְּבוֹד* the Glory, from the *Schecinah* residing over it.

It is true, it hath been much doubted whether the whole Law, as well as the Tables of the Covenant, were included in the Ark. But it is enough for the Interpretation of this Writer that the *Jews* held it was, viz. an entire Copy of the Pentateuch, and an Autograph of their Lawgiver *Moses* himself.

Ver. 5. *I alone compassed the Circuit of Heaven.*] *Τὸν οὐρανὸν ἐκύκλωσα μόνη*. It is said of *Solomon*, *Wisd. vii.* that God granted him the certain Knowledge of the Alterations of the turning [of the Sun] the Change of Seasons, the Circuit of the Years, and the Positions of the Stars: So here it is said of the Writings of *Moses*, with greater Truth, that the true Knowledge of the Creation, Course, or Revolution of the Heavenly Bodies, for Days and for Nights, for Months, and Seasons and Years, was first delivered and explained in them; and in them only with any Authority and Certainty.

The Circuit here, *κύκλον*, and the turning in

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in *Wisd.* vii. 18. was most probably in the Original of both Places *שׁוּ* an Arabick Root for *circuivit*, *gyravit*, which though rendred in *Job* ix. 9. and xxxviii. 32. *Arc-turus*, probably means no more than the Revolutions of the Heavens for the Distinctions of Times and Seasons, according to *Moses's* Account.

Ibid. *And walked in the Bottom of the Deep.*] I alone discovered the Nature and Uses of the great Abyss, viz. when it was covered with Darknes, *Gen.* i. 2. when its Waters were separated, *Gen.* i. 6. when the Fountains of it were broken up, *Gen.* vii. 11.

Ver. 6. *In the Waves of the Sea, and in all the Earth, and in every People and Nation I got a Possession.*] I gained the first Knowledge, and gave the only authentick Account by Revelation, of the Formation of Seas and dry Land, of the prolifick Qualities of both; of the overwhelming the Earth by the Waters at the general Deluge; of all the Nations and Generations of Men in Succession from the Creation to the Dispersion of them throughout the Earth. Whatever Knowledge is extant of these Things, is collected together, and is only to be found originally in the *ספר תורה*, the only true Source and Foundation both of natural Philosophy and History of the Knowledge of Things and Men.

This perhaps may look forced: but what Interpretation can be given that will not equally look so? To say, for instance of the *Logos*, the Creator himself, that *he got a Possession* in his Works, (*κλάσας* is the Word) that he did *acquirere*, *vel comparare*, in all these Things, which were originally and naturally *his own*, seems as harsh. The Author of the *Book of Wisdom* allows to *Solomon's* borrow'd Character, all which is here contend-ed for, the Law in the borrow'd Character of *Wisdom*. Nor is it improper to interpret all that the Writer ascribes there to the Personage of *Solomon*, of sacred History, or the *Law*, or *Pentateuch* in particular. See *Comm. on Wisd.* p. 36. It may therefore be as justly applied to, and predicated of the one as the other.

Ver. 7. *With all these Things I sought Rest.*] Rich with all this Treasure of recon-dite Knowledge I saw where to deposite, pre-serve, and improve my Gains, and in whose Inheritance I should abide, viz. I sought in whose, &c. without an Interrogation Point. *Κληρονομία τίνος* is an *Hebraism*, where the *Cujus* expressed by *מִי* is the Suffix; as *בְּגֵר לְמִי* *in sorte ejus*, viz. *in ejus sorte*.

Ver. 8. *So the Creator of all Things* (*Κτίστης* in the proper Sense of Creation, or *Dominus* as the *Syr.* and *Arab.* have it) gave me Commandment, and he that made me (or who instituted me, *κτίσας με*; so *κτίζων τέχνην*, *artem instituere*, so *jura condere*) caused my *Tabernacle* to rest, and said, Let thy Dwelling be in *Jacob*, and thine Inheritance in *Israel*. Can this be said properly of *Wisdom*

in any other Sense, than in that above given?

Ver. 9. *He created me from the Beginning before the World.*] The Decalogue, and all the purely moral Precepts of the Law, are everlasting Commandments. God ordain'd them from the Beginning, and established them as the immutable eternal Rules of Righteousness. And this seems to me to be that Branch of true *Wisdom*, of which *the Root hath never been revealed*, ch. i. *¶ 6.* not further at least than that it is in and from God. And that this is so, appears from *Mens* disputing about the true Foundation of Morality, even to this very Day.

Ἐκτίσας is not well rendered here by *cre-ated*, which can in no proper Sense be ap-plied either to *Wisdom*, the *Logos*, or *Holy Spirit*, or any thing uncreate. The same Greek Word is found in *Prov.* viii. 22. to be the rendring of *קָנִי* *he possessed me*. By which Discovery *St. Jerom* rescued the strongest Weapon the *Arians* fought with out of their Hands. And therefore if we interpret this present Text of the *Logos*, we must either presume that the same Word was the Original here, that is in the *Heb. Proverbs*, or at least some other Word not properly signifying, or not only signifying *Creation*.

In the first Chapter of this Book *κτίσις* is twice used in speaking of *Wisdom*, yet in neither Place, to my Apprehension, in the Sense of *creating*, as our Translators have render'd it.

The first Place is this, *Προλέγε πάντων ἐκτίσας Σοφία*, which probably means no more than *Προβάλλει ἐν πάσι*, she is preferable to all Things in point of Excellence.—Primacy is ordained to her, she is appointed, or consti-tuted first of Things. 'Tis true the *Arab.* gives it, *Plus omnibus rebus multiplicata est Sapientiâ*. The *Syr.* *Omnibus his abundantiôr est Sapientiâ*. Hence I conjecture the Original Word might be *תָּרַ* which signifies both *excellentem effecit* (as in *Gen.* xlix. 4.) and *abundantem effecit* (as in *Exod.* xxxvi. 7.) by which means all the Versions may be accounted for.

Again, ch. i. 9. *He created her*, *Αὐτὸς ἐκ-τίσεν αὐτήν*, *Syr. patefecit. Arab. retexit eam*. Probably the *Heb.* gave it *עָרָה*, which sig-nifies both *nudari*, to answer the two last named Versions, and *effundi* for the Greek *ἐκτίσεν*, viz. he produced, brought forth, ex-hibited her, as a Law to his Creatures. And in this Sense I take *ἐκτίσας* in the Text in hand, viz. he exhibited the Laws of Mora-lity, which were eternally in his own Mind, as the publick Rule of his own, and all his Creatures Actions.

Ibid. *And I shall never fail.*] Though this was not true of the ceremonial Law, as it was of the moral Precepts, yet the *Jews* thought both eternal, and to abide for ever.

Ver. 10. *In his holy Tabernacle I served before him.*] As having appointed all the Service

Service to be performed in it, and being fulfilled in the punctual Observance of the same. *Λατρεία*, or *the acceptable Service*, Rom. ix. 4. as well as *νομοθεσία*, was only among the *Jews*. And the publick Service in the Place where God should chuse, containing the Laws of Sacrifice, Expiation, &c. was the principal Branch of the ritual Law, (and in reality fuller of Wisdom than the *Jews* imagined) and in this Text, by a common Mode of Speech, the Law is said *to do*, what he who duly executes it, *doth*.

Ibid. *And so was I established in Sion.*] Fixed there at last, as being the appointed Seat of Worship. If the Interpretation of *λεισεργεῖν* here appears something strain'd, what Construction is there that will suit this Place that is not so?

The Reference in the Margin to *Exodus xxxi. 3.* sends us to the divinely gifted Operators that made the Tabernacle. And the same Gift may be said, or supposed to be restored and exercised more conspicuously at the building of the Temple of *Solomon*, and *so to be established in Sion*. But though I readily admit this kind of Wisdom to be a Part of the Description vii. *Sap. Sol.* yet how such a Talent in Workmanship can be said to serve *λεισεργεῖν*, *before him*, I cannot readily see. As I take it, the Spirit of Wisdom given to the Workers of the Tabernacle served only the Tabernacle itself, to make it the perfect Copy of the Pattern in the Mount, and therefore was necessarily inspired for that End, and has no just Relation to the Subject that we are now upon.

Neither do I see how we can suppose the *Logos λεισεργεῖν*; for he is rather the Person to whom the Service was made, as being supposed the Object of Worship in the *Shecinah*. I greatly mistake, if the Tabernacle and first Temple Service, was not all supposed addressed to the divine Glory resident there; and therefore the Service itself could not be perform'd, but only in that Place where the *visible Presence* dwelt, which likewise made the *Jews* pray towards the Temple from all Quarters of the World. I say if the *Logos* was in the Pillar of Cloud and Glory, the Service of the Tabernacle cannot be ascribed to him as Agent, but as Recipient.

Ver. 11. *Likewise in the beloved City he gave me Rest.*] When *Solomon* dedicated his Temple, he said, *Arise, O God, into thy resting Place, thou and the Ark of thy Strength*. The written Law, after many Peregrinations and Removes, rested at *Jerusalem*; there also the Service was established without Removal to any other Place, *And in Jerusalem was my Power, Imperium meum*, *Syr.* and *Arab*. There the Law reigned, and there only, as in its proper Capital; with regard to God it served, it minister'd; with regard to Men, it reign'd.

Ver. 12. *And I took Root in an honourable People.*] *διδόξαμένῳ*, a People honoured

with God's visible Residence among them, by the *Shecinah*, *ὡν ἡ δόξα*, *Rom. ix.*

Ibid. *Even in the Portion of the Lord's Inheritance.*] True of the People, and true of their Land, *Canaan*, in that and in them, the Law took Root, and no where else; being the national Religion of no Country or People but their own. I shall only add, that from this Figure of taking Root in the above Verse, the Author proceeds poetically in Wisdom's Personage, to compare her to the most stately Trees, bearing choicest Fruits; which still bear a better Construction from the Law and Books of *Moses*, than from any thing else, that occurs to me at present. Ver. 20. *doth* particularly accord with what the *Psalmist* writes of the *תורה*. *Psal. xix. 7, 8, 9, 10, 11.*

Ver. 15. *Like Aspalathus.*] The *Vulgate* translates it, *Balsamum aromatizans*, i. e. *Balm*, but it is not in the *Greek Text*, which reads in many Copies, *ὡς πάλαθος ὀσμμάτων*, i. e. as a Collection of Spices; one cannot well determine what *ἀσπάλαθος*, is, or what Spicy Shrub it means. The Author seems to allude to the different Sorts of Perfumes mention'd *Exod. xxx. 34.* when he says, *I gave a sweet Smell like Cinnamon, and Aspalathus, and I yielded a pleasant Odour like the best Myrrh*. This probably respects the Composition of the first Perfume mention'd there, which was made of Myrrh, Cinnamon, the Aromatick Cane, and Cassia mixed with Oil. The *Vulg.* speaks here of Balm and of Storax only, but the *Greek* has neither of these, but mentions in general a Collection of Spices. The Words which follow, *I have perfumed my House like Galbanum, Onyx, and Staete, and as the Drop of Frankincense which fell of itself*, according to the *Vulg.* Rendering, respects the Composition of the second Perfume. The *Greek* has it, As the Fume of the Frankincense which is burnt in the Tabernacle. It is certain the Incense, or second Sort, was compounded of all these Spices, and this Perfume was to be used by burning it upon the Altar, which the *Gr. Version* and *Vulg.* often call the Altar of Perfumes, or of *Thumiana*. The *Vulg.* here calls that *Ungula*, which is called *Onyx* in *Exodus*, and what is there called *Staete*, is here called *Gutta*. For *Staete* are those Drops of Myrrh, which come naturally from the Tree without cutting it; so that both these Words signify the same Thing. See *Lamy's Appar. Bibl. Vol. II. p. 283.*

Ver. 18. *I am the Mother of fair Love, and Fear, and Knowledge, and holy Hope: I therefore being eternal am given to all my Children which are named of him.*] This is not in the *Alex. MS.* or *Vat.* nor in the *Orient. Versions*. Such Copies as have it vary greatly, and in the most correct it is much perplexed. From whence the latter Part, as it stands in the *Vulg.* came, does not appear, as it is uncertain what Copy they followed, and of what Authority that Copy was;

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was; but it is remarkable that St. Cyprian is said by *Fl. Nob.* to have one half of it. The Sense of the former Part of the Verse seems to be, Those that possess me are loved of God, they shall be filled with his Love and Fear, and with the Knowledge of his Truths and Mysteries, and have the pleasing Hope of being happy with him, and enjoying him perfectly. As to the latter Part, which indeed seems corrupt, *Hæschelius* and *Grabe* agree with our Translators. *Grotius* conjectures the true Reading to be, *δίδωμι δὲ σύμπασιν τοῖς τέκνοις μου αἰεὶ γενέσθαι, ἐκλεγομένοις ὑπ' αὐτοῦ*, I give to all my Children, who are his Elect, Immortality. *Calmet* reads with a slight Alteration, *δίδωμι δὲ σύμπασιν τοῖς τέκνοις μου αἰεὶ γενέσθαι, τοῖς λεγομένοις ἀπ' αὐτοῦ*, sc. *καρπῶ*, *ψ* 17. connecting it with the foregoing Verse to the following Sense, I am as the Vine, whose Flowers produce rich and precious Fruit, and give Immortality to all my Children, who gather of this Fruit; alluding to the Tree of Life planted in Paradise. And then it follows very naturally *ψ* 19. *Come unto me all ye that be desirous of me, and fill yourselves with my Fruit.*

Ver. 20. *For my Memorial is sweeter than Honey, and mine Inheritance than the Honey-Comb.* *ὑπὲρ μέλιτος κηρῶ*. Other Copies have *κύριος*, *κλήρις*, *κηρίος*, and some *κυρίος*. *Bockart* conjectures the true Reading to be in one Word, *μελικήριος*, and in this Sense *μελικήριος*, *favus*, occurs in *Theocritus*,

*Ἐκ σομάτων δὲ
Ἐρρέε μοι Φωνὰ γλυκερώτερε ἢ μελικήριον.*
Idyll. 20.

And possibly the *Son of Sirach* might borrow the Word from him, for he lived not many Years after him, and both wrote in *Egypt*, *Hieroz.* L. iv. c. 12. The *Syr.* and *Arab.* which have *favum* only, favour this Conjecture. The rendring would be better and clearer, The Remembrance of me is sweeter than Honey, and the Possession of me than the Honey-Comb. And thus *Calmet*, *Il est plus doux de se souvenir de moi, & de me posséder, que de goûter le miel le plus délicieux.* The Pleasures of Wisdom are chaste and innocent, far above the surfeiting and guilty ones which the World offers, which have a Sting accompanying their Sweetness. The Scriptures to recommend the Study of the Law, and the Practice of the Commandments of God, use the same Comparison, *Psal.* xix. 11. cxix. 103.

Ver. 21. *They that eat me shall yet be hungry, and they that drink me shall yet be thirsty.* The Entertainment arising from Wisdom is often set forth under the Notion of a Feast, whereby is expressed the high Satisfaction, Joy, and Pleasure, which the Principles of Wisdom and Virtue fill the Heart with. Its Entertainment is such, that a most plentiful Provision is made for all hungry and thirsty Souls, who shall find Life,

Vigour, Strength, and Joy, communicated to them from her sacred Instructions, as from a perpetual Spring; and the Appetite for her Delicacies shall be continually renewing, growing, and encreasing upon them. The following is a beautiful Contrast, and truly states the Difference, *Hoc distare inter delicias corporis & cordis solet, quod corporales deliciae, cum non habentur, grave in se desiderium accendunt; cum vero avidè eduntur, comedentem protinus in fastidium per satietatem vertunt. At contra spirituales deliciae cum non habentur, in fastidio sunt; cum vero habentur in desiderio: tantoque amplius a comedente esuriuntur, quanto & ab esuriente amplius comeduntur. In illis appetitus placet, experientia displicet; in istis appetitus vilis, & experientia magis placet: in illis appetitus saturitatem, saturitas fastidium generat; in istis autem appetitus saturitatem, saturitas appetitum parit. Augent enim spirituales deliciae desiderium in mente, dum satiant.* *Greg. Hom.* xxxvi. in *Evang.* The Metaphor of eating and drinking applied to the Pursuit of Wisdom, is very familiar to the *Eastern Nations*, and frequent in the *Jewish Writings*. Hence *Philo* represents Wisdom, Prudence, Virtue, &c. as the Food of the Soul, or that spiritual Meat and Drink, which nourishes to Life eternal. In Scripture too it often occurs, See *Psal.* xlii. 3. *Prov.* ix. 5. *Isai.* lv. 1, 2. *Matt.* v. 6. *John* vi. 27, 35.

Ver. 22. *He that obeyeth me, shall never be confounded; and they that work by me shall not do amiss.* The *Vulg.* renders, *Qui audit me, non confundetur*, following a faulty Copy which had *ὁ ἐπακούων μου*. *Οἱ ἐργαζόμενοι ἐν ἐμοὶ* would be better rendred, They that labour for me, or to obtain me, shall not miscarry, and lose their Labour, *ἐκ ἀμαρτήσεων*, or shall not sin, i. e. fall into any wilful and deliberate Sins; or shall not err from God's Commandments, through the Light which Wisdom holds forth. The Verses which follow from hence are not part of Wisdom's Speech or Eulogy, but spoken by the Author, as from himself.

Ver. 25. *He filleth all Things with his Wisdom, as Phison.* *Phison* according to the mystical Theology of the *Jews*, is constantly interpreted Wisdom. It is derived from a *Radix*, which signifies to fill, to encrease, to spread, and diffuse itself as from a Centre, for most of the *Hebrew Lexicographers* agree, in deriving it, either from the Verb *שׁוּב*, which signifies to run out, to be full, or encrease; or from *פָּשַׁע*, which signifies to spread itself, because Tides are so violent and so high at the End of the *Persian Gulf*, that Trenches were not a sufficient Defence against their Irruptions into the neighbouring Grounds, so that all that Coast is full of Lakes, marshy Places, and Sands, as *Strabo* observes, L. xvi. Nothing therefore could be more proper than an Allusion to this River *Pison*, *Gen.* ii. 11. which implies overflowing in its very Name. See ch. xxi. 13.

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Ver. 26. *As Jordan in the Time of Harvest.*] The River Jordan was remarkable for overflowing all its Banks annually about the Time of the Barley-Harvest, See *Josh. iii. 15.* It was occasioned probably by the melting of the Snow of *Lebanon*, and the neighbouring Mountains. This happened about *March*, or in the first Month, as it is expressed *1 Chron. xii. 15.* At present it has lost its ancient Greatness, whether it be because the Rapidity of its Current hath worked its Channel deeper than it was formerly, or because its Waters are diverted some other Way. Mr. Maundrell says, he could discern no Sign or Probability of such overflowing, when he was at it, which was the 30th of *March*, and the proper Time for it; and that the River was so far from overflowing, that it ran at least two Yards below the Brink of its Channel. *Journey from Aleppo*, p. 82. By *Geon* in the next Verse we are to understand the *Nile*, the overflowing of which rendred *Egypt* exceedingly fruitful; and by the Time of Vintage, the gathering in of the Summer-fruits, as those of the Vine and Olive; and the Word Harvest, mentioned just before, is sometimes taken in the same extensive Sense, to include these, as well as Corn.

Ver. 30. *I also came out as a Brook from a River, and as a Conduit into a Garden.* Ver. 31. *I said, I will water my best Garden—And lo my Brook became a River, and my River became a Sea.*] If this be a Continuation of Wisdom's Speech, as *Calmet* supposes, it will rather confirm the Sense given in the former Part of the Chapter, for thus she proceeds: I am a never-failing Source, a Fountain of living Waters; I am an Emanation from, or as one of the four Rivers which water'd Paradise, as their Streams enriched the Ground, and made it fruitful, the same I do likewise in the Hearts of Men. I distribute my Influence universally, and am assisting to all by the Light of Nature, but my Favour is bestowed most liberally to my Chosen in *Judea*, to whom I vouchsafed a more particular Knowledge of my Laws. *Jerusalem* is my Garden, and my fruitful Field, my Vineyard is the House of *Israel*, and the Men of *Judah* my pleasant Plant, *Isai. v. 7.* from thence my Waters flowed to the rest of the World, *Isai. ii. 3.* which encreasing continually in their Course, at length became a great Sea, spreading itself far and wide.

CHAP. XXV.

Ver. 1. **I**N three Things I was beautified, and stood up beautiful both before God and Men.] Rather I was delighted and pleased with them, for so the Greek will admit, and the other Versions render. What follows next, *And stood up beautiful both before God and Man*, is countenanced by none of the Versions, is very obscure, and scarce

intelligible. The present Gr. Text seems faulty here, probably the true Reading is, *ἡ ἐν ὧρα*, which the *Vulg.* seems to have followed, *In tribus placitum est spiritui meo, quæ sunt probata coram Deo & hominibus*, i. e. three Things I delighted in, and found worthy of my Esteem, and they are agreeable to, and approved of both by God and Man. Or, as *Coverdale* has it, *which be also allowed before God and Men.* And thus the *Syr.* and *Arab.* take it.

Ibid. *A Man and a Wife that agree together.*] *συμπεριφερόμενοι*, i. e. equally yoked. Hence Marriage is called *conjugium*, See *Prov. xi. 29.* in *ὅ*, where *συμπεριφερόμενοι* is so used. The Metaphor is taken from Drawing; for when two Persons meet together, alike in their Tempers and Behaviour, they are then rightly paired, *ισοφόροι*, i. e. *ἰσως φέροντες*, according to the Scholiast on *Homer*. Such as disagree, and through a Contrariety of Inclinations draw different Ways, are in the Language of the Apostle, *ἐτεροζυγῆτες*, *2 Cor. vi. 14.* and an evil Wife is by our Author, pursuing the same Comparison, called, *A Yoke shaken to and fro*, c. xxvi. 7. The *Syr.* and *Arab.* rendring of *ἡ* 8. of this Chapter, describes a happy Couple, by not drawing *Aratrum cum bove & asino simul*. A very strong and particular Expression, referring to *Deut. xx. 10.* which forbids the plowing with an Ox and an Ass, or the joining together two Creatures so different in their Tempers, Motions, and Strength to draw in the same Yoke. *Homer* agrees exactly with this Writer when he says,

— Οὐ μὲν γὰρ τῷ γέ κρείσσον ἢ ἄρην,
ἢ ὅτ' ὁμοφρονέοντε νοήμασι δίκον ἔχον
Ἄνθρωπος ἡδὲ γυνή. *Odyss. vi.*

Ver. 2. *A rich Man that is a Liar.*] Poverty often puts Men upon lying, and some of the Antients say it is a Vice peculiar to Slaves; what should then entice a rich Man to be guilty of it, but a base Soul, or a long contracted Habit? Rich Men are often lavish of their large Promises, and think no more of them afterwards, which is particularly true of one that is avaricious and covetous, and values his Money more than his Credit or Honour.

Ibid. *An old Adulterer that doteth.*] Adultery in extreme old Age is the more scandalous, as it disgraces what is so venerable in itself, and is a bad Example to the younger Sort. *Cicero* has the like Sentiment, *Cum omni ætati fæda sit libido, tum senectuti multo fædissima. Sin autem libidini intemperantia accesserit, duplex malum est; quod & ipsa Senectus concipit dedecus, & facit adolescentium impudentiorem intemperantiam*, L. i. de *Offic.* A fond old Man is a bad Character, but a vitious one is much worse. Age generally brings Prudence, and a Maturity of Judgment, and either lessens or extinguishes the Fire of impure Lust: an old Man therefore that is given to Uncleaness and criminal

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nal Passions, shews, that his past Life has been irregular and mispent, and that he has made an ill Use of his Reason.—The Attempt therefore upon *Susannah* by the two Ancients of the People, was the more scandalous and flagrant, from their Station and Character. But may not this be a false reading; for there is no mention of an old Adulterer in any of the Versions; and why an old Adulterer particularly? Is not an Adulterer at all Times to be abhorred and hated, and a young Man that is so inclined to be more dreaded, as being more dangerous, though the other be more ridiculous. I think the true Reading is, γέροντα μωρον, i. e. a silly old Man, who acts imprudently or lightly, who might have been expected through a long Term of Life to have gained much Prudence and Experience. This Conjecture is confirmed by the *Vulg.* and *Syr.* and *Arab.* Versions which have, *senex fatuus & insensatus*; and by the Context very strongly.

Ver. 3. *If thou hast gathered nothing in thy Youth, how canst thou find any thing in thine Age?*] Some understand this as an Advice to lay up Riches in the Time of Youth, which is the most proper Season, as the Body is then in its greatest Vigour; but it seems better to understand it of seeking after Wisdom, and laying up a Stock of useful Knowledge early in Life, that a Man may not be greatly deficient, or want it in his old Age, when he will have great Occasion for it, and it will be too late to obtain it. And thus the *Orient.* Version, *Si in juventute tua sapientiam non congregasti, quomodo reperies eam in Senectute tua?* The like Advice *Bias* the Philosopher gives, ἐφόδιον ἀπὸ νεότητος εἰς γῆρας ἀναλαμβάνει σοφίαν. . . βέλτερον γὰρ τὸ τοῦ ἁλλοῦ ἀνιμῶντος, *Ap. Laert.* *Ῥέροντες* in the following Verses does not signify old Men strictly so called, but is to be taken as *Senatus* among the *Latins*, and *πρεσβύτεροι*, sometimes by the *Greeks*, which are rather Terms of Dignity, than real Marks of Age. This seems necessary to avoid Tautology, and is confirmed by the ancient Versions. The *Syr.* has, *Quam decens est magnatibus sapientia, & honestis sensus atque consilium.* And the *Arab.* *Quam pulchra est sapientia nobilibus, & honoratis ratio ac iudicium?* *Junius* likewise understands it of dignified Persons, or such as are in Authority.

Ver. 7. *There be nine Things which I have judged in mine: Heart to be happy, and the Tenth I will utter with my Tongue.*] The very learned Bishop *Candler* says, *Vind. of Christianity*, p. 80. that there is a Verse, or a Sentence at least wanting in all the Greek Copies, as the Context manifestly shews; for whereas ten Particulars are referred to by the wise Man, neither the *Gr.* *Latin*, nor *English*, seem to contain more than nine: But as the *Lat.* and *Gr.* mention different Particulars, there is a greater Pro-

bability by that means of making out the Number. For if we add with the *Vulg.* *Beatus ille, qui invenit amicum verum*, the whole will be compleat, nor can we pitch upon any Particular as a more necessary ingredient to Happiness, nor is any one more commended by our Author in various Parts of this Book; or we may add from the *Syriac*, *Beatus vir, quem non fregit paupertas*, to supply the Defect. *Badwell* calls the fear of the Lord, the tenth; and *Grotius* says, the Love of the Lord must be the Particular wanting, unless Prudence and a Friend, & 9. be both taken in. But not to insist, that the Fear and Love of God were not so nicely distinguished in the *Old Testament* Times, as by *St. John* in his first Epistle, since *Syr.* and *Arab.* as well as *Complut.* have this Distinction here: It may however be observed, that after saying, & 10. there is none above him that feareth the Lord, it seems strange & 11. to make the Love of the Lord above all Things, meaning somewhat different from his Fear. And it seems yet stranger to do this without some Particle of Connexion. Our Translation indeed adds *But*, which should be put in *Italicks*; the doing this is much neglected in the Apocryphal Books.

Ibid. *And he that loveth to see the Fall of his Enemy.*] This is according to the Narrowness of the Jewish Notions. The Jews thought Hatred and Revenge were permitted, or however tolerated, under that Dispensation, See *Macc.* v. 43. but this was an Abuse and Corruption of the Law. When we read of Saints under it wishing for, or rejoicing over, the Fall of their Enemies, or the Death of the Wicked, or uttering Imprecations against them, this is not to be resolved into any Principle of Revenge, or Rancour against them, but proceeds rather from a commendable Zeal, and a Thirst for God's Glory, which is displayed by such Instances of his Justice.

Ver. 11. *The Love of the Lord passeth all Things for Illumination.*] i. e. He that desires to enter farthest into the Secrets of Wisdom, and to make greater Progress in the School of Knowledge and Virtue; will sooner learn and improve by the Love of God, than by his own Study or Enquiry; God's Blessing will best forward his Endeavours, and his Obedience is the most promising Means of Illumination. To the same Purpose is that Passage, ch. xxi. 11. *He that keepeth the Law of the Lord, getteth the Understanding thereof.* And that of *Solomon*, *They that seek the Lord, understand all Things.* *Prov.* xxviii. 5. See *Wisd.* i. 4. *Psal.* cxix. 100. And our Saviour assures us, that if any Man will do his Will, he shall know of the Doctrine whether it be of God. *John* vii. 17. viii. 31, 32. Some make the Sense to be, that the Love of God excels all the former Instances of Happiness, and is more glorious than any of them; and thus the *Tigurin* Version, *Religio Domini*

Domini claritate superat omnia. Without it, the rest lose their Perfection; neither dutiful Children, a prudent Wife, a sincere Friend, nor even Wisdom itself, can make a Man happy, but he that hath it, is rather an Angel than a Man. St. Paul has the like Elogium upon Charity, or the Love of God, 1 Cor. xiii. Drusius, and some others think the Words *εἰς φιλίαν*, to be an Interpolation, and indeed they are not in some Gr. Copies, nor in the *Vulg.* The following Verse too is wanting in many Editions, the Sense of which seems to be, the Fear of the Lord is *ἀρχή*, the Cause, or Principle of the Love of him, and Faith is the Cause of a holy Trust and Confidence in him.

Ver. 13. *Give me any Plague but the Plague of the Heart; and any Wickedness but the Wickedness of a Woman.*] The Greek is elliptical here, which our Translators have supplied. We may insert *ἐδόξα* from *ψ* 16. or some such Verb; as Calmet, Grotius, and Junius help this Defect. The Sense of the first Part is like that of Solomon, *The Spirit of a Man will sustain in his Infirmary, but a wounded Spirit who can bear?* Prov. xviii. 14. This Author hath been condemned for his Moroseness to Children, and his Reflexions upon the Female Sex; as to the former, I have shewn that his Precepts of Correction are to be taken in a restrained Sense; and with respect to the latter, Jansenius, and other Writers observe, that he is no professed Enemy to the Sex, nor intends any Reflexion upon them in general, as being the most beautiful Part of the Species, and designed in their Formation, as Help-meets and Comforts to Man. He fails not to give Merit its due Praise, and where an Opportunity offers, as in the Beginning of the next Chapter, of extolling a vertuous and deserving Woman, he does it in Terms of the highest Respect. What is said to the Disadvantage of them in this and the next Chapter, is only to expose the Failings of some few degenerate and perverse ones, but with a Design to recommend, by the Contrast, the worthier Part of the Sex the more. And though he may not seem quite complaisant, his Intention is honest and commendable, viz. to instruct Youth what Circumspection and Prudence is necessary in the Choice of a Wife, and the Conduct to be observed to prevent Feuds and Differences in the married State. Phocylides among the Fragments which are preserved, has some very remarkable Verses upon the Sex. What is particular and worth observing is, that he derives their good and ill Qualities from some Animals which partake of them, and whom in that respect they resemble. I shall mention only the two following:

Ἡ δὲ κυνὸς χαλεπή τε καὶ ἀγέλος ἡ δὲ μελί-
σης,
Οἰκονόμος τ' ἀγαθή, καὶ ἐπιστάται ἐρῶσα.

i. e. She that is cross and snarling hath something of the Nature and Temper of the Dog; but the good Housewife, the prudent Economist, the careful Manager, resembles the laborious Bee, with her Collection of Sweets.

Ver. 14. *And any Affliction, but the Affliction from them that hate me, and any Revenge but the Revenge of Enemies.*] The Sense of the whole seems to be, I would have any Affliction or Misfortune rather than that which my Enemy wishes me. Or I will compound for any suffering, so my Enemy knows nothing of it, and has not the ill-natured Pleasure of triumphing over me in it, and rejoicing at what has happened to me; for this Reason it is said of Saul's Death, *Tell it not in Gath, publish it not in the Streets of Ascalon, lest the Daughters of the Philistines rejoice, lest the Daughters of the uncircumcised triumph,* 2 Sam. i. 20. A Piece of ill News an Enemy hugs inwardly, and would purchase at any Rate—*Hoc Ithacus velit, & magno mercetur Atridae.* Or the Sense may be that of Holy David, *Deliver me not over unto the Will of mine Enemies*, which often made a Part of his Prayer. In the next Verse it is said, *There is no Wrath above the Wrath of an Enemy.* *ὡπὲρ θυμὸς ἐχθροῦ*, which differs from the former; for it seems more agreeable to the Context to read, *There is no Wrath above the Wrath of a Woman, or at least above the Wrath of a She-Enemy.* Accordingly the Syriac renders, *Non est inimicitia amarior ea, quæ mulieris est.* And St. Chrysostom reads in like Manner. And so the *Vulg.* has it, and the Margin of the Geneva Bible. Juvenal confirms the Observation, *Vindicta nemo magis gaudet, quam femina,* Sat. xiii.

Ver. 15. *There is no Head above the Head of a Serpent.*] The Hebrew Word *שׂנא* principally signifies the head, and is as properly used for Poison, because the Venom of those pernicious Creatures, Asps, Vipers, and Serpents lies chiefly in their Head and Teeth. Thus Hosea x. 4. what our Version renders Hemlock, is *שׂנא* in the Hebrew. The Interlinear Version has here indeed *Caput*, but Pagnin has explained it well, by inserting *Venenum* in the Margin. For what shall we understand by *Caput* or a Head simply, except something be understood or supplied, as in the Chaldee Paraphrase it is, in which, both in this Place and some others, the Reading is: As the Head of hurtful Serpents, denoting thereby either Poison, or some noxious poisonous Thing. As *שׂנא* doth primarily signify an Head, so it is no less manifest that it is often used, written in the same Manner, for Poison itself, probably deduced from the first Signification, as the Serpent's Poison is in its Head. There are many Instances, in which it is used in such a Sense, as Deut. xxix. 18. *A Root that beareth Gall and Wormwood.*

Wormwood, ראש ולענה, i. e. according to the Margin, a poisonous Herb. The like occurs *Deut.* xxxii. 32. and ראש פתנימ * 33. is expressly translated, *Venom of Serpents*, and so *Jer.* viii. 14. ראש מ' Water of Gall, is in the Margin, Poison, and *Amos* vi. 12. Ye have turned Judgment, ראש in *Venenum*, according to the *Interlin.* Version. See *Jer.* ix. 15. xxiii. 15. *Lam.* iii. 5, 19. in all which Places, it is manifest, that ראש signifies something distinct from Head, though *Ar. Montanus* in some of them, gives no plain Sense, or Meaning. But though, according to the Scope of the Place where it occurs, and as the Words with which it is joined suggest, it has different Significations, yet for the most part they tend to, or are derived from, one Notion, viz. Poison, and the Qualities of Noxiousness, and Bitterness, usually ascribed to it. And thus *Calmet* understands this Place, and *Bochart*, *Hieroz.* lib. i. c. xxviii. and *Pacock*, in *Hof.* tom. ii. θυμός too is often taken in the Sense of Poison. See *Not.* on *Wisd.* xvi. 5.

Ver. 16. I had rather dwell with a Lion and a Dragon, than to keep House with a wicked Woman.] After what the Scripture has informed us of *Eve*, the first Woman, by whom Sin entered into the World; of *Potiphar's* Wife, who tempted the Chastity of *Joseph*, and, because she could not seduce him, was the Occasion of his being cast into Prison; of *Dalilah*, who was the Cause of *Sampson's* Death; of *Solomon's* Fall, through the Power of Beauty; of *Jezebel*, who took off righteous *Naboth*; of *Athaliah*, who put to Death the whole Royal Race of *Judah*, to place herself upon the Throne; of *Job's* Wife, who was such a Scourge to him, and herself the greatest of his Plagues and Misfortunes, and many others known and infamous in Sacred and Prophane History, for their Resentment and Cruelty, which *Calmet* furnishes us with, one wonders the less at what the Author here says against the Sex, I should rather say, the bad and abandoned Part of it, for it is of these only he is to be understood. Though he seems concerned at the Fall and Misconduct of Part of a Species, lovely in itself, and expresses himself in Terms of Sharpness and Reproach, where a Serpent lies concealed under an Angel's Face, yet let it be remembered for his Vindication, that some of the ancient Poets far exceed him in their Invectives, and have as odious Comparisons, but I shall not retail their Venom, as *Grotius* does.

Ver. 17. The Wickedness of a Woman changeth her Face.] As a good Conscience gives Life and Vigour to the Body, and has that pleasing Satisfaction going along with it, as to display itself even in the Face of a good Man, as was particularly verified in the Glory of *Moses's* Countenance, and the Angelick Face of *St. Stephen*, so inward Guilt is gloomy and melancholy, and gives a Sort of Horror and Deadness to the Coun-

tenance; and so strong is the Impression, that one may sometimes read Guilt in a Person's Face. *Calmet* understands this of a churlish passionate Woman in particular, whose Anger appears in her Face, and spoils and disfigures her Countenance, and when it comes to any outrageous Excess, gives her a Resemblance of one of the Furies. And indeed our Translators do render *παρεια*, the Word here used, by Churlishness *ch.* xlii. 14.

Ibid. And darkneth her Countenance like Sackcloth.] *ὡς σάκκον*, the *Syr.* and *Arab.* Versions apply this, and indeed, the whole Verse, to the unhappy Husband of such a Woman, and make the Change and Gloominess to appear in his Countenance, who from the relation that is betwixt them cannot help being greatly concerned for her Misconduct, and betraying Uneasiness in his Looks, at her Behaviour: *Mala mulieris improbitas pallidam reddit faciem mariti, eamque nigram efficit, quasi nigredinem Cilicii.* Besides this, which seems to suit best with the Husband's mournful Countenance, there is another Simile in the Margin, as a Bear, *ὡς ἀρσ*, which *Bochart* prefers, *Hieroz.* L. iii. cap. 9. and thinks the other to be formed from; and that the Sullenness and Sternness of Look, in one out of Temper, is well expressed by the *παναμείδιον πρόσωπον* of a Bear. Both these readings have their Advocates, and are supported by the Authority of good Copies; and it is very observable and particular, that the *Vulg.* and *Jerom's* Bible, have both these Comparisons together, *Obsecabit vultum tanquam ursus, et tanquam saccum ostendet.*

Ver. 18. Her Husband shall sit among his Neighbours.] *ἀναπεσῆται*. If we understand this in the Sense of *discumbere*, or sitting at Table, the Sense then is, that her Husband shall be continually uneasy, even in Places, and among Company, where he might expect to have been agreeably entertained, and merry; or perhaps a better Sense may be, Her Husband *ἀναπεσῆται*, *animo concidet*, shall appear dejected among his Neighbours and Acquaintance: And thus the *Vulg.* *In medio proximorum ejus ingemuit vir ejus.*

Ibid. And when he heareth it, shall sigh bitterly.] I suppose the Sense of our Translators is, When her Husband heareth what is said of his Wife, and the Complaints made against her, *entendant ce qu'on dit de sa femme*, says *Calmet*, it will be a great Grief and Concern to him, and he will sigh bitterly; which seems much properer, than *suspirabit modicum* in the *Vulg.* which arose from a corrupt Copy, which had *μυεξ*, and probably was inserted from the Beginning of the next Verse. The *Syr.* and *Arab.* render, *invitus longa trahit suspiria*, from a Copy which had *ἀνίστον*, instead of *ἀνίστας*, which *Camerarius* also follows. This reading too is capable of a good Sense, viz. though her Husband in Company would gladly conceal his Grief, for fear of being taken notice of, or perhaps laughed at, which is the way

of the World, yet his Sighs break from him unwillingly, when he perceives them not, and steal from him unawares. And thus the Geneva Version, *Because of her he sigheth fore or he beware.*

Ver. 19. *All Wickedness is but little to the Wickedness of a Woman, let the Portion of a Sinner fall upon her.*] See ch. xlii. 13, 14. and particularly *Ecclesiastes*, vii. 28. where Solomon, speaking on this Subject, says: *One (good) Man among a thousand, but a Woman among all these have I not found.* Which a learned Writer well observes, is not to be looked upon as the just Character of Women in general in all Ages and Countries, but of such loose ones as Solomon was once acquainted with, or some of that Stamp in that and the neighbouring Nations. Bishop Patrick in *Loc.* The Sense of the latter Part is, Let a Woman of such bad Qualities fall to the Share of a Sinner, for one cannot wish a greater Plague to any Man, even an Enemy, than a worthless and profligate Woman. And thus Calmet, *Qu'elle tombe en partage au Pecheur*, and Junius, *Sorte peccator accidat illi*; which seems also the Sense of the *Vulg.* Such Wishes were not unusual; there is an Instance of the like in *Virgil*;

Dii meliora piis, erroremque hostibus illum!
Georg. Lib. iii.

This Sense seems confirmed from cap. xxvi. 23. *A wicked Woman is given as a Portion to a wicked Man: But a godly Woman is given to him that feareth the Lord.* To which that of Solomon is parallel: *The Woman, whose Heart is Snares and Nets, and her Hands as Bands, I find more bitter than Death; whose pleaseth God, shall escape from her, but the Sinner shall be taken by her.* *Ecclesiastes* vii. 26. The Sense, according to some, is: May God deal with her as the greatest of Sinners! And according to others, May God give her such a Husband, as may either tame, or reform her!

Ver. 20. *As the climbing of a Sandy Way is to the Feet of the Aged, so is a Wife full of Words to a quiet Man.*] i. e. She is a constant Clog and Plague to him. Matrimony hath formerly been the Common-Place for Raillery, as well as now. Ovid and Juvenal make very free with it; the latter takes a more than poetical Licence, when he makes all Matches unhappy, and wrangling to be the Entertainment of even the Marriage Bed:

Semper habet lites, alternaque jurgia lectus
In quo nupta jacet. Sat. vi.

This probably is true, where a Person has the Misfortune of a Scold, as the Margin here has it, for his Partner; one, who will fill his House with Rage and Clamour, and his Bed with Cares and Restlessness; and especially if she has a submissive and tame Husband, she will be the more insolent and imperious, she will take Advantage of his

Meekness to make herself absolute, and her Husband ridiculous. But a loving and silent Woman ch. xxvi. 14. i. e. one, who knows how to guide her Words with Discretion, is a Gift that cometh of the Lord, her Character is amiable, and her Person desirable. She will not cross her Husband's Inclinations through Perverseness, nor set up her own through Haughtiness. The more easy and obliging he is, the greater Reason does she give him to continue so. Between such a Pair all Things go on smoothly, without any Rubs or Reproaches, and the Happiness in Paradise seems again revived.

Ver. 21. *Stumble not at the Beauty of a Woman.*] Some understand it thus: Cast not thyself down at the Feet of a beautiful Woman, being captivated with her Charms, and then the Advice will be like that ch. ix. 8. *Turn away thine Eye from a beautiful Woman, for many have been deceived by the Beauty of a Woman, for herewith Love is kindled as a Fire.* Or the Meaning may be like that in *ψ 5.* *Gaze not on a Maid, that thou fall not by those Things that are precious in her.* If with the Syr. and Arab. Versions we understand it of an evil and loose Woman, it will then be the same with *ψ 6.* *Give not thy Soul unto Harlots, that thou lose not thine Inheritance.*

Ibid. *And desire her not for Pleasure.*] εἰς τὸν πόρνον. The Geneva Version has, *for thy Pleasure*: But many Copies omit this. The Sense of the whole either is: Admire not the Beauty of a Woman, lest it kindle a Criminal Passion in thee, and thou be tempted to lust after her: Or it may be considered as Matter of Advice to a Lover, not to chuse a Wife merely for her Beauty, or for any sensual Satisfaction proposed, but rather for her good Qualities and Accomplishments. As a wife Man principally aims at Society in a Wife, he ought to chuse one with such good Sense, as to form the agreeable Companion, and with such a Temper, as not only to share his good or evil Fortune with Equanimity, but with Sufficiency and Credit; one, not merely likely to encrease, but capable and willing to govern, his Family, bring up his Children, and to manage in all Things for him to the best Advantage. Euripides has exactly the same Sentiment with our Author:

Νῦν καὶ διαδοῖ. εἰδέν τι τῆς ὁμορφίας
ὀφελος, ὅταν τις μὴ φρένας καλὰς ἔχη.

Ver. 22. *A Woman, if she maintain her Husband, is full of Anger, Impudence, and much Reproach.*] The wife Man having given his Sentiments about Beauty, proceeds next to shew, that a Fortune, as such, should not be chosen, because such a one is apt to be assuming, and to reproach her Husband with what she brought him, and that his Subsistence, and the Figure which he makes, is through her. Imperiousness is misbecoming and insupportable, even in a Person of Worth

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Worth and Merit, and much more so, where only a Family or Riches is the Pretence. What Juvenal has observed, is, I believe, the Sentiment of most People,

Malo Venusinam, quam te, Cornelia mater, Gracchorum, si cum magnis virtutibus adfers Grande supercilium. Sat. vi.

There may also another Sense be given of this Place; if a Woman rule her Husband, *Mulier si primatum habeat, contraria est viro suo.* Vulg. which Calmet expounds, *Si la femme a la principale autorité, elle s'élève contre son mari.* The rendering of the Orient. Versions is remarkable, *Servitus dura, et ignominia pessima est, mulier ferociens in maritum suum.* The poor Man in *Plautus* made but an indifferent Bargain, who says, *Uxorem accepi, dote imperium vendidi.* *Phocylides* strongly dissuades from such a Match, wherein Money is the only Ingredient:

Μὴδὲ γυναῖκα κακὴν αἰχμασίν σοῖσιν ἀγορεύει, ἀλλὰ καὶ δαλόνην, λυγρὴν καὶ ἐνὶ οἴκῳ φέρον.

Ver. 23. *A Woman that will not comfort her Husband in Distress, maketh weak Hands, and feeble Knees.* *χαῖρες παρεμύνα, ἡ γυνὴ ἀπαλεινύμενα, ἥτις ἐ, κ. τ. λ.* Besides the Sense of our Version, there is another favoured by *Grotius*: That the Woman who contributes not all in her Power to make her Husband happy, who will not be assisting in his Distress, and is indifferent about his Welfare, as that of a Stranger; who will neither take Pains herself, nor strive to gain others, to promote his Interest, is lazy, brutish, and good for nothing. Or rather, says *Calmet*, the Meaning is, That an idle indolent Woman, who, through Sloth or Delicacy, will not stir herself to look into her Family Affairs, nor contribute to the Management of the common Interest, can never make a Husband truly happy, or be a proper Mistress of a Family.

Ver. 24. *Give the Water no Passage, neither a wicked Woman Liberty to gad abroad.* Some Greek Copies have only *ἐξουσίαν*, Power simply, which a wicked Woman is sure to abuse every where, both at home and abroad. It is as necessary to curb and restrain a designing, heady, aspiring Woman, as to confine a swelling Water within its Banks. Power in bad Hands is dangerous, and, if not watched and prevented, will overturn every Thing, like an Inundation; and the more Strength it gains, the wider will be the Desolation and Ruin. Other Copies have *ἐξουσίαν ἐξόδου*, which our Translation follows. See ch. xxvi. 10. This seems to refer to a Custom among the Eastern Nations, of confining their Women, and keeping them closely shut up. The Apostle, among other Directions given to young Women, particularly advises them to be discreet, chaste, keepers at home, good, and obedient to their own Husbands. Tit. ii. 5. *Calmet* says, the Sense of this Place is the same with that of

Solomon: *Drink Water out of thine own Cistern, and running Water out of thine own Well.* Prov. v. 15. and that the Advice is directed to married Men, not to follow after strange Women, nor to covet the Sweets of stolen Waters. See ch. xxvi. 12. where the like Simile is applied to a loose and wicked Woman.

Ver. 26. *If she go not as thou wouldst have her, cut her off from thy Flesh, and give her a Bill of Divorce, and let her go.* *εἰ μὴ προσέταται ἡ χθιὲς αὐ, ἡ. ε.* If she does not behave according to thy liking, or rather, if she refuses to obey thy Authority, and to be subject to thy Power; for Power is frequently meant, and expressed, by the Hand. *Xenophon* calls a good Wife, one who is ready and willing to oblige her Husband, *χρηστικής*. By some a Wife has been considered as a Man's Right Hand; and then the Sense will be, If thy Right Hand offend thee, cut it off; though our Saviour by that Expression intended not to authorise any such Liberty of Divorce. A Wife however has always been esteemed as Part of a Man's own Flesh, for by Matrimony they become *εἰς σάρκα μίαν*, and to this the wise Man seems here to allude. No sooner was Man created, but God divided him into two, and no sooner were there two, but he united them into one, so that Marriage is almost as old as Nature, and its Union the most close and intimate. *Grotius* thinks the last Clause, *ἵδου ἡ ἀπόλυσις*, to be only a marginal Explanation of the former Sentence, and at length crept into the Text; and indeed it is omitted in many Copies. By *ἵδου* some understand, besides the Sense of giving a Bill of Divorce, the Restoring of her Fortune, or the giving her back what she brought. *Drusius* infers from this Place, that *Ben Sira* and *Sirachides* were not the same Person, as has been the general Notion. For the former's Axiom, *Quod cecidit in sorte tua rode*, i. e. according to the Scholiast, that a Man must sit down contented with his Wife, whether she prove good or bad, seems inconsistent with the Advice here given, of parting from her if her Behaviour is not according to a Man's Liking. Either, says he, they are different Persons, or our Author changed his Sentiments. *Comm. in Loc.* See *Baroloccii Biblioth. Rabbin.* Vol. i. p. 349.

CHAP. XXVI.

Ver. 3. *A Good Wife is a good Portion, which shall be given in the Portion of them that fear the Lord.* By *γύνα ἀγαθή* or *ἀρετή* here, and *Prov. xii. 4.* xxxi. 10. is meant, one that is notable, managing, and diligent, whose Character *Solomon* describes, *Prov. xxxi. 10. &c.* In the former Chapter. y. 19. a wicked Woman is mentioned as the Portion of a Sinner; here it is said, that a good and virtuous Woman shall fall to the Lot of the Righteous, as a Reward

ward of his Goodness; and thus the Syriac, *Mulier bona dabitur viro timent Dominum, propter bona ipsius opera.* See \S 23. Prov. xix. 14. Tob. vii. 12. As a prudent Wife is from the Lord, holy Men in Scripture accordingly begged the Direction of God, and his Blessing in the Choice of a Wife: For as God first instituted Marriage, so he still presides over it, and all Marriages ought to be concluded in his Fear, and entered upon with a Petition for his Blessing. *Abraham* comforts himself that the Lord God of Heaven would send his Angel to chuse a Wife for his Son *Isaac.* Gen. xxiv. 7. And his Servant prays unto the Lord God, of his Master *Abraham*, to send him good Success in the Undertaking he went about, and to shew Kindness unto his Master *Abraham* in a Particular which so nearly concerned the Welfare of his Family. \S 12. *Drusus*, and some other Expositors, differing herein from our Translators, make the next Verse a Continuation of the same Subject, viz. That he that is so highly favoured, as to have the Blessing of a good Wife, whether he be poor or rich, is completely happy, and his Satisfaction will appear in his very Countenance: For where the married Parties are happy in, and pleased with each other, and Love and Harmony are triumphant, as is the Case of every well chosen Match, Joy will of course succeed, and a never failing Spring of Delights. The Syr. and Arab. connect the Verses in the same Manner.

Ver. 5. *There be three Things that mine Heart feareth, and for the fourth I was sore afraid: The Slander of a City, the Gathering together of an unruly Multitude, and a false Accusation: All these are worse than Death.* *διαβολή πόλεως* is badly rendred here, the Slander of a City; *διαβολή* means rather Enmity, as *Grotius* observes it signifies ch. xxviii. 9. and so it occurs often in δ . And hence *δίαβολος* answers to *Satan*, an Adversary in the Hebrew. *διαβολή πόλεως* would be better rendred, the Ill-will of ones Country, the incurring the Displeasure of the Publick, or of an extensive Neighbourhood. History furnishes us with many Examples of Persons who have been fined, exiled, and put to Death through popular Discontent, and fell a Sacrifice to the Hatred and Caprice of an inconstant People. *Grotius* seems to take it in the Sense of Treason, and the Geneva Version expressly renders so. *Ἐκκλησία* sometimes signifies a promiscuous Assembly of the People; here it is taken in a bad Sense, and properly rendred the gathering together of an unruly Multitude. Such was that which was raised by *Demetrius* against *St. Paul*, Acts. xix. 32. *καταφυσμός* not only means a false Accusation, but probably refers to the false Accusation which this Author was in danger of his Life from, mentioned at large, ch. li. 6. and on Account of which he says, \S 9. *ὑπὲρ θανάτου* *ρύσους* *εδείχθη*; which suggests to me,

that *εδείχθη* is the true reading here, and not *εφοβήθη*, as most Copies have; and that *καταφυσμός* is the fourth Particular in order, for the Event of which he was so sore afraid, that he even prayed to the Lord for Deliverance from it: And what may seem to confirm this is, that some few Editions read *καταφυσμόν ὑπὲρ θάνατον*. We shall the less wonder at the Vehemence of this Expression, if we consider what this Author says ch. xxviii. of the deadly Venom of the Tongue, and of the false Tongue in particular, *That the Death thereof is an evil Death, and the Grave better than it*, \S 21. nor disapprove the joining these together without the intervening Comma. Thus there are three Particulars very distinct, but how shall we make out all the four? Our Translators seem to have marked out the jealous Woman for the fourth, by inserting the Particle (*but*) in the Beginning of the next Verse, though the Gr. Lat. Arab. Syr. all omit this Particle. And this indeed is the general Way of solving this Difficulty. But is there any more Reason to fix upon this for the fourth Evil, than either of the two Plagues, which are mentioned immediately after? Which will as much then exceed the Number, as it now falls short. I suspect the Place to be mutilated, and that some Sentences, or at least Words, are wanting; and the Reasons for my Conjecture are these: 1. There is a Chasm, or Hiatus, here of three whole Verses in the Oriental Versions. 2. The Construction of the Greek seems to require some Addition. 3. *πάντα*, or *ταῦτα πάντα*, as the Copy, which our Translators follow, read, must refer to more, or larger Particulars than are at present mentioned. 4. *ὑπὲρ θάνατον πάντα μοχθηρόν* contains the Author's Reflexion upon all the Particulars. And indeed, after mentioning that all the foregoing Instances were worse than Death, what could be found of Weight enough after to insert, or carry with it so much Dread? Jealousy, the Instance most insisted on, may make Life indeed very uneasy, and occasion great Grief and Sorrow of Heart; but the most affecting Description of that Passion will be but faint, after the Enumeration of Evils said to be worse than Death; and we cannot but observe the Climax to sink considerably, instead of rising more vigorously as it ought.

Ver. 6. *A Scourge of the Tongue which communicateth with all.* *πᾶσιν ἐπικοινωνῶσα*, i. e. which by its Clamour and evil Effects makes itself known to all; or rather, according to *Grotius*, which is common to, and generally goes along with the four Evils before mentioned. If we understand this of the jealous Woman in particular, and *μάστιξ γλώσσης* is so used, Job v. 21. upon the like Occasion, the Sense then is, that she is a Shrew, or a Scold, vexing herself and others, through Distrust, and Impatience of Temper. Jealousy was more frequent among the Hebrews; as Polygamy was tolerated among them

them, the Peace of Families was often disturbed by the Repentment and Suspicions of one rival Wife against another, as was the Case of *Hannab* and *Peninnab*, the two Wives of *Elkinab*; *Sarab* and *Agar*, *Rachel* and *Leab*, &c. And as Jealousy is a most raging Passion, it was often cruel and bloody, and would be satisfied with nothing less than Poison, or the Dagger.

Ver. 7. *An evil Wife is a Yoke shaken to and fro.* [Βορὴν σαλδόμενον. According to *Bochart* the Sense is, that an evil Wife is as troublesome and wearisome to a Man, as a Yoke that is put upon the Neck of Oxen. *Hieroz.* L. ii. c. 41: but the Generality of Interpreters lay more Stress upon σαλδόμενον, and think it implies, that an unhappy Marriage, or the uneasy State of a Man with a bad Wife, is like the Disagreement of Oxen under the same Yoke, who draw different Ways, and without doing any Good, are a Clog, Hindrance, and Vexation to each other, instead of being assisting like true Yoke Fellows, by concurrent Endeavours, and joint Labour. The comparing such a Wife to a Scorpion, in the Sentence following, is parallel to ch. xxv. 15. and strongly expresses the Danger of such an Union, and that the very Touch of her is deadly, and her Embraces fatal. "Man and Wife, says a very pious Writer, should resemble the two Kine that carried the Ark of the Lord; they should lovingly keep one Path, and turn neither to the Right Hand nor to the Left. 1 *Sam.* vi. Or they may be considered like the two Eyes of the same Body; if both go together, and look one Way, be it upwards or downwards, to the Right, or to the Left, all is well and comely in the Face, but if they be Cross-eyed, and one Eye looks one Way, and the other another, there is then a manifest Blemish, and a disagreeable Distortion." *Bishop Babington's Works*, p. 316.

Ver. 8. *A drunken Woman and a Gadder abroad, causeth great Anger, and she will not cover her own Shame.* [A Woman that is addicted to drinking, inflames her Passions thereby, and has little or no Regard to Modesty and Decorum. Ἀκημοσύνη αὐτῆς ἡ συγκαλύψει. Ἀκημοσύνη is a modest Way among the Hebrews of expressing Nakedness, and what Nature and Decency commands to be concealed. As her Reason is impaired, and for a Time lost, she is frequently off of her Guard, and forgets what is due to her Sex and Character. *Omnis mulier quæ vinolenta & comessatrix est, eadem quoque meretrix est.* Auth. Oper. imperf. in *Matth.* Though this may seem too positive and general, yet thus much may be said, that she that is often so disguised, has great Luck if she escape being debauched. Her Talk, Looks, and Motions encourage an Attempt, and there are Libertines always ready to improve the Opportunity. *Curtius's* Description of the *Babylonish* Women will suit all such (and such, I

hope, are but few) who drown their Reason, and endanger their Virtue by Intemperance and Debauch: *Fæminarum convivium ineuntem principio modestus est habitus, deinde summa quæque amicula exuunt, paulatimque pudorem profanant: ad ultimum (bonos auribus habitus sit) ima corporum velamenta projiciunt.* *Romulus* enacted, that the Woman who was overtaken with Wine should be punished as an Adulteress; and he acquitted a Person who put his Wife to Death upon such an Occasion. *Plin.* L. xiv. *Val. Max.* L. vi. *Faunus*, King of *Latium*, caused his Wife to be whipped to Death, according to *Arnobius*, for her Intemperance. Many Copies have not the Words, *Gadder abroad*, nor do the *Orient.* Versions or *Vulg.* take any notice of them. But it may justly be observed of such as are fond of Company, and go in Quest of Revels and Entertainments, that they are liable to be overtaken both the Ways here mentioned. They run themselves into Temptation and Danger, through an eager Pursuit of Pleasures, and lay themselves open to the Opportunities of Sin and Folly. *Dinab's* Curiosity, and gadding Temper is mentioned as the Cause of the Loss of her Virtue. *Gen.* xxxiv. 1. The Description of the Harlot, *Prov.* vii. 11, 12. is, *Her Feet abide not in her House, now she is without, now in the Streets, and lieth in wait in every Corner.*

Ver. 9. *The Whoredom of a Woman may be known in her haughty Looks, and Eyelids.* [These may be thought rather Signs of Pride than of Unchastity, and to be more likely to keep all impure Advances at a Distance, than any Way encourage them, and yet this Circumstance seems to be made a Part of the Description of an immodest Woman. For thus I understand the Words of *Isaiab*: *Because the Daughters of Sion are haughty, and walk with stretched forth Necks, and wanton Eyes, &c.* ἡ νόμασιν ὀφθαλμῶν, with winking Eyes, mincing as they go, i. e. walking with a lascivious Air, therefore the Lord will smite them. ch. iii. 16. *Μετὰ ὤρεος* signifies primarily, to be carried up high in the Air, as Birds or Clouds flying there, which, because they are light, and have no Foundation, are tossed and driven about with great Uncertainty: Hence *μετὰ ὤρεος ὀφθαλμῶν* by a Metaphor signifies, a wanton Rolling of the Eye, a swimming Motion of it, and an amorous Cast or Leer. See *Hammond* on *Luke.* xii. 29. The meaning probably is the same with that of *Jeremiab*, iii. 3. that a Whore may be known by her Forehead, i. e. by a bold and confident Look. The ὄψις πρός ὧν will sufficiently betray her, and shew her evil Inclination, as much as wandering in suspicious Places, or sitting in the publick Ways for Lovers. Modesty, on the contrary, is discernible by a downcast Look, a modest Air, rising Blushes, reserved Carriage, and prudent Retirement. *Aristotle's* Description seems to agree with that of our Author:

thor: *Inverecundi signa sunt, oculus apertus & splendidus, palpebrae sanguineae & crassae, humeri sursum elevati, &c.* Physiog. cap. v. St. Basil's Observation upon this Passage is too pertinent to be omitted, *Quae in animo constituit captare multos, ac venari laqueis suae elegantis formae, collo incedit in sublime porrecto: in nutibus item oculorum probatio redditur mulieris fornicariae & procacis, ad opera ipsa anhelantis, fascino ac noxio aspectu: ipso enim intuitu obscenam demonstrat animae impuritatem. Dum enim suaviter & blandis arridet ocellis, prolicit ad explendam libidinem. Factu enim oculorum sagittam plane exitialem emittit.*

Ver. 10. *If thy Daughter be shameless, keep her in straitly, lest she abuse herself through overmuch Liberty.* *Ἡ δὲ θυγάτηρ ἀδία-τέπλω.* Syr. *Super inverecunda, multiplica custodes.* Vulg. *In filia non advertente firma custodiam.* i. e. Mistrust and watch over a bold Daughter, who gives Encouragement to Mens rude Advances by her forward Looks and Carriage; there is great Reason to fear such a one has a corrupt Heart, and waits only an Opportunity to do Evil. Other Latin Copies have, *In filia non advertente firma custodiam.* i. e. Watch over a careless Daughter, one that does not think of the sad Consequences which attend the Breach of Chastity, and a Life led without sober Reflexion, and a modest Restraint. But there is another Reading which I prefer, *Ἡ θυγάτηρ ἀδίατέπλω σερῶσον φυλακὴν.* For if a Daughter be so bad as to be shameless, the Caution here given comes almost too late; the Restraint of Liberty would have been more necessary and adviseable, before she became notorious: The Advice therefore is more seasonable, to keep an early and constant Guard over a Daughter, lest too much Liberty and Indulgence prove her Ruin. Or, as the Vulg. has it, *Ne, inventa occasione, utatur se,* i. e. lest she abuse herself the first Opportunity that offers. Grotius points the Place thus: *ἵνα μὴ δειῶσα ἀνεῖται ἑαυτῇ, χεῖρηται,* i. e. lest finding for herself, by some Artifice and Cunning, an Opportunity of escaping and sinning, she should make use of it. See ch. xlii. 11. where there is the same Advice, and in the same Words.

Ver. 11. *Watch over an impudent Eye, and marvel not, if she trespass against thee.* *ὀπίσω ἀναιδῆς ὀφθαλμοῦ φύλαξαι, καὶ μὴ θαυμάσις.* i. e. Watch close, or at the Heels of such a one as has a wanton Eye, or an immodest Look. The Syr. expresses this very strongly: *Post eam quae impudentibus est oculis curre, nec moram interponas, ne te decipiat.* Which seems to intimate that such a one is of a subtle intriguing Temper, and that the Danger is imminent of her doing amiss, if not narrowly watched. Grotius says καὶ here is to be taken in the Sense of *aut*; watch over such a one, or *else* be not surprized, if she be too cunning for you, and

deceive thee, and by transgressing lose her Honour, and stain the Credit of your Family. And thus the *Tigurin* Version: *Oculum impudicum asserva, aut ne mireris, si in te deliquerit.* As this Organ is the greatest Inlet to Love, and by its Motions betrays the inward Disposition, the Eyes being as it were the Windows of the Soul, the wise Man properly directs the Centinel to be placed there.

Ver. 13. *The Grace of a Wife delighteth her Husband, and her Discretion will fat his Bones.* By χάρις I would understand Sweetness of Temper, and by ἐπιστήμη, Discretion and Skill, chiefly in Household Affairs, in doing and ordering the necessary Works for her Family, (See § 16.) and prudent Management and Oeconomy in providing for it; both which Qualities, must be agreeable to the Person who has the Happiness of such a Partner. Thus Solomon describes a good Wife, *Prov. xxxi. She openeth her Mouth with Wisdom, and in her Tongue is the Law of Kindness; she looketh well to the Ways of her Household, and eateth not the Bread of Idleness. The Heart of her Husband doth safely trust in her, and she will do him good, and not evil, all the Days of his Life.* § 11, 12, &c. Not that I would hereby so far confine Discretion, as to exclude Prudence in other Affairs, which is necessary towards a regular and just Conduct, much less good Sense and an improved Understanding, see § 14, to form the agreeable Companion for Life, and to divert the Cares incident to the married State. He that hath a Wife so well accomplished and amiable, will be easy both in his Condition and Circumstances, and the Satisfaction arising from his inward Content, will shew itself upon his very Countenance. The *Lxx* Rendering of *Prov. xviii. 22.* somewhat resembles this Place, *Ὁς ὄρε γυναικα ἀγαθὴν, ὄρε χάριτας, ἔλαβε δὲ ἀπὸ θεῶν ἰα-ρότητα.* where the Hebrew expresses only a Wife indefinitely, and our Translation follows it here. See Instances of such Omissions, in *Gloss. Philol. Sac. De nomine. can. 11. & Mercer in Loc.*

Ver. 15. *A shamefaced and faithful Woman is a double Grace, and her continent Mind cannot be valued.* Shamefacedness may either mean Bashfulness, or Modesty, and so may regard both Virgins and married Women, both of which should avoid a Forwardness of shewing themselves, and not take a Pride in being followed, and admired, and appearing in Places of the most publick Resort, for, according to *Tertullian, ejusdem libidinis est videri et videre*; and in the same Work he says: *Tam sancti viri est suffundi, si virginem viderit, quam sanctae virginis, si a viro visa sit.* De Vel. Virgin. c. 2. By Faithfulness we are not only to understand that Fidelity which she owes to her Husband, but that religious Service and Constancy which she owes to her God. Goodness in both these Respects is χάρις ἡ χάρις, the Sum of

of Perfection. 'Tis in the Union of these excellent Qualities that true Beauty and Agreeableness consists: for, as the wise Man observes, *Favour is deceitful, and Beauty is vain; but a Woman that feareth the Lord, she shall be praised*, Prov. xxxi. 30. The like may be observed of Continence in the latter Part of the Verse, which not only respects conjugal Chastity, but also Temperance, Regularity, Moderation of Passions, and a strict Virtue in the whole Conduct of Life.

Ver. 18. *As the golden Pillars are upon the Sockets of Silver, so are the fair Feet with a constant Heart.*] As the wise Man has before given us a frightful Picture of a scandalous and debauched Woman, so he draws as lovely a one in this and the foregoing Verses, of a discreet and virtuous Woman, whom he crowns with the highest Praises and the greatest Blessings, that the Sex, from a Sight of, and Reflexion on, Pieces so different from each other, may conceive as much Horror from the one, as Love and Pleasure from the other. He describes the good and accomplished Woman in Terms and Figures of the greatest Magnificence and Beauty; she is as great an Ornament to her Family, as the Sun is to the Universe: her Beauty, in her middle-age, has as chaste and comely an Appearance, as the Lamps upon the holy Altar; nor do her Feet, or her Heart go astray, but both of them are fixed upon a right and solid Basis. Or the Sense may be, according to some Expositors, that a well made strait tall Woman, is like a well proportioned Pillar, fixed upon its Basis; such as those in the Temple were, which exceeded all others for Beauty and Proportion. Our Translators follow a Copy which had *ἡ σέως ὡς αὐτῆς*, but Grotius says the true Reading is, *ἡ σέως ὡς αὐτῆς*. By *σέως* he understands the Soles of the Feet. Dr. Grabe rejects this, as not having the Sense which he gives to it, and prefers *σέως*, which is countenanced by the *Vulg.* See *Proleg. Tom. iii. c. 4.*

Ver. 20. *When thou hast gotten a fruitful Possession through all the Field, sow it with thine own Seed, trusting in the Goodness of thy Stock.*] *κλήρον παντός πεδίου*, i. e. The Possession of any Field; *πᾶς*, is frequently so used by this Writer, See § 15. *πέδιον* is a Metaphor often used for a Wife, especially by the Poets. Euripides has the like, *μη σπείρει τέκνων ἀλοκα*, *Phæn. § 18.* and he calls a Father *καλασπείραντα*, *Φυλκεγόν φυλάσαντα*. Theognis has the same Comparison, *Γνωμ. § 582.* Virgil, with his usual Modesty, expresses it by *arvum genitale*. This Advice follows very properly after that in the former Verse, of not giving one's Strength to strange Women; 'tis like that of St. Paul, *To avoid Fornication, let every Man have his own Wife*, 1 Cor. vii. 2. For Marriage is the proper, as well as settled Remedy of Incontinence. And as an Encouragement to it, the wise Man mentions one particular Advantage arising from

it, viz. a certain and legitimate Issue, which shall not after be reflected on for Baseness of Birth, but triumphing in an honest and lawful Descent, shall prosper and grow great. Or, as Drusus takes it, Men *μεγαλυνέει*, shall speak honourably of, and extol thy Family and Posterity for the Goodness of their Stock; and the unblemished Honour of their Descent.

Ver. 22. *An Harlot shall be accounted as Spittle: but a married Woman is a Tower against Death to her Husband.*] The marginal Reading, *as a Swine*, I think preferable, as coming nearer Solomon's Description, *A handsome Woman without Understanding is like an Ornament of Gold in a Swine's Snout*. Prov. xi. 22. where *γυνή κακόφρων* in *ὁ*, may be rendered a Woman of an evil Turn of Mind, as well as of a weak one; and in the Sapiential Books they both signify a loose and disorderly Person. There is much greater Difficulty in the latter Part of the Verse, the Gr. of which is, *ὑπανδρος δὲ, πύργος θανάτου τοῖς χρωμένοις λογισθήσεται*. Badwell, Grotius, and our Translators, observing an Opposition in the Parts of some Verses following, have fancied that there must be one here; as to *χρωμένοις*, which all the Copies have, at the first hearing, one would think that the Woman here meant, communicated herself to more than one, and that it should be *χρωμένῳ*, if the Husband only be meant, as our Translators confine it; but upon farther Examen this will be found allowable, for Prov. xxv. 13. where the Hebrew has *דֹּמִינִי*, *domini sui*; the *ὁ* have *τῶν ἀνδρῶν χρωμένων*, and Prov. xvii. 8. *πατρὸν*, *patroni sui*, in *ὁ* is rendered *τοῖς χρωμένοις*. As both these therefore, though in the plural Number, signify only one Person, and may properly signify a Husband, so it may do here, and one of these Hebrew Words might possibly be in the Original. But *πύργος θανάτου* is far more uncertain and ambiguous; if a good Wife be meant, the Translation must be, as ours has it, *a Tower against Death, propugnaculum mortis*, Syr. which yet seems a very harsh one, and I am not aware of any Authority for it. If a Concubine, *τηρεμένη*, as Clem. Alex. here expounds it, *Pædag. L. iii. 10.* or an Adulteress Wife be meant, which Drusus shews from Prov. vi. 24, 26, 29. *γυνή ὑπανδρος* may well signify, *πύργος θανάτου* then must either be a downfall Tower, in the Sense of the Arab. *Maritata cum adulterium committit, similis est turri corruenti super eum qui propius accedit ad ipsam*, or a Prison, in which Persons were kept for Execution, and suffered often to die there. And as Prisons had Pits or Dungeons in them, Jerem. xxxviii. 6: so a Whore is called a deep Pit, Prov. xxii. 14. xxiii. 27. and an Adulteress is the most dangerous Sort. That Towers are often Prisons is well known, Neh. iii. 25. There was a Place near Jerusalem, called *Azmaveih*, Neh. xii. 29. which may be translated the Fort of Death, but to what

what Use it was put, does not appear. Now as the Punishment of the Adulterer was Death, *Lev. xx. 10.* the Adulterers who captivated, and kept him in her Chains, might well be called the Tower or Prison of Death, as she is in Scripture represented, under other Figures, as the Cause of Death, see *Prov. vii. 21, 23.* but above all *Prov. vi. 26.* where in *ὁ* just the same Sort of Distinction is made between a common Whore and an Adulterers, as, according to this Interpretation, is made here, and *γυνή ἀνδρῶν* there comes very near *γυνή ὑπανδρῶν* in this Place. And thus there is still some Opposition between the two Parts of the Verse, though not so great a one as in the Sense which our Translators have chosen. I shall only add, that if Persons are disposed to change the Word *πίεσις*, *ὑπεργός* would be no improper Reading, if they understand it of a bad Woman: nor would *ἀπειρός*, or *ἀπειργός*, *ἀποεργός*, or *ἀπεργός*, be either of them amiss, if applied to a good one.

Ver. 26. *A Woman that honoureth her Husband shall be judged wise of all; but she that dishonoureth him in her Pride, shall be counted ungodly of all.* This seems not rightly translated; the Greek of the latter Part is, *ἀτιμάζουσα δὲ ἀσεβὴς ἐν ὑπερηφανίᾳ πᾶσι γνωσθήσεται*, i. e. she that despiseth or dishonoureth her Husband, shall be accounted wicked and ungodly for her Pride by all. Thus the Geneva Version, *She that despiseth him, shall be blazed for her Pride.* And Calmet renders in like Manner, *Celle qui le deshonore, sera reconnue comme impie dans son orgueil.* To attempt to make a Husband any ways ridiculous, to expose his Person or Understanding, to assume the Management of Affairs which are peculiarly the Man's Province, these are no Arguments of a Wife's Discretion, they are rather Symptoms of a high Spirit, than of deep Wisdom. Such a one generally fails in her Design of being admired, and is sure to be, if not despised, yet rallied, and jested upon by both Sexes. A prudent Woman gains the Ascendant by her Condescension, and engaging Sweetness; she obtains easily what the other commands by Violence. She neither contends for, nor takes upon her the Direction of Affairs foreign to her Sex, but confines herself within that Province wherein she is allowed to preside, and endeavours to please and shine in it: and, in fine, never seems to rule, however she may do it in reality.

Ver. 27. *A loud-crying Woman, and a Scold shall be sought out to drive away the Enemies.* *εἰς πολεμίων τροπὴν θεωρηθήσεται*, i. e. Shall be seen at or amidst the Rout of the Enemy, in Places where the greatest Noise and Confusion is. Or may be considered, says Calmet, as one flying before the Enemy by her Shrieks and Clamour. Grotius conjectures the true Reading to be, *εἰς πολεμίων τροπὴν θεωρηθήσεται*, shall be seen with Pleasure by her Enemies, *spectabitur cum hostium*

gaudio. Hæschelius has, *γυνή μεγαλόφωνος καὶ γλωσσώδης ὡς σάλπιγξ πολεμίων*, κ. τ. λ. i. e. a Scold is always sounding to Battle, delights to begin herself a Fray, or to set other People together; and thus the Orient. Versions render, *Rixosa mulier & linguax, ut tuba ad bellum excitans reputatur.* This strong Hyperbole of our Version to express the roaring and excessive Vociferation of a Scold, puts one in Mind of what Homer says of the God of War on another Occasion,

*Mars bellows with the Pain;
Loud as the Roar encountering Armies yield,
When shouting Nations shake the thundring Field.*

*Both Armies start, and trembling gaze around,
And Earth and Heaven rebellow to the Sound.*

Il. L. v.

After this some Greek Copies have an entire Verse, omitted in our Version, the Sense of which; according to the Syr. is, *Animus cujusvis hominis existentis his omnibus dejicitur, in tumultu enim bellico vita misere ducitur*, i. e. Every Person who has the Misfortune to have a Wife of such an outrageous Temper, will be dejected and unhappy, as living in a State of continual Confusion, Tumult, and War.

Ver. 28. *There be two Things that grieve my Heart, and the third maketh me angry: a Man of War that suffereth Poverty, a Man of Understanding that is not set by, and one that returneth from Righteousness to Sin; the Lord prepareth such a one for the Sword.* The three Particulars mentioned here, are well worth Notice. As to the first, nothing is more grievous than to see a Man of Courage and Bravery, who has spent his Time and Strength in the Service of his Country, and whom Years and hard Service has disabled, wanting in his old Age a decent and necessary Subsistence. The Romans had a particular Regard to their *milites emeriti*, such especially as were Invalids, and had suffered in their Limbs in the publick Service; to reward their past Labours, and to comfort them under their Accidents or Misfortunes, they provided for them, at the publick Expence, Lodgings, and other Conveniences for the Remainder of their Lives: which Instance of Goodness the Charity of modern Times has imitated in many Nations, and raised magnificent Structures for such, who have been rendred incapable of Service by the Toils of War, or the Dangers of the Deep. As to the second, Solomon observes how often Kingdoms have been preserved by Men of great Parts and Understanding, and as often overthrown, when Ambition, Favour, or Corruption, bare Sway, and Merit was no longer regarded. It is a melancholy Consideration, and Solomon mentions it as such, that a poor wise Man should deliver a City by his Wisdom, and yet no Man should remember, or reward such a deserving Man afterwards, *Ecclesiast.*

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clefiast. ix. 14, 15. but the third Instance, instead of exciting Compassion, as the two former do, raises Horror and Astonishment, viz. when such, as have known the Way of Righteousness, and travelled far in it, have not only tasted, but confessed, the Sweets of the good Gift of God, at length fall away, and abandon the right Path to walk in the Ways of Sin. *Jeremiah* hath finely described this, ch. ii. 10, 11, 12, 13. and then he sets down the Punishment which such Apostates might expect, *Thine own Wickedness and thy Back-slidings shall reprove thee; thou shalt know and see that it is an evil and bitter Thing to forsake the Lord thy God,* &c. 19. *Calmet* says, a new Chapter might properly begin here.

Ver. 29. *A Merchant shall hardly keep himself from doing Wrong, and a Huckster shall not be freed from Sin.* The *Vulg.* has, *Duae species difficiles & periculosa mihi apparuerunt*; but there are no Words in any of the Greek Copies to answer them. One Particular is wanting here, except the Merchant and the Huckster shall be thought two distinct Instances. According to *Calmet*, the same Person is meant under different Names, or, as concerned in two different Branches of the same Business. The wise Man's Observation will hold as to Merchants, whose Trade being large and extensive, they have the more Temptations and Opportunities to sin, if they content not themselves with a moderate Profit; but such are most liable to exact, who aim at engrossing any Branch of Business, and by establishing a Monopoly, set an unreasonable Price upon their Goods. *Tully* has made the like Observation upon Hucksters, or Retailers (for *καπηλος* does not signify merely a Publican, as *Grotius* understands it) as exposed by their Sort of Business particularly to lying, *Sordidi etiam putandi qui mercantur a mercatoribus quod statim vendant, nihil enim proficiunt, nisi mentiantur.* *De Offic. L. i.* The *Vulg.* too confines this more particularly to the Sins of the Tongue, *Non justificabitur Caupo a peccatis laborum.* Through a Desire of Gain they have not always a strict Regard to Truth, and fair Dealing; but are tempted to use Cunning and Artifice, and sometimes Falshood itself, to dispose of their Commodities, not as Justice directs, but as Avarice prompts them.

C H A P. XXVII.

Ver. 1. **M**ANY have sinned for a small matter.] *ἐνεκεν ὀλιγοῦ*, for the Sake of something indifferent, as the *Margin* has it; for Money was one of those Things which the *Stoicks* put into the Number of Things indifferent, of which a Man might make a good or an evil use. *Aristides* preferred a good Conscience to Riches, and was more happy and innocent, than the Ambitious or Covetous, amidst their great

Wealth and Honour. *Ahab*, notwithstanding his Royalty and Grandeur, was miserable for the want of *Naboth's Vineyard*, and to obtain so small a Matter was guilty of Murder. According to the learned *Casaubon* the true Reading here is, *ἕνεκεν διαφύου*, for the Sake of Gain. *Not. in Theoph. Chab. rati.* *Eccles. vii. 18. xlii. 5.* And indeed this seems most agreeable to the Context, and to that of *St. Paul*, *They that will be rich fall into a Snare and Temptation, and many hurtful Lusts.* *1 Tim. vi. 9.* The *Vulgate* renders, *Propter inopiam multi deliquerunt*, *ἕνεκεν ἐνδείας*, as some Copies have it; and to the *Geneva Version*, *Because of Poverty have many sinned.* And indeed Poverty has forced Men often to steal, to cheat, to lie, to forswear, &c. See *Prov. xxx. 9.* *Tully* takes in both these Motives, and makes Avarice and Poverty the two grand Occasions of committing Wickedness, of Men's turning away their Eyes from God, and neglecting their Duty.

Ver. 2. *As a Nail sticketh fast between the Joinings of the Stones, so doth Sin stick close between buying and selling.* *πασσαλος* signifies here a wooden Pin, or a Piece of Wood. As this when firmly wedged in a Wall, cannot easily be taken out, or separated, so it is equally difficult to prevent Fraud and Iniquity between the Buyer and the Seller: Each endeavours to impose upon the other, the one would sell too dear, the other would buy too cheap; the Seller is apt to exact, and to ask too much, and to cry up his Goods extravagantly; according to that of *Horace*, *Laudat venales qui vult extrudere merces*; and the Buyer is inclined to decry the Commodity, to find Fault with its Price or Goodness, that he may have it the cheaper. According to that of *Solomon*, *It is naught, it is naught, says the Buyer; but when he is gone his way, he boasteth.* *Prov. xx. 14.* *Anacharsis* therefore called the Market, where most Trade is carried on, the Mint of Lies. *Apud Laert. L. i.*

Ver. 3. *Unless a Man hold himself diligently in the Fear of the Lord, his House shall soon be overthrown.* This Advice is addressed principally to Traders, and Persons of Traffick and Commerce, who being usually tempted more than others to over-reach and defraud, are here cautioned against Acts of Injustice and Oppression, lest they draw upon themselves God's Indignation, and forfeit his Blessing, which alone gives Riches and Prosperity. *Jeremiah* expresses the Disappointment of such by a beautiful Simile, *As the Partridge sitteth upon Eggs and hatcheth them not, so he that getteth Riches and not by Right, shall leave them in the Midst of his Days, and be a Fool.* ch. xvii. 11. 'Tis observable, that in all the printed Editions, there is an Ellipsis of the Person here meant; Instances of such Omissions are to be met with both in the *Heb.* and *Gr. Text.* See *Gloss. Philol. Sac. L. iii.* which *Hasebelius* has

has supplied from an ancient MS. in his Notes upon the Place; according to which the Reading and Pointing is, *ἐὰν μὴ ἐν φόβῳ Κυρίου καὶ φόβῳ τοῦ τιμωροῦ, καὶ σπουδῇ ἐν ταῖς χειρὶ καὶ σπουδῇ αὐτοῦ ὁ φόβος, i. e.* He that is used to enhance and raise the Price of his Goods beyond what is reasonable, for so the Word is taken *Prov. xi. 26.* unless he confines himself to what is fair and honest, shall very speedily come to Ruin. The Reduplication intimates the Certainty and Speediness of the Vengeance. Instances of which Pleonasm we have, *ch. xi. 21. xxix. 25.*

Ver. 4. *As when one sifteth with a Sieve, the Refuse remaineth, so the Filth of Man in his Talk.] i. e.* The Faults of Men appear, and discover themselves in their Discourse. It is very difficult, even if a Person is cautious, not to let some Foible or other intermix, and appear in his Talk, by which you may discover his Temper and Inclination, what he is most fond of, or hates, whether he is wise, sober, and regular, or loose, corrupt, and impudent. If, when there are so many noble Subjects of Conversation to entertain or improve Company, a Man delights to signalize himself by Scandal, Swearing, Obscenity, Blasphemy, Profaneness, &c. which are the Refuse and Filth of Discourse; such a one betrays a corrupt Heart, and an evil Treasure lodged there, and you may pronounce him worthless, and abandon'd. For a Man's Talk is a kind of Mirror of his Soul, and discovers all its Secrets. When a Youth was presented to *Socrates*, that he might judge of his Genius, the Philosopher ordered him to talk and discourse before him, by which he could form a better Judgment of him, than by his Countenance, or any other Symptom. *Tully* has well observed, *Qualis homo, talis etiam erit ejus oratio, Orationi autem facta simillima, factis vita.* *Tuscul. Qu. L. v.* *Demonax*, who contrary to most other Philosophers was fond of Company, as *Val. Maximus* relates of him, used to say, *In speculis vultus figuram, in colloquiis autem naturam & mentis imaginem cerni posse: sermonem enim esse quasi figuram hominis, qui animi formam effingat & proferat. Nullo enim in speculo melius expressiusque relucet figura corporis, quam in oratione pectoris imago representatur.*

Ver. 6. *The Fruit declareth if the Tree have been dressed, so is the Utterance of a Conceit in the Heart of Man.] ἡ γὰρ καρπὸς ἐνθυμήματος καρδίας ἀνθρώπου.* The true reading probably is, *ἡ γὰρ λόγος ἐνθυμήματα καρδίας ἀνθρώπου.* And so *Grotius* conjectures likewise, *i. e.* as the Fruit of a Tree shews what Care and Management has been bestowed upon it, so Talk discovers the Intentions and Dispositions of the Heart of Man. *Mibi quale ingenium haberes, fuit indicio oratio tua.* *Ter. Heauton.* It is a natural, as well as a common Simile to compare the Mind of Man to the Earth, an Instructor to the Husbandman, and Precepts, or Doctrine to the

Seed. *Plutarch* uses it often, — *De Liber. educand.* And *Tully*, *Ut agri non omnes frugiferi sunt qui coluntur, sic animi non omnes culti fructum ferunt.* *Tuscul. Qu. L. ii.* And then it follows, *Cultura animi Philosophia est: hæc præparat animos ad satus accipendos eaque mandat his, &c. ut ita dicam, ferit, quæ adulta fructus uberrimos ferant.* See *Luke viii. 11.* and *Matt. vii. 17.* &c. between which and this Place, there is some Resemblance; and *Prov. xxiv. 30.* where ἀργὸν ἀροῖον is compared to a Field untilld, and to a Vine unpruned. The Etymologists too intimate the like by deriving *sermo*, à *serendo*. *Dr. Græbe* prefers and retains the common Reading, and to prevent any Ambiguity has *καρδίαν ἀνθρώπου.* *Prolegom. Tom. iii. c. 4.* it is probable λόγος ἐξ ἐνθυμήματος was what he intended, as the *Vulg.* has, *Verbum ex cogitatu*, otherwise it is a harsh Expression.

Ver. 8. *If thou followest Righteousness. . . thou shalt put her on as a glorious long Robe.] ἡ δὲ ποδὶς δόξα.* Intimating that Honour and Glory shall attend him that followeth after, or is clothed with Righteousness. *Ποδὶς* is a long Tunick which the Priests wore, and is said to be, *Exod. xxviii. 40.* *eis timon ἡ δόξα*, for Honour and Glory, *i. e.* to make them appear great like Princes, for their Garments were truly Royal. Their Bonnets also were in the Form of *Tiara*, which Kings wore, and are joined in Scripture with Crowns, *Job xxix. 14.* which is a Passage parallel to this. *Philo* confirms this when he says, that the Law manifestly dressed up the High-Priest, *eis σεμνότητά ἡ τιμὴ βασιλείας.* *De Sacerdot. Honor.* It may without Violence be inferred from hence, that as the clothing of Righteousness is compared to the Priest's Garments, the Priests themselves should more especially put this on, and esteem it as their chiefest Grace, and most valuable Ornament.

Ver. 10. *As the Lion lieth in wait for the Prey, so Sin for them that work Iniquity.]* As Truth or Righteousness associates those that are alike virtuously disposed, abides with them, encourages and rewards *τὰς ἐργαζομένας αὐτήν*, those that practise her, as it should be rendred in the preceding Verse; so there is likewise a Combination in Wickedness, which proves fatal, for the Prey of Sin is the Sinner. The more wicked any one is, the greater Slave he is to Sin, the faster does he bind his Chains, and lay more and more Obstacles in the Way of his own Conversion. Or rather, the Sense is, that as the Lion is always ready to devour his Prey, so Sin is always followed with Punishment, which continually hangs over the Head of the Sinner. This is strongly confirmed by *ψ 28.* where Vengeance is represented as a Lion, lying in wait for the Proud or the Ungodly. And most probably αἰμαστία should be rather taken here for the Punishment of Sin, than for Sin itself, as it

is sometimes used. The Comparison of Sin to a Lion, is very common in Scripture, particularly in the Book of *Psalms*; and under this Image, the Devil, the Tempter to, and Author of all Wickedness and Mischief, is described in the *New Testament*.

Ver. 11. *The Discourse of a Godly Man is always with Wisdom, but a Fool changeth as the Moon.*] i. e. A good Man is always uniform and consistent with himself; he is constant in his Resolutions, and prudent in his Choice; as he chuses well, so he sticks to his Opinion, but without Conceit or Opiniatry, without Prejudice or Passion. He winnows not with every Wind, ch. v. 9. like those who seek popular Applause, or have no settled Principle; but is stedfast in his Understanding, and his Way of acting always the same. The *Vulg.* compares the good Man's Steadiness to the constant Light of the Sun; whereas that of the Moon is always unequal and variable, and when it shines the brightest, shines only by Reflexion, and with a borrowed Lustre. As his Meditation is in the Law of the Most High, so his Discourse is upon the Excellency of Religion, and the Beauty of Holiness: The Rule of his Conduct is the revealed Will of that Being, *with whom is no Variableness, neither Shadow of Turning*, and a firm Trust in his Goodness keeps him always stedfast, and unmoveable under all the Events and Accidents of Life. The *Psalmist* well describes him in Terms not unlike those of our Author: *The Mouth of the Righteous is exercised in Wisdom, and his Tongue will be talking of Judgment; the Law of his God is in his Heart, and his Goings shall not slide.* *Pf.* xxxvii. 31, 32. But there is always something absurd or impertinent in the Discourse of a Fool, and offensive in that of a Sinner; the former is disagreeable and tiresome, and the latter shocking and infectious. *ψ* 13.

Ver 12. *If thou be among the Indiscreet, observe the Time.*] If you light into the Company of idle and loose Persons, enter not into Conversation with them, as one of their Associates, but defer speaking to some better Opportunity. And thus *Calmet* expounds it, *Reservez-vous à parler dans un autre tems.* If you think to do some Good among them by your Discourse, in vain will be your Endeavours to reform or instruct them. The Attempt to teach such true Wisdom, or to instil Principles of Virtue into them, will be giving that which is holy to the Dogs, who will probably abuse or injure you. Your Presence will be disagreeable to them, and they will answer in the Language of the Libertines, described *Wisd.* ii. 12. "Let us get rid of this officious Reformer, who takes the Liberty to reprove our Thoughts; he is not for our Turn, he is clean contrary to our Doings: He ubraideth us with our offending the Law, and objecteth, to our Infamy, the Transgressings of our Education." The Word of Exhortation,

to have its desired Effect, must be well timed, applied to fit Objects, and delivered in a proper Season: When there is a reasonable Prospect of the Seed falling into good Ground, which has no Thorns to choak it, then is the proper Opportunity for the Sower to go out to sow.

Ver. 18. *For as a Man hath destroyed his Enemy, so hast thou lost the Love of thy Neighbour.*] i. e. By betraying his Secrets, for the Context manifestly relates to this; and abusing the Confidence reported in thee; thou hast used thy best Friend as an Enemy, and in some sort taken away his Life by thy Treachery, and therefore follow no more after him, thou canst not regain his Friendship, he is fled like a Bird, not to be recovered again. *Semel fugiendi si data est occasio—satis est. Nunquam post illam possis prendere.* *Plaut.* The Violation of the Laws of Friendship, by the Discovery of Secrets, is a Crime, according to the *Vulg.* not unlike that of murdering a Friend. The Secret your Friend entrusted you with was a sacred Depositum; the disclosing it is an Injury, and a Piece of Injustice, and if through your Indiscretion he comes into any Disgrace or Trouble, it is like giving him a secret Stab. The least Unkindness from a Friend is of greater Smart than the hardest Usage from an Enemy. *Ἀδικήματα μᾶλλον ἐργίζονται ἢ βιάζονται.* *Thucyd.* L. i. The very Sight of *Brutus* wounded the Heart of *Cæsar* more than all the rest of the Assassins did with their Daggers. *David* was somewhat troubled, that they who hated him, whisper'd together against him, *Pf.* xli. 7. but it was his greatest Affliction of all, that they who had eaten of his Bread, should ungratefully lift up their Heel against him. For when he says, he could have born it from an Enemy, *Pf.* lv. 12, 13. he significantly implies, he could not bear it from a Friend.

Ver. 21. *After reviling, there may be Reconcilement; but he that bewrayeth Secrets, is without Hope.*] ἀπῆλπισε, is without Hope of a Reconciliation with his Friend. A learned Critick observes, that it is much more agreeable to the Dialect of the *Greeks* to render ἀπειπίζειν by *desperare facere*, to make desperate, according to the *Hebrew Hiphil*; and accordingly he renders this Place, He that hath revealed Secrets, maketh Men to despair of him, to give him up, as one not fit to be trusted, or made a Friend of. *Knatchbull's Annot. on Luke* vi. 35. Some Copies have ἀπώλεσε πίσιν, but as this occurs *ψ* 16. upon the same Occasion, ἀπῆλπισε, which is the Reading of the *Rom.* edit. and *Alex.* MS. of *Bos*, and *Drusius*, seems preferable. The *Romans* cut off all Hopes of a Reconcilement, by giving a solemn Form of Renunciation, when thy dissolved Friendship with any that had offended them. *Germanicus*, after receiving many Injuries from *Piso*, took no other Revenge, than formally renouncing his Friendship, *non ul-*

tra progressus quam ut amicitiam et more majorum renunciaret. Suet. in C. Cæs. Cal. ch. iii. Tacit. Annal. L. ii. Lys. Orat. vii.

Ver. 22. *He that winketh with the Eyes worketh Evil.* τειλαίνει κακὰ, i. e. Is meditating or contriving some Evil and Mischief. There is the like Thought, Prov. x. 10. *He that winketh with the Eyes, causeth Sorrow.* But the lxx Rendering is more explicit, ὁ ἐν ὄκλῳ ὀφθαλμοῖς καὶ δόλῳ, συνάσει ἀνδρὶ λυπᾶς which points out the true Intent of his winking with the Eye; that though he would have this familiar Motion of the Eye to be interpreted as a Mark of his Approbation and Good-will, yet he does it deceitfully, and is the more dangerous Enemy, as he has the Appearance and Tokens of a Friend; and in another Place it is observed of the same Person, that he is fulsomly civil, bows and cringes to effect his Purpose, διεστραμμένη δὲ καρδίᾳ τειλαίνεται κακὰ, (the very Expression of our Author) and is always ready to raise some Disturbance, ch. vi. 13. Instead of the latter Sentence, *he that knoweth him, will depart from him*, ὁ εἰδὼς αὐτὸν ἀποστήσει ἀπ' αὐτοῦ, the Vat. and some other Copies have, καὶ εἰδὼς αὐτὸν ἀποστήσει and Hæschelius, ἀποστήσεται ἀπ' αὐτοῦ. the Vulg. follows this Reading: *nemo eum abjicit*, i. e. He so gains upon People by his insinuating Way, his false Signs, and deceitful Nods, that no body mistrusts him, or discards him, though such a treacherous Friend is worse than a declared Enemy.

Ver. 23. *When thou art present, he will speak sweetly, and will admire thy Words; but at the last he will writhe his Mouth and slander thy Sayings.* ὕστερον δὲ διαστρέψει τὸ στόμα αὐτοῦ, καὶ ἐν τοῖς λόγοις σου δώσει σκάνδαλον, i. e. He will change his Note, or, as the Margin has it, he will alter his Speech, and in thy Absence find Fault with what was spoken. Or, he will lie in wait for thy Words, and by misrepresenting them, endeavour to do thee some Mischief, or bring thee into Disgrace. Such a concealed Enemy, according to Homer, is to be dreaded as much as Death. The Psalmist resembles our Author in the Description of him: *He laid his Hands upon such as be at Peace with him, and he brake his Covenant; the Words of his Mouth were softer than Butter, having War in his Heart; his Words were smoother than Oil, and yet be they very Swords.* Ps. lv. 21, 22.

Ver. 25. *Whoso casteth a Stone on high, casteth it on his own Head; and a deceitful Stroke, shall make Wounds.* The wise Man having enlarged, in the former Verses, upon the Baseness of Treachery and Perfidiousness in Friendship, he now sets down the Punishment of it, viz. that the Mischief which a false Friend is meditating and designing against others, shall fall upon himself, he shall suffer for his Treachery; the Stroke levelled in the Dark shall return upon himself. This seems to be the Sense

of the Vulg. though it is obscurely rendered. But the Syr. is explicit and clear, *Obtreñator qui percutit in occulto, perditioni tradetur.* See Ps. vii. 15, 16. Prov. vi. 15. where it is said of the wicked Person, who pretendeth Friendship, and at the same Time is devising Mischief continually, *therefore shall his Calamity come suddenly; suddenly shall he be broken without Remedy.* See also Ecclesiastes x. 8, 9, 12, 13. and particularly Prov. xxvi. 23, 24, 25. &c. where there is a great Resemblance betwixt the two Writers. This unexpected, but just, Return upon the Underminer's Head is illustrated here by three significant and apt Comparisons; nor is Plutarch's less pertinent and applicable: *Faculum si in solidum aliquid inciderit, nonnunquam in mittentem retorquetur; ita convitium in sortem & constantem virum tortum recidit in convitium facientem.* In Moral. And indeed St. Austin expressly understands this Place of Calumny and Detraction. *De Amic. ch. xiii.*

Ver. 28. *Mockery and Reproach are from the Proud, but Vengeance as a Lion shall lie in wait for them.* There may be two Senses given of this Place, viz. Mockery, Reproach, and Vengeance shall fall upon the Proud, or Wicked: Thus Calmet, *Les insultes & les outrages sont reservez pour les superbes, & la vengeance fondra sur eux.* Or the Meaning may be, that Mockery and Reproach belong to the Proud, they are Vices which they are particularly guilty of, and therefore Vengeance shall pursue them. The Rejoicing at the Fall of the Righteous, mentioned in the next Verse, is an Instance of their Mockery, and their Insult shall be repaid them by grievous Torments inflicted on them even in this Life. This was verified in Antiochus, and other Persecutors. 2 Maccab. ix.

Ver. 30. *Malice and Wrath, even these are Abominations, and the sinful Man shall have them both.* As the wise Man had before condemned Treachery and Perfidiousness, so does he likewise here Resentment and Wrath, both of which are to be detested: *Utraque execrabilia sunt.* Vulg. The Manner of Expression in our Version seems to soften these Vices; καὶ ταῦτα would be better rendered, *These also are Abominations.* And thus the Syr. *Simultas & ira, ipsa quoque sunt execrabilia.* There may be two Senses likewise given of this Passage; the first is, that the Sinner shall possess, or rather, as Grotius and Junius understand it, shall be possessed by these two tyrannical Passions, which as he harbours in his Breast, shall prove his Tormentors: The other is, that the Sinner shall feel the Resentment of God, and the terrible Effects of his Fury; which Sense seems confirmed by the Context. This Verse is a proper Introduction to what follows about Revenge, and it would not be amiss to begin the next Chapter with it.

C H A P. XXVIII.

Ver. 1. **H**E that revengeth, shall find Vengeance from the Lord; and he will surely keep his Sins in Remembrance. & 2. Forgive thy Neighbour the Hurt that he hath done unto thee, so shall thy Sins also be forgiven when thou prayest.] He that is forward to execute Vengeance for every Injury done to him, and hath no Bowels of Tenderneſs and Compaſſion towards others that offend, deserves, and may expect, nay, may be ſure to be ſtrictly dealt with himſelf by God for his own Offences. Διαληγών διαληγέσθαι is a ſtrong Reduplication, and denotes the greater Certainty of Punishment. I muſt alſo obſerve the Propriety of λυέσθαι, which is a Metaphor, and implies, that the Debts, for ſo Sins againſt God are called in Scripture, *Matth. vi. 12.* of the merciful Perſon, ſhall be cancelled and diſcharged. The Requeſt of Forgiveneſs from God preſuppoſes and requires that we be ready to forgive others their Offences againſt us. This is a neceſſary Condition on our Part, and, if we fail of it, we ſhall fail alſo of the Pardon we expect and hope for. See *Chryſoſt. Tom. vi. Orat. lxvii.* And indeed what Pretence can a malicious Perſon have to aſk the Forgiveneſs of his Sins againſt God, who, though a frail ſinful Mortal himſelf, will not be prevailed upon to paſs over the trifling and leſs Offences of his Brethren againſt him, which are fewer in Number, ſmaller in Degree, and committed againſt a far meaner Perſon, as is moſt excellently urged in the three Verſes following. This great, and, I might ſay, infinite, Diſproportion between our Offences againſt God, and thoſe of an injurious Neighbour againſt us, is ſtrongly intimated by the vaſt Sum of Ten thouſand Talents, and the very inconfiderable Demand of an hundred Pence only, which the Parable inſtances in to illuſtrate this Matter, *Matth. xviii. 24, 28.* One cannot help obſerving in what ſtrong Terms the Doctrines of Forgiveneſs is preſſed, even under the Times of the Old Teſtament; it may be affirmed of the Law, that, though God tolerated a Retaliation among the Jews in certain Caſes, and under certain Reſtrictions, *Exod. xxi. 24. Levit. xxiv. 20.* to hinder greater Evils, yet its Intention in general was, to encourage mutual Love and Forgiveneſs, the ſhewing Kindneſs occaſionally even to Enemies, the not avenging Injuries, but committing to God the Repaying of Vengeance, and, in a word, the Love of a Man's Neighbour as himſelf. *Levit. xix. 17, 18. Deut. xxxii. 35. Pſ. vii. 4. Heb. x. 30.* From theſe Paſſages, which are expreſs for brotherly Kindneſs, one ſhould form a Judgment of the Spirit of the Law, and not from ſuch where Vengeance is barely tolerated in certain Caſes, and even then curbed and limited, to prevent Mens

Paſſions running to exceſs, and uſing too great Violence and Outrage.

Ver. 6. Remember thy End, and let Enmity ceaſe.] Remember that thou thyſelf art mortal, and do not nourish immortal Hatred; carry it not into the other World with you, nor entail Revenge upon your Poſterity. Say not, *Exoriare, aliquis noſtris ex offibus ultor, &c.* The Advice here is not unlike that of *St. James. v. 9. Grudge not one againſt another,* or, as the Margin has it, *Grieve not one another, Brethren, leſt ye be condemned; behold the Judge ſtandeth at the Door.* Thus *Seneca* moſt appoſitely, *Ridere ſolemus inter matutine arene ſpectacula tauri et urſi pugnam . . . quos cum alter alterum vexarit, ſuus confeſtor expectat: idem & nos facimus, aliquem . . . laceſſimus, cum viſto victorique finis æque maturus immineat.* *L. iii. De Ira, c. xliii.* And in a former Chapter, *Quid ruimus in pugnam, quid imbecillitatis obliti ingentia odia ſuſcipimus? & ad frangendum fragiles conſurgimus? jam par acerrimum media mors dirimet, ſtat ſuper caput fatum . . . propiusque ac propius accedit.* *c. xlii.* Or the Meaning may be, Remember that thou art a Man; that Man, as ſuch, is ſure to offend, and ſtand in need of Pardon; that human Life is but of a ſhort Continuance, and an Account to be given of the Conduct of it, and therefore the Senſe of his own Imperfection and Frailty ſhould remind every Man of the Tenderneſs due to others Failings, and the Conſideration of Mortality ſhould haſten Reconciliation, that a Man may not die in an unforgiving Temper. That celebrated Maxim, *μνησσο ἑαυτοῦ*, is of no leſs Importance in Life to ſubdue Reſentment, than it was to the *Macedonian King* to humble his Pride. And perhaps that Cuſtom among the *Egyptians* of placing at their moſt ſumptuous Feaſts a Skull in ſome conspicuous Part of the Room, might be as much deſigned to prevent Quarrels and promote brotherly Kindneſs, as to reſtrain Exceſs and Luxury. The following Sentence, viz. "Remember Corruption and Death," is, ſays a learned Writer, the ſhort-eſt Compendium of holy Living that ever was given; it is as if the Author had ſaid, Many are the Precepts and Admonitions left us by wiſe and good Men, for the moral Conduct of Life; but would you have a ſhort and infallible Directory of living well, remember Corruption and Death. Do but remember this, and forget all other Rules if you will, and your Duty, if you can . . . for the Conſideration of Death is the greateſt Security of a good Life . . . of ſo vaſt Conſequence is the conſtant thinking upon Death above all other Things that fall within the Compaſs even of uſeful and practical Meditation, that *Mofes*, with great Reaſon, places the Wiſdom of Man in the ſole Conſideration of his latter End." *Norris on the Conduct of Hum. Life, p. 158-160.*

Ver. 7. *Remember the Commandments, and bear no Malice to thy Neighbour: Remember the Covenant of the Highest, and wink at Ignorance.*] Malice may be considered as a Breach of the Sixth Commandment, which besides actual Murder forbids also Revenge, and the very Intention of doing Mischief. Malice also, as it contents not itself with thinking or devising Evil, vents itself often in ill-natured Speeches and injurious Reproaches, and offends against the Ninth Commandment, which forbids false Witness, Slandering, and Evil speaking. By the Covenant of the Highest, in the latter Part of the Verse, we may either understand God's Law, which forbids all Malice and Revenge, and enjoins the Forgiveness of Injuries; or his adopting all Men, especially the Faithful, into one Body and Communion, to encourage thereby brotherly Love and Union, and a reciprocal Regard and Tenderness for each other. Or by the Covenant of the Highest may be meant God's Promise, or his conditional Covenant that he will forgive Men their Trespases, if they also are ready to forgive others their Trespases. By Ignorance here we may understand not only Sins of Ignorance, as they are called, but Transgressions of other Kinds, and so ἀγνοία is often used, see Num. xii. 11. Judith v. 20. Tob. iii. 3. 1 Esdr. viii. 75. Ecclus. xxiii. 3, 30. and ἀγνοεῖν and ἀμαρτάνειν are synonymous in the Hellenistic Writings. See Note on ch. v. 15. Probably the wise Man here may artfully call an Offence, a Slip of Ignorance, to extenuate the Greatness or Odiousness of it, and thereby induce the Party injured to pass it over the sooner.

Ver. 10. *As the Matter of the Fire is, so it burneth; and as a Man's Strength is, so is his Wrath.*] ὡς ἂν ὕλην τὸ πῦρ οὕτως ἐκκαυθήσεται. A learned Commentator reads the Greek in the following Manner, ὡς τὴν ὕλην τὸ πῦρ ἐκκαυθήσεται, οὕτως ὡς τὴν ἰσχύον, κ. τ. λ. Hammond on N. 7. But there is no Necessity of making any Alteration, it is a Hebraism, and there are frequent Instances of this Construction. See Glass. Philol. Sac. L. iii. de Pronom. ἰσχύς, translated here *Strength*, is often used for Riches, or Ability in Point of Fortune and Circumstances, see ch. iii. 13. xiv. 13. xlv. 6. Prov. xv. 6. *In the House of the Righteous is much Treasure, ἰσχύς πολλή.* and Ezek. xxvii. 12. πλεῖθος πάσης ἰσχύος is properly rendered, multitude of all Kinds of Riches. I should prefer this Sense here, but for the next Sentence which is to the same Purpose, though if ἰσχύς be taken literally for Strength, there will be the same Tautology with respect to the last Sentence of the Verse.

Ibid. *According to his Riches his Anger riseth, and the stronger they are which contend, the more they will be inflamed.*] ὡς ἂν σθένος οὕτως μάχης οὕτως αὐξηθήσεται. Literally, according to the Force and Spirit of the Strife, Battle, or Combat, so it is increased, and

becomes more fierce and bloody. The Sense is, that a Man's Pride and Haughtiness, (for so we are to understand Anger and Wrath in this Place) arising from Power or Wealth will increase proportionably to it. See Ps. x. 4. where there is a Description of a Sinner, priding himself in his Riches, whose Insolence on that Account is so great, that he is represented as not caring for God, neither is God in all his Thoughts. Where the LXX Rendering is observable, and resembles that before us: ὡς ἡ πλεονεξία αὐτοῦ ἐκζητήσεται, *Secundum multitudinem iræ suæ. Vulg.* Both of these are but indifferent Versions of the Hebr. here: It would be better expressed by *Elatione*, or *altitudine nasi sui*, i. e. Carrying his Head very high. The Targum is clearer and more explicit, *in arrogantia spiritus sui*. See De Muis in Loc. or we may understand Anger literally here, viz. that a Person who thinks himself injured or affronted, will resent the Usage, and his Anger will rise in Proportion to the Opinion which he entertains of his own Worth, or Greatness, either with respect to Rank, Merit, or outward Qualities and Accomplishments. It is on this Account that the Lenity and Meekness of David, with regard to Shimei's cursing him, is so justly admired: The Forgiveness of so mighty a King, of so mean and abusive a Subject, who had daringly insulted his Honour, was no less glorious to him than his Victory over Goliath.

Ver. 11. *An hasty Contention kindleth a Fire, and an hasty Fighting sheddeth Blood. & 12. If thou blow the Spark, it shall burn; if thou spit upon it, it shall be quenched: And both these come out of thy Mouth.*] After Wrath or Resentment, before spoken to, the wise Man properly proceeds to mention Quarrels and Disputes, which generally proceed from it, and often occasion great Disturbance and Mischief. At first they arise from some inconsiderable Cause, or trifling Accident, perhaps only from a hasty or wrong Word, which a Person resenting, grows angry, proceeds thence to Reproach and Calumny, Abuse, Injuries, and in fine to Blows, and Blood-shedding. This dreadful Process is properly compared here to a Spark of Fire, which is of little Consequence or Danger in itself, and may be extinguished easily in a Moment, by treading or spitting upon it; or by letting it fall to the Ground, and taking no Notice of it, it will go out of itself. In like Manner the Heat and Fury of an Adversary may be assuaged by Patience and Moderation, by Silence or Submission. But if you blow the Spark and keep it alive, if you add Fuel to dying Embers, by taking the Part of the quarrellous Person or contradicting him: by justifying the former, or adding fresh Provocations, you will kindle such a Fire as you will not be able to extinguish. Solomon has the same Comparison upon the like Occasion:

caſion, *Where no Wood is, there the Fire gathereth out; ſo where there is no Tale-bearer, the Strife ceaseth. As Coals are to burning Coals, and Wood to Fire, ſo is a contentious Man to kindle Strife.* Prov. xxvi. 20, 21. The Moral of which Obſervation is, to ſtop Paſſion and Reſentment in its firſt Beginning, to hinder its Progreſs, to ſtem its Torrent, and remove whatever may add to the ſwelling of it; or, in the Words of the ſame wiſe Writer, *to leave off Contention before it be meddled with, for the Beginning of Strife is as when one letteth out Water, one knoweth not where it will ſtop.* Prov. xvii. 14.

Ver. 13. *Curſe the Whiſperer and Double-tongued, for ſuch have deſtroyed many that were at Peace.*] *ψιθυρος*, or the Whiſperer, is one, who ſpeaks ill of his Neighbour privately, and does him ſome Miſchief by a ſecret and ſly Inſinuation to his Prejudice. See Note on ch. v. 14. *Διγλωσσος*, or the Double-tongued, is one who ſpeaks differently of the ſame Thing or Perſon, in Public approving and extolling what he ſecretly decies and vilifies; one who makes a Shew of harmleſs Intentions, and profeſſes an outward Reſpect for the Perſon whom privately he ſlanders: And according to St. Bernard's Deſcription, when he intends the moſt Miſchief and Diſgrace to any one, he begins firſt to commend him, to introduce ſome ill-natured Aſperſion the better; which kind of double-dealing and diſſembling is, ſays he, *Tanto plauſibilior, quanto creditur ab iis qui audiunt, corde invito, & condolentis affectu proferri.* In Cant. ii. St. Cyprian ingeniouſly compares ſuch who give good Words with their Lips, but diſſemble with their double Heart, Pſal. xii. 2. to Wreſtlers, *qui antagoniſtas luſtantes altius tollunt, quo vehementius illidunt.* Epift. ii. i. e. who liſt their Antagoniſt the higher to give him the greater Fall. Solomon calls ſuch miſchievous under-hand Practices, Stabs, which give the moſt deadly Wounds, Prov. xxvi. 22. With great Reaſon therefore the Wiſe Man here adviſes to ſet a Mark upon, and abhor ſuch a deteſtable Perſon, which probably is the Meaning of *curſing* in this Place. The common Senſe of Mankind, even in the Times of Paganism, has had ſuch an Abhorrence of this Vice, that great Punishment has been inflicted upon ſuch Offenders in many Civil Societies. *Lipſius* ſays, that the *Athenians* impoſed a pecuniary Mulct upon them, and that the ancient *Romans* ſet a literal Mark upon the Forehead of him who was guilty of this Crime, intimating a Calumniator, *De Calumnia*. This was a public Declaration that the Whiſperer or Slanderer deſerved to be openly ſigmatized, and branded for an infamous Perſon.

Ver. 14. *A backbiting Tongue hath diſquieted many.*] *γλῶσσα τρίτη*. *Lingua tertia*, Vulg. i. e. ſays Mr. Le Clerc, *Media inter auditorem, ac eum de quo ſermo habetur.* 'Tis a proverbial Expreſſion, and often to be met

with in the *Chaldae* Paraphraſe; it means a buſy intermeddling Tongue, which ſows Diſcord among Neighbours, and ſets one againſt another by evil Inſinuations, and groundleſs Reports, perverting and envenoming things the moſt harmleſs and innocent, and giving them a wrong Turn, and an evil Meaning. This is alſo called *lingua trifurca*, as if it ſpit its Venom like a Serpent, or had, like it, three Stings, or through its Swiftneſs and Volubility had the Appearance of it. And indeed the Backbiter has ſo much of the Serpent in him, that, as if he had really three Stings, he does Miſchief to three Perſons, to the Hearer, the Perſon ſlandered, and to his own Soul. The *Apoſtolic* Conſtitutions call ſuch Backbiters *πρόγλωσσοι, τετὴν γλῶσσαν ἔχοντες*, L. ii. c. 21. *Cotelerius* obſerves, that ſome Copies have here *γλῶσσα τρητὴ, i. e. τρητμήνη*, perforated, or full of Holes, as if the Backbiters Tongue was like that of the Servant's in the Comedy, who ſays of himſelf, *Plenus rimarum ſum, hac & illac perſua.* And indeed he is one who can keep nothing, he has no Secrets properly, he hears only with a malicious Intent to retail again, and what he occaſionally picks up, comes inſtantly forth with Additions.

Ibid. *Strong Cities hath it pulled down, and overthrow the Houſes of great Men.*] The wiſe Man probably means here ſpeaking Evil of Dignities, the blackening and aſperſing Kings, and Perſons in Authority, which leſſens them in the Opinion and Eſteem of the People, and renders them ſuſpected by them, which often begets Tumults, and kindles thoſe Heats which put Things into a ferment and a Flame. *Lipſius*, after he has ſhewn how Calumny engages one Man againſt another, divides intimate Friends, and ſets Princes and People at Variance, adds, *Doletis herere in Reipublicæ viſceribus diſcordiarum tela? Calumnia iniecit. Ardere faciem bellorum civilium? Calumnia accendit.* Orat. de Calumnia.

Ver. 15. *A backbiting Tongue hath caſt out virtuous Women, and deprived them of their Labours.*] *τὴν πόλιν αὐτῶν*. An evil Tongue hath raiſed groundleſs Suſpicions, and made Men jealous even of good and virtuous Wives, and ſometimes occaſion'd their Divorce, to the manifeſt Diſgrace and Injury of Virtue and Innocence. How far the Poiſon of an evil and falſe Tongue can affect the Credit and Safety of a good and chaſte Woman, appears from the Hiſtory of *Sanna*, who was condemned through the unjuſt Accuſation of the two wanton Elders, and would actually have ſuffered Death, had not the Lord raiſed up the Spirit of *Daniel* to detect the Falſhood, and reſcue oppreſſed Innocence. The like may be ſaid of the Mother of the *Maccabees*, who was *γυνὴ ἀνδρεία* in all reſpects, and ſuffered with her Sons, through the venomous Malice of the Tongue: *γυνὴ ἀνδρεία*, in the *Sapiential* Books,

Books, see *Prov.* xxxi. 10. means, an industrious, careful, laborious, frugal Woman, one who by her Oeconomy and Management, has been the Occasion of bringing much Wealth into the Family, and therefore might promise herself a comfortable Share in the Enjoyment of it, and yet one so deserving, through a slanderous Tongue, shall forfeit her Husband's Love and Opinion, be expelled his House, lose the Fruit of her Labour, and be deprived of her Part of the common Stock, See *ch.* xiv. 15. where both *πόνος*, and *κόπος*, mean Wealth got by Labour, and so it is to be understood, *Eccles.* ii. 18, 19.

Ver. 16. *Whofo bearkneth unto it shall never find rest, and never dwell quietly.*] i. e. Will always hear something to disturb and vex him. Such as have an itching Ear, and a Curiosity to know what is done and said every where, will find officious Persons enough to bring or invent Stories, and often Matter for their own Disquiet and Uneasiness. The *Vulgate* renders, *Nec habebit amicum in quo requiescat*, which is true, whether we understand it of the Slanderer himself, who can never be a fit Person to make a Friend of, or of the Person who listens to him, for if Credit be given to his Suggestions to the Disadvantage of such as we took to be our Friends, one shall not know whom to rely on, but shall be often tempted to break Friendship, with our best and most valuable Acquaintance, through evil, and probably false Aspersions.

Ver. 17. *The Stroke of the Whip maketh Marks in the Flesh, but the Stroke of the Tongue breaketh the Bones.* Ver. 18. *Many have fallen by the Edge of the Sword: but not so many as have fallen by the Tongue.*] It appears from the wise Man's Comparison, that the Stroke of the Tongue wounds the deepest. For whereas Scourges reach only the Skin, the Outside of the Man, Slander affects even the inward Parts, and touches his very Heart, *Prov.* xxvi. 22. where the Words of a Tale-bearer are expressly called Wounds. 'Tis observable, that when *Nazianzen* would persuade some who were addicted to Calumny to desist from their Reproaches, he advises them to lay down their Arms, to throw away their Spears and Stings, expressing in Terms of War and Hostility, the Danger of a censorious Tongue, which, as it is more nimble and ready, so is it no less fatal to do Mischief. There is so much cruelty and real Hurt in Calumny and Reproach, that our Saviour himself calls reviling and evil speaking by the Name of *Persecution*, *Matt.* v. 11. *Ἑτόμα μαχαίρης* is a *Hebraism*, and would be quite harsh and unintelligible, if not otherwise expressed, and properly familiarized. *Homer* has *πολύμυος σόμα*, *Il.* K. which is a Parallel Expression. And *St. Austin*, *Manus gladii*, which is a bolder Metaphor. This Weapon, though a known Instrument of Cruelty and Bloodshed, has

not made, says our Author, so dreadful a Havock, as that little Member, the Tongue. Amongst the many Instances which might be brought to confirm this Observation, I shall single out that of *Doeg the Edomite*, who insidiously betrayed *Abimelech* to *Saul*, for succouring *David* in his Distress, and by his officious Discovery and malicious Intelligence occasioned the Destruction of four-score and five Persons that wore the Linen Ephod, *1 Sam.* xxii. The cxxth Psalm is thought by many to refer to this Calumny; and so it is expressed in the Title.

Ver. 20. *For the Yoke thereof is a Yoke of Iron, and the Bands thereof are Bands of Brass.* Ver. 21. *The Death thereof is an evil Death, the Grave were better than it.*] The Author compares the suffering, by a slanderous Tongue, to the carrying an insupportable Yoke, or being fast bound with Misery and Iron; that it deprives Men of their Reputation and Honour, the most afflicting Loss they can suffer, and by infusing Suspicions, and sowing Discord, separates the most intimate Acquaintance, and robs them of the Comforts and Advantages of Friendship and Society, and thereby makes Life irksome and tedious, and Death desirable. *Mess. of Port Royal* apply the Bondage here spoken of to the slanderous Tongue itself, that is enslaved to this Vice, which is so subtle and disguised that it escapes the Notice of such as practise it, and its Slavery, is not perceived by those that are in Bondage to it. Through a Blindness and Infatuation of Heart, the just Punishment of their Crime, they persuade themselves that what they are acting is allowable, neither contrary to Justice, Charity, nor Religion, and so are under no Concern to break the Yoke, thinking themselves free and at Liberty, under the greatest Slavery; and while they are scattering Firebrands, and Death, please themselves with the Innocency of their Sport. The Loss of Reputation, through the Venom of the Tongue, is here called a Death, and one more grievous than that of Nature. The *Greeks*, in like manner, apply *ἀπόλλυμι* to Chastity or Friendship violated, or to a Character destroyed and gone. And among the *Latins*, a Woman that has lost her Honour, is called *Interfetta pudicitiae femina*.

Ver. 22. *It shall not have rule over them that fear God, neither shall they be burnt with the Flame thereof.*] A slanderous Tongue, though it will not fail to attack good Men, and probably for that Reason, because they are such, yet it shall not overwhelm them, nor shall its Rage, however it may blacken, quite eclipse them. God will not permit that Justice, Innocence, and Truth, shall be for any long Time oppressed, *He will make their Righteousness as clear as the Light, and their just Dealing as the Noon-day.* *Psal.* xxxvii. 6. Thus the same pious Writer, after having put up his Prayer, that the lying Lips

Lips might be put to Silence, which cruelly, disdainfully, and despitefully speak against the Righteous, gives this Instance of God's Goodness laid up for them that fear him, and prepared for them that put their Trust in him, that he will hide them privily by his own Presence, from the provoking of all Men, and will keep them secretly in his Tabernacle from the Strife of Tongues. Psal. xxxi. 20, 21, 22. Or the Sense may be, that good Men shall not, like others, indulge themselves in Slander and Censoriousness, it shall not prevail in Israel, neither shall it be found in the Heritage of Jacob, for all such Vices shall be far from the Godly, neither shall they accustom themselves to opprobrious Words. ch. xxiii. 12.—15. The Psalmist's Description of the happy Person who shall dwell in God's Tabernacle, is one that doth the Thing which is right, and speaketh the Truth from his Heart, that hath used no Deceit in his Tongue, nor done Evil to his Neighbour, and hath not slandered his Neighbour. Psal. xv. 2, 3.

Ver. 23. Such as forsake the Lord, shall fall into it, and it shall burn in them, and not be quenched; it shall be sent upon them as a Lion, and devour them like a Leopard.] As the Providence of God will preserve the Righteous that are calumniated, or falsely accused, so their Enemies and Accusers shall suffer in their stead; as the Fire slew those Men that took up Sbadnack, Mesbach, and Abednego, but over their Bodies the Fire had no Power, neither had the Smell of it passed upon them, Dan. iii. and the Lions slew instantly the Accusers of Daniel, whilst God sent his Angel, and shut their Mouths that they might not hurt him, forasmuch as Innocence was found in him, ch. vi. Corn. a Lapide thinks the Author expressly refers to these Instances. Or the Sense may be, that God will suffer the Wicked to fall into this Vice, to which they are remarkably addicted, and in their Turns shall be evil spoken of, and fall into Shame and Disgrace. Or, may we not understand this Place in some such Sense as that of the Psalmist, What Reward shall be given, or done unto thee, thou false Tongue? Even mighty and sharp Arrows with hot burning Coals. Psal. cxx. 3. St. Cyprian, speaking of the rich Man in his Torments, says, that his Tongue was principally affected with Pain and Misery, as he had offended chiefly with his Mouth. *Inter omnes corporis partes magis ac ejus. Et lingua penas dat, quia plus fastidet lingua sua et ore peccaverat.* Epist. lvi.

Ver. 24. Look that thou hedge thy Possession about with Thorns, and bind up thy Silver and Gold. Ver. 25. And weigh thy Words in a Balance, and make a Door and Bar for thy Mouth.] See ch. xxvii. 25. As it is a commendable Piece of Prudence to fence a Field or a Vineyard with a strong Hedge, that the wild Bear out of the Wood may not root it out, nor the wild Beasts of the Field devour it; and as it is usual and safe to put

Money into a Purse or Bag, or in a Place of Security, to prevent losing of it, so no less Care is required to guard the Mouth, and keep the Door of the Lips, that no Word may issue from thence without being well weighed and considered. The binding up of Silver and Gold, here mentioned, is a particular Expression, and answers to the Bundles of Silver, *ὁ δεσμός τῶ ἀργυρίου*, *Ligata pecunia*, Vulg. Gen. xlii. 35. Prov. vii. 20. Hos. xiii. 12. Calmet thinks this Phrase, besides the usual Way of securing Money in a Linen Cloth, Purse, or Girdle, may denote small Rods, or Spits of Silver, bound up together, as Plutarch describes the *Oboli*, a Handful of which made a *Drachma*. "The ancient Grecian Money, says he, was like so many Spits or Rods of Iron or Brass, and hence it is that our smallest Money is to this Day called *obolus* (*ὀβολός*) signifying in Greek, a Spit) and that the Piece worth six *Oboli* is termed *Drachma*, or a handful, so many of these Rods being required to fill the Hand." Plut. in *Lyfand*. Calm. Differt. on the Hebr. Money. It is certain also, that the Jews carried with them at their Girdle, a Balance to weigh all the Money which they either gave or received, as the Chinese and Armenian Merchants do to this Day; and their carrying different Weights with them in a Bag, Deut. xxv. 13. implies their having the Balance too. The Canaanites likewise carried Balances with them, but deceitful ones, as they are described, Hos. xii. 7. instead of hedging the Possession, the Vulg. has, *Sepi aures tuas spinis*, i. e. Fence or stop your Ears, that, since Slander is so dangerous, you may not listen to it, or seem to encourage it, that so the censorious Person may see that such injurious Discourse is disagreeable to you, and may be hindered from proceeding farther; *Ut discat detractor*, says St. Jerom, *dum loquidur non libenter audire, non ultra detrahere: nemo enim invito auditori libenter refert.* Epist. ii. ad Rustic.

CHAP. XXIX.

Ver. 1. HE that is merciful, will lend unto his Neighbour.] *ὁ ποιῶν ἔλεος, δανείζει τῷ πλησίον.* See the like Psal. xxxvii. 26. cxii. 5. The Sense, both there and here, is, that a merciful Man will not only lend unto his Neighbour, but he will require no Usury, he will lend freely to one in Necessity without asking or taking any Use of him. *Mutuum* differs from *sanus*, the former is without Usury, the latter attended with it. Plautus very plainly distinguishes them in the following Verse.—*Si mutuo non potero, certum est sumam sanore.* Afinar. The Etymologists do not badly explain *sanus* by *accepti sanus*, and so properly styled by the Greeks *τόκος*, as being the Issue or Produce of a Sum lent. They seldom express borrowing upon Usury by *δανείζαν*, but by *δα-*

ὀφείζων ἐπὶ τόκῳ, and δάνειον τόκον is Usury, and not δάνειον singly, see *Exod. xxii.* where ἐν δανείῳ is taken for simple lending. *Plato de Leg. L. v. Arist. Œcon. L. v.* And therefore the *Vulg.* here badly renders δανῖν, by *fœneratur*. But there is another Sense of δανείζειν, which is, to give, to distribute to the Neccessitous. And thus *Hesychius*, δανείζει, i. e. μὴ ἀδιδότῳ τοῖς ἐνδεέσι. And in another Place he expounds δανῖν by ἀγαθὰ εἶναι, *benefacere*. See *Matt. v. 42.* *Calmet* says the Sense may be, He that does Alms, shall be in a Condition to lend to his Neighbour, God will make him rich and flourishing in his Circumstances: Or, that he that does Alms, lendeth (to God) by doing Good to his Neighbour. See *Prov. xix. 17.*

Ibid. And he that strengtheneth his Hand, keepeth the Commandments.] The Generality of Interpreters understand this of a liberal and charitable Hand, free and open to give, that such a one by his Acts of Kindness and Beneficence, keeps and fulfills the principal Precept that concerns his Neighbour: ἰσχυεῖν τῇ χειρὶ, to be strong in hand signifies properly being rich, See *Lev. v. 7, 11.*—*xiv. 21, 22.*—*xxv. 49.* *Prov. iii. 27.* as ἀδυνατεῖν ταῖς χερσὶ, to fail, or to be feeble in hand, signifies the contrary State. And to strengthen the poor Man's Hand, means to relieve or succour him. Thus *Lev. xxv. 35.* the Commandment is, *If thy Brother be waxen poor, and fallen into Decay; and as the Heb.* has it, his Hand faileth, then shalt thou relieve, *Heb.* strengthen him. *Grotius* says, the Words of this Sentence are transposed, and that the Sense is, He that keepeth the Commandments, shall become rich and powerful, *Qui mandata servat, is prævalet manu*, i. e. *præstabit opibus*. And *Calmet* is of the same Opinion.

Ver. 2. Pay thou thy Neighbour again in due Season. *Ver. 3.* Keep thy Word, and deal faithfully with him, and thou shalt always find the Thing that is necessary for thee.] Here the Discourse is directed to the Borrower, (whom the Observation in the next Verse likewise concerns) to be punctual in keeping his Promise, and observing the Time of Payment agreed on, which will encourage others, or the same Person to lend to him again with more Readiness: that he will find his Advantage in so doing, and will by that means at all Times have a Prospect of having his Necessities supplied. For 'tis not so much Hardness of Heart, as the fear of meeting with one who may prove ungrateful, or a Cheat, that discourages Men from lending cheerfully, and assisting others by a free and gratuitous Loan. But the Direction here is, that notwithstanding what we may have heard of others bad Treatment, or fear to meet with ourselves, yet we must not be hard-hearted, but Discretion must be coupled with brotherly Kindness, and worldly Prudence with Charity.

Ver. 4. Many, when a Thing was lent

them, reckoned it to be found, and put them to trouble that helped them.] πολλοὶ ὡς δέοντα ἐνόμισαν δάνος. This is inaccurately translated; the Sense is, Many esteem what is lent them as their own, as so much Gain to them. For ἐνσημα, δέσεις, ἐξέσεις, besides the Sense of finding, signify also *lucrum* and *emolumentum*, Profit or Gain, and δέσημα should be taken in this latter Sense, both here and § 6. following. See Note on ch. xx. 9. where δέσημα is taken in the Sense of Gain, and so rendered by our Translators. They have made a Mistake like this, *Baruch iii. 18.* οὐκ ἔστιν ἐξέσεις τῶν ἔργων αὐτῶν, i. e. they have no Gain or Profit from their Works, which they badly render, *whose Works are not searchable*. The Observation of the wise Man here is, that many Borrowers would willingly appropriate to themselves what they have taken up, instead of being ready and punctual to return the Loan in Time to such as advanced the Money, and so have disappointed the Creditor of what he depended upon and had Occasion for, and obliged him perhaps to recover it by course of Law: Others therefore have refused, or been cautious of lending, on account of such Treachery and evil Dealing, fearing to be defrauded themselves, § 7. which is what *St. Ambrose* means, when he says, *Cum is tum fraudaveris cui debes, postea in tempore necessitatis non invenies creditorem*. *De Tobit, c. xxi.*

Ver. 5. Till he hath received he will kiss a Man's Hand, and for his Neighbour's Money he will speak submissly; but when he should repay, he will prolong the Time, and return Words of Grief, and complain of the Time.] To kiss the Hands of another was anciently a Ceremony practised only by Slaves. Thus *Arrian*, ἄλλος τὸς ὀφθαλμοὺς κατεφίλει, ἄλλος τὸν τράχηλον, οἱ δὲλοι τὰς χεῖρας. *In Epist. L. i. c. 19.* And *Macrobius*, *Invenies dominum spe lucri oscula alienorum servorum manibus insipientem*. *Saturn. L. i.* It denotes here that Servility and Baseness, which a Person who wants to borrow Money will use to ingratiate himself, and his cringing and fawning likewise by flattering Language and Expressions to gain his Ends. Some Copies instead of χρημάτων have ῥημάτων, making no mention at all of Money, which the *Vulg.* follows, *in promissionibus humilium vocem suam*: but as all the Copies agree in retaining τὴν πλησίον, it seems necessary to follow the other Reading, as our Translators do. The following Circumstances are very naturally described, and are the common Excuses of bad Paymasters, as to say, the Time of Payment is not yet come, or longer Time was expected, and would be more convenient,—to complain of the badness of the Season, that it has been too dry, or too wet, and the Inclemency of it has occasioned Sickness, and Loss of Cattle, spoiled their Crop, and hindered them making Money;—or of the Badness of the Times in general, that Money

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Money is scarce, Levies high, Markets falling, &c. And, if these Reasons of Delay are not admitted, to give some careless or surly Answer, for thus I understand λόγον ἀνιδίας, and so the Geneva Version has it, or to set the Creditor at Defiance.

Ver. 6. *If he prevail, he shall hardly receive the half, and he will count it as if he had found it: if not, he hath deprived him of his Money, and he hath gotten him an Enemy without Cause; he payeth him with Cursings and Railings.*] This may be taken in two different Senses, according as we understand it of the Debtor or Creditor, which the Expositors are greatly divided about: with respect to the former the Sense is, that if he be able to repay, as the Marginal Reading is, and the Vulg. *Si autem potuerit reddere*, he will with Difficulty be brought to pay half that is owing; and thus the Geneva Version, *And though he be able, yet giveth he scarce the half again, and reckoneth the other half unpaid, as a Thing found*, i. e. as so much Gain to him, *Alterum dimidium lucrifactum putabit*, says Grotius. Or, according to Calmet, that the Debtor reckons by paying half, that he has given you as it were, a Part or Share in something that he had found, and that you are under an Obligation to him as if he had done you a Favour, by making you a Partner with him in what he claims. If he be not able to pay at all, the Creditor loses his whole Debt, and all he getteth is Ill-will, and abusive Language. But the Confusion of this Verse will be somewhat lessened, if we understand it of the Creditor, that if he be able to get any Thing, he will scarcely receive half, and that which he recovers, he must look upon as so much Gain and good Fortune, as the Debtor did what he received at first, & 4. And if the Creditor does not prevail to get any Part of his Money, he hath deprived himself of it, (αὐτὸν for ἑαυτὸν, as Grabe understands it) he must be content to lose it, and in return the Debtor turns his Enemy without any Reason. What follows must be understood of the Debtor in either Sense, and the Treatment there mentioned for Favours received, shews the great Baseness and Ingratitude of the Borrower. Seneca has a parallel Observation upon the Occasion, *Amico mutuum me roganti pecuniam si dedero, & amicum & pecuniam perdo*.

Ver. 8. *Yet have thou Patience with a Man in poor Estate, and delay not to shew him Mercy.* Ver. 9. *Help the Poor for the Commandments Sake, and turn him not away because of his Poverty.*] Notwithstanding what is before said of the Treachery and Tricks of Debtors, the wise Man does not intend here to discourage any from lending altogether, and doing good to a Neighbour in that particular. His Advice is, to be quick and ready in lending, and slow in re-demanding; when Necessity obliges him to come to you, put him not off by affected Delays,

nor make him, through often coming, and the Sollicitations he is forced to use, or by exacting a Premium from him, purchase what you only lend him. Advance what he wants as freely as if you never expected to have it again, that if he does repay you, you may count it as so much unlooked-for Gain, *Da quasi non recepturus, ut lucro cedat, si reddita fuerit*. Ambr. de Tobia, L. i. c. 3. And if being poor, he asks for a longer time of Indulgence, wait with Patience, and press him not to pay instantly, if he is not in a Condition to do it, nor oblige him to it by any Severity, or exact any thing for Forbearance. To enforce the Duty of doing good to the Poor by a free and gratuitous Loan, he derives the Obligation from the revealed Will of God, and the Precept referred to is probably, *Deut. xv. 18. If there be among you a poor Man, thou shalt open thine Hand wide unto him, and shalt surely lend him sufficient for his Need*. St. Ambrose reasons well upon this Head, If you do not assist your Brother but for some Advantage only you propose to yourself, if you do not lend to him but on the Prospect or Promise of Usury and Interest, what Merit is there in the Action, or what do you more than a mere Heathen? Is it any Instance of Humanity to exact and draw from the Poor, when thou wouldst be thought to relieve him? Or does it deserve to be called Charity, when your only View in lending is to raise some Profit to yourself? And complaining of some Usurers in his Time, who took Advantage of the Necessities of the Poor, he adds, *Fecundus etiam vobis est pauper ad quæstum; talis humanitas, ut spoliatis etiam cum subvenitis*. Ibid.

Ver. 10. *Lose thy Money for thy Brother, and thy Friend, and let it not rust under a Stone to be lost.*] Though a necessary Caution is to be observed with respect to others, yet where a Friend or Brother is in Necessity, and wants something of thee, give it him freely and generously, without any Prospect or Covenant of a return. *Amicorum omnia communia*, and therefore thy Friend claims a Share with thee. If a Friend or Brother is taken here in a larger Sense, as signifying any one of the Jewish Race, or human Species, it may then be considered as a Piece of Advice, to be charitable in general. Ἀπόλεσον ἀργύρεον is not strictly to be understood, for what is given in this manner, even though there are no hopes of a return, is improperly called losing it; on the contrary, 'tis employing our Money so advantageously, that there is no Gain under Heaven equal to such a Loss. It means rather, parting with what is valuable, and so it is used, *Matt. x. 39*. What follows, *Let it not rust under a Stone to be lost*, the Geneva Version renders, *Let it not rust under a Stone to thy Destruction*, εἰς ἀπώλειαν, for an Account will be demanded of all Treasure hid unprofitably in the Earth, or wrapt up in a Napkin.

Napkin. Several Reasons are here assigned against hiding or hoarding up Money, 1. It contracts Rust. 2. It is liable to be lost, as not being known of perhaps by any other than the Owner, who may chance to die without discovering it. 3. It is of no use, and may as well be lost, and would be of great Help and Service to many necessitous Persons, if given or lent to them. It seems from hence probable, that the Jews sometimes hid their Money in the Earth, See c. xx. 30. and placed upon, or near it a Stone for a Mark; and there are Instances in History of Money being found under such Stones accidentally. See Paul. Diacon. Hist. Longobar. L. iii. c. 6.

Ver. 12. *Shut up Alms in thy Storehouses, and it shall deliver thee from all Affliction.*] Mercy or Charity shall befriend a Man when he himself stands most in need of Help; and when there is little hope of Safety elsewhere, the good Deeds which he has done shall rescue him from Troubles, or greatly alleviate them, and in the Time of publick Danger shall be his Shield and Buckler. There is the like Observation, c. xl. 24. *Brethren and Help are against the Time of Trouble, but Alms shall deliver more than both.* This and the foregoing Verse are of the same Import with, and perhaps taken from, Prov. xi. 4. *Riches profit not in the Day of Wrath, but Righteousness delivereth from Death.* Nunquam memini, says St. Jerom, *me legisse malā morte defunctum qui libenter opera charitatis exhibuit, habet enim multos intercessores, & impossibile est multorum preces non exaudiri.* The Psalmist confirms the same from his own Observation, Psal. xxxvii. 25. The Vulg. renders, *Conclude eleemosynam in corde pauperis, & hæc pro te exorabit ab omni malo.* And St. Cyprian has the same Reading, Test. adv. Jud. L. iii. And indeed this seems more agreeable to the Context. The Sense of the Passage, according to our Translation is, Let not thy Storehouses or Granaries be for thine own Use only, but let the poor Man have some comfortable Share with thee; nourish, feed, cloath him, succour him in his Necessity, and by that means you will lay up your Treasure in a Place of Safety and Security; or rather you will lodge it in Heaven before thee, to procure an Entrance for thee. Salvian says, the Good and Charitable provide in this manner for an easier Passage thither, *Expeditos se non putant ad sequendum Deum, nisi omnia prius carnalium sarcinarum impedimenta projecerint, simul ut more hominum commigrantium prius ad locum habitaculi sui res suas transferunt quam seipsos: scilicet ut cum universa quæ ad se pertinent transtulerint, tunc ipsi ad plenam ac refertam bonis immortalibus domum, præmissa rerum omnium facultate, commigrent.* L. iv. cont. Avarit.

Ver. 14. *An honest Man is Surety for his Neighbour.*] i. e. He will be bound for him,

if his Credit and Security is wanted or insisted upon, and will be a means to settle Affairs, and make his Neighbour safe and easy. But great Discretion is necessary to be used in such an Office of Kindness; it must be done only to Persons of Honour, and such as are deserving of the Favour, whose Soul is too noble and great to turn such an Act of Kindness to the Damage or Disadvantage of the Sponsor. Solomon often condemns Suretiship, Prov. vi. 1. xi. 15. xvii. 18. xx. 16. xxii. 26. by reason of the many Inconveniencies and Accidents which attend it on account of the Baseness and Carelessness of many Debtors in satisfying their Creditors, and thereby sacrificing their Friends, and involving them in much Expence and Trouble. Our Author speaks more cautiously himself upon this Head, ch. viii. 13. and reckons it as a Thing certain, that he that engages for another's Debt, will be condemned at last to pay it: so that when he says here, that an honest or good Man, *ἀνὴρ ἀγαθός*, will be Surety for his Neighbour, he must mean that the Principles of Religion, or however of Humanity, are too strong with a tender-hearted charitable Man, to suffer him to see one of his own Species, and perhaps Neighbourhood and Acquaintance, dragged to Prison, to be fast bound there in Misery and Iron, without such a Sympathy and Yearning of his Bowels as will incline him to take Pity on, and be a Sponsor for such an unhappy Object, even at his own Peril, and perhaps against his own Judgment in Point of Prudence.

Ver. 15. *Forget not the Friendship of thy Surety, for he hath given his Life for thee.*] There are Securities or Bails of two Sorts, the one is personal, Body for Body, Life for Life, such as that mentioned, 1 Kings xx. 39. and that of Reuben answering for Benjamin, Gen. xliii. 9. And the like may be observed of some Prisoners and condemned Persons, upon whose Escape there is an Obligation, according to the Laws of some States, upon their Keepers, who engaged for their Appearance, to undergo the Punishment in their stead. This Sort of Security the Author probably may mean, from that Expression, *he hath given his Life for thee*, τὴν ψυχὴν αὐτοῦ ὑπὲρ σοῦ. The other concerns Money Matters, and is the engaging for another's Debt in a limited Time, and thereby in effect taking it upon ourselves. This sort of Bail may also be intended here, for by Life in this Writer is often meant *Victus*, or that Sustainance which is chiefly necessary to it, See § 21, 22. And so of the poor Widow in the Gospel it is said, that she hung into the Treasury *ἔλαβεν τὸν ὅλον βίον αὐτῆς, τὸν βίον αὐτῆς*. Vulg. *Mark xii. 44.* so that the meaning here may be, that the Sponsor, by engaging in another's Cause, pledges his own Fortunes and Substance, and makes them liable to the Penalty of the Debt. The formula *sidejussionis*, as used by the Ancients, with

with respect to both these Sorts is extant in *Ulpian*: *Quantum pecuniam Titio credidero, fide tua esse jubes?* Do you answer for as much Money as I shall lend *Titius*, and take all the Danger upon yourself? says the Creditor; to which the Surety answered, *Fide mea jubeo*, and was called *Præ*, i. e. *Sponsorem se præstans*. The Form with respect to Life or Liberty was, *In quantum illum condemnari ex bona fide oportebit, tantum fide tua esse jubes?* And the Answer was as before, *Fide mea jubeo*. The Surety in this Case was called, *Vas, quasi pro reo ad Tribunal vadens*. See *Varro de Ling. Lat. L. v. Ausonius* mentions and explains both these in the following Verses:

Quis subit in penam capitali judicio? Vas.
Quis, cum lex fuerit nummaria, quis dabitur?
Præ.

Ver. 19. *A wicked Man transgressing the Commandments of the Lord, shall fall into Suretyship; and he that undertaketh and followeth other Mens Business for Gain shall fall into Suits.* It is so great a Misfortune and Calamity, to be bound for a thoughtless, ungrateful, and perhaps tricking, Debtor, who, when himself is secured, thinks no more of his Friend, and overlooks all the Kindness shewed him; for so *Grotius* understands *ἀγαθὸν ἔσθ' ὃ* 16. that the Author may be excused for wishing this may be the Portion of a Sinner, only to chastise him. The Words may be considered either as a Wish, as *Calmet* takes them, or a Denouncing of God's Judgments, as *Grotius* and our Translators understand them. According to the former Acception, the Sense is, May the Plague of an ill-placed Suretyship not fall to the Lot of the Friendly and Well-meaning; but such as are themselves knavishly inclined, have it for their Scourge: May officious Informers, restless Promoters of Law Suits, and busy Intermeddlers in other Affairs, Barreters, and such as encourage and undertake scandalous Causes, and infamous Sorts of Business, for mere filthy Lucre, lose their Ends, and suffer by such dishonest Undertakings: May the Charges, occasioned through their Villainy, fall upon them; and themselves be made publick Examples of Disgrace and Infamy. Let this particularly be the Punishment of such who are Sureties for, and engage to conduct, any Piece of Knavery and Wickedness; but such as are honest in their Intention, and mean only the Good, and Service of their Neighbour, in what they undertake or promise for, may such fall into no Disaster, nor suffer for their generous Acts of Kindness. The next Verse contains the Conclusion of all that is here said about Suretyship, and the Advice at last is briefly this: Help your Neighbour, as far as you can safely, out of any Strait or Difficulty; but beware that you be not ruined yourself by any rash Engagement, or fall into the same Circumstances, by

endeavouring to oblige or rescue him. Neither Pity, nor Friendship demands so much as to exchange Condition with the Person you relieve, and, in order to make another easy, to make one's self and Family miserable. Such Compliments as are inconsistent with Self-preservation, may well be dispensed with, and a Denial in this Case is the Voice of Nature and Reason.

Ver. 21. *The chief thing for Life is Water, and Bread, and Cloathing, and an House to cover Shame.* The wise Man here shews, that Nature is content with a very little. The whole of what is necessary, if brought within proper Bounds, is Food, Raiment, and a Lodging to cover Shame. These may perhaps seem to be transposed, as Cloathing more properly covers Shame; but if we attend to the Context, the present Reading may be justified, and a House be as well said to cover Shame, as the Want of a certain fixed Dwelling exposes a Man to Disgrace; Lodging too is as necessary to screen and guard, as Cloathing is to cover our Nakedness. *Jansenius* says, that as *Victus* is here described by Water and Bread, so *Vestitus* includes Raiment and Lodging, both of which are necessary Coverings; that as the Simplicity of the former is designed to restrain Luxury, so the bare Mention of House and Cloaths was intended to prevent Pride in Apparel, or in stately and magnificent Buildings. *Grotius* does not consider *ἑμαῖον καὶ οἶκος* as distinct Particulars, but makes the latter exegetical of the former, as if the reading was, *ἑμαῖον ὃ οἶκος καλύπτει ἀρχημοσύνην*, *vestimentum vero est domus (portabilis) obtegens ea quæ nuda dedecet*. This Exposition, it must be confessed, seems somewhat forced; but thus much must be acknowledged, that our Author in the Enumeration of the Necessaries of Life, ch. xxxix. 26. omits this of Lodging, as does *St. Paul*, 1 *Tim. vi. 8*. *Drusus's* Comment is, *Quædam domi honesta sunt, et eadem foris, aut sub dio turpia*; as if he referred to *Deut. xxiii. 13*. where it must be confessed the very Phrase of this Writer, *καλὸν καὶ τιμὴν ἀρχημοσύνην*, does occur, but the Occasion is scarce of moment enough to be here inserted. *Terence* includes all the three Particulars here mentioned, *Victus, vestitus, quo in lectum te receptes*. *Heauton. V. II.* and *Juvenal* determines a Sufficiency to be in *quantum sitis atque fames et frigora poscunt*. *Sat. xiv.* where *frigora* alludes to both Sorts of covering. *Seneca* has a Passage still more pertinent and explicit, *Cibus famem sedet, potus sitim extinguit, vestis arceat frigus, domus munimentum sit adversus corpori infesta*. *Epist. 8*.

Ver. 23. *Be it little or much, bold thee contented that thou bear not the Reproach of thy House.* *ὀνειδισμὸν οἰκίας οὐ*. The Sense of which reading seems to be, If a Man be contented with his present Condition, though it be but a mean one, he will not, through

murmuring at it, disoblige his Parents or Relations, as if he was ashamed of them; nor through Ambition or Forwardness, as *Drusus* understands it, be the Occasion that the Meanness of his Family and Circumstances be known and reflected on. The *Vulg.* renders: *Et improprium peregrinationis non audies*, which is more agreeable to the Context. The true Reading therefore probably is, *ὀνειδισμὸν παροικίας ἢ μὴ ἀκούεις*, i. e. You will not expose your self to the Reproach and Insult of the Rich and Powerful, by thrusting yourself amongst them, when you can live in Peace and Comfort at home; and being satisfied with your own homely Fare, you will avoid being reckoned a Spurger and an Intruder, nor be forced upon mean and servile Compliances. The Loss of Liberty is too valuable an Exchange for a false Smile, or an accidental Entertainment; and he that is of an unsettled Temper, and dissatisfied with his own Condition, though it be but ordinary and mean, will be a Slave all his Life. *Serviet æternum, qui parvo nesciet uti, Cui non conveniat sua res.* *Hor.* *Grotius* understands by *ὀνειδισμὸν παροικίας*, travelling abroad, and leaving one's own Country, and meeting with such Sneers and Affronts as sometimes happen to Foreigners; but the former Sense seems preferable. *Solomon* gives the like Advice, and for the same Reason, *Withdraw thy Foot from thy Neighbour's House, lest he be weary of thee and so hate thee.* *Prov. xxv. 17.* *Phocylides* gives the like Caution:

Μὴδ' ἄλλῃ πῶς δαίτῃς ἔδοις οὐκ ἐάλισμα τέγ-
πέης,

'Αλλ' ὅπῃ οἰκίῳ βίωτον φαγέοις ἀνέχεις.

Ver. 24. *It is a miserable Life to go from House to House; for where thou art a Stranger, thou dar'st not open thy Mouth.* i. e. to talk or complain, *De summis injuriis os suum aperire non posse.* *Syr.* *Calmet* understands this of the Poor and Needy, who being in Want of Necessaries, go from House to House, asking for Alms, and seeking a Lodging, whose manner of Life sufficiently speaks a Variety of Wretchedness. It is observable that the *Psalmist*, among other Imprecations against the Wicked and Ungodly, adds this Instance of Misery and Unhappiness: *Let his Children be Vagabonds, and beg their Bread, let them seek it also out of desolate Places,* *Pf. cix. 9.* According to this Interpretation the Advice here is not very unlike that Direction given by our Saviour, *Luke x. 7.* *Go not from House to House;* it being the Life of Vagrants and Beggars, and a Disgrace to Persons of Character, and therefore particularly improper for his Apostles, who were so highly commissioned. But I would rather understand this Observation of the wise Man's of Retainers to great Families, Levee-hunters, and such as either have no House of their own, or seldom are at Liberty to come near it, and prefer a splendid

Slavery to Content and Freedom within their own Walls. *Solomon* aptly compares such to a Bird that deserts its Nest: *As a Bird that wandereth from her Nest, so is a Man that wandereth from his Place.* The *Gr.* is much stronger and closer to our Purpose, *ὥστε ὅταν ὄρεται καὶ ἀπαλειφῇ ἐκ τοῦ ἰδίου νοστίου, ὅπως ἀνθρώπου ὁ δούλῳ ὅταν ἀποξενωθῇ ἐκ τοῦ ἰδίου τόπου.* *Prov. xxvii. 8.*

Ver. 25. *Thou shalt entertain and feast, and have no Thanks: Moreover thou shalt hear bitter Words.* *ἔσθῃς ἢ ποτίῃς αἰς ἀχα-εῖσα.* *Grotius's* Conjecture here is very ingenious, *ἔσθῃς ἢ ποτίῃς αἰς ἀεῖσα*, i. e. When you have fed them of the best, and made much of them in all respects, they will affront you. Some Copies have *ἔσθῃς ἢ ποτίῃς ἀχαεῖσας*, which the *Vulg.* follows, and it affords a good Sense, i. e. after all your Trouble and Expence you will find you have entertained such as will prove ungrateful, and shall hear something unhandsome or disagreeable from them, viz. what follows in the two next Verses, or some such Insult and Rudeness. And thus the *Geneva* Version, *Thou shalt lodge and feed unthankful Men, and after shall have bitter Words for the same, saying, &c.* And so the *Arab.* I think the Confusion will be lessened, if we read with the *Vulg.* in the third Person, and understand this, and the two following Verses, of the imperious Master of the House, that he will entertain you, and give you to eat and drink of the best, and at the same Time will reproach you in some bitter and affronting Manner.

Ver. 26. *Come, thou Stranger, and furnish a Table, and feed me of that thou hast ready.* Probably this is spoken by the lordly Owner of the House, by way of Insult and Sneer, as knowing the Incapacity of the Stranger, called such by way of Reproach, to give an Entertainment: Or it may contain a real Demand, to provide an Entertainment for himself and Friends, which seems probable from *Prov. xxiii. 1, 2.* In the 1. where the wise Man reminds the Guest at some great Table, to observe what is set before him, and to prepare to make the like in return, *ἔσθῃς καὶ ποτίῃς ὅτι σκεπῇς, καὶ ποτίῃς ὅτι καὶ σκεπῇς, καὶ οὐκ εἰδὼς ὅτι πλεονέξει αὐτὸς καὶ οὐκ ὀφείλει ἀποδοῦναι.* The *Arab.* indeed takes it otherwise, *Recede a nobis ut mensam apponamus, tu vero inter manus tuas comede;* intimating, that his Presence was troublesome, that he stood in the Way, should content himself with some Fragments and be gone, as not worthy to make one among such Company. But this comes too near the Sense of the next Verse. The Term *καὶ ποτίῃς* in the Beginning of this Verse may be considered as an Expletive, rather as an Ornament of Speech, than of any real Signification. See Instances of this *Josb. xviii. 17.* *Luke xii. 37.* *xvii. 7.*

Ver. 27. *Give Place, thou Stranger, to an honourable Man, my Brother cometh to be*

be lodged, and I have Need of mine House.] ἐξέλθε, πάρεσκε, ὅτι προσώπῳ δέξῃς, i. e. Arise and be gone from before a Person of Figure and Station, a *magnificentia convivarum*. Arab. I shall be ashamed to have such a one, of low Birth, and mean Appearance, seen at my Table among Guests of great Distinction, and nice Taste. *Grotius* fancies an Allusion here, and makes the Sense to be, Depart from my House, thou Stranger, and prophane it not by thy Presence; thou shouldst no more be seen there than in the Temple; to which Strangers, according to *Josephus* and the Jewish Writers, had no Admittance. The Opposition in this Light is beautiful. The Sense of the first Part is much the same with that of *St. Luke*, δὲ πρὶν ἐλθεῖν εἰς αὐτὸν. xiv. 9. and our Translation of this Passage is very like it. The Author shuts up the Chapter with the Reflexion, how very disagreeable and mortifying such contemptuous Treatment must be to a Man of Understanding and real Worth, who is neither fond to intrude himself like other Impertinents, nor ignorant of the Devoirs due to his Superiors, as Persons, void of Education, are; nor thought unworthy by Persons who esteem Merit, though in a plain or unfashionable Garb, to be admitted in to the best Company.

C H A P. XXX.

Ver. 1. **H**E that loveth his Son, causeth him oft to feel the Rod, that he may have Joy of him in the End.] See ch. xxii. 6. When the wise Man here says, that he that loveth his Son, ἐνδιδάσκει καὶ ῥαβδὸν αὐτῷ, a due Abatement must be made; for the Meaning cannot be, that a loving Father should be continually beating his Son; our Translators therefore have with great Tenderness, as well as Judgment, rendered it, by often chastising; and so the Syr. has it. *Solomon* has many Passages to the same Effect, *Prov.* xiii. 24. xxii. 15. xxiii. 13, 14. Nothing is of more Importance, either for the Interest of particular Families, or the Good of the State in general, than a right Education of Children; upon this depends the Welfare and Happiness of Parents, and even that of the Community. *Plato* L. ii. *De Repub.* *Aristot.* *Polit.* L. vi. *Cic.* *De Offic.* L. ii. But the Education of Children can never be rightly managed, nor happily executed without some Severity towards them, to suppress their Sallies, correct their Faults, and keep them in their Duty; and though the tender Age of Children demands some Indulgence, yet as soon as the Passions begin to appear, and the Inclinations of Nature to discover themselves in a dangerous and faulty Manner, a Parent should betimes subdue the growing Evil, discountenance all ill Habits or loose Talk by Reproof, Threats, or even the Discipline of Stripes. For if Prudence will

not permit a Parent too much to demean himself to Childrens Humours, or to suffer misbecoming Freedoms, lest such a Familiarity should abate of the Reverence and Submission due to them, much less should he be pleased with, or laugh at, their Vices, or reckon that as a Sign of a promising Genius, which indicates only an early Rankness, and Badness of the Soil. The being thus strict, as to their Conduct and Behaviour, is the Way to have Joy of Children in the End. Ἐν ἡμέρῳ αὐτῷ. Which the *Vulg. Arab.* and our Version understand of the Father's Comfort in his old Age from a Child so brought up. The Syr. applies it to the Child, and takes ἐν ἡμέρῳ adverbially. But then the Reading should be, ἡνὰ δὲ παλαιὴν ἐν ἡμέρῳ ἐν αὐτῷ, as it is expressed in the following Verse.

Ver. 2. *He that chastiseth his Son shall have Joy of him.]* Παιδεύειν has two Senses, either to teach, or to correct; the *Vulg.* renders in the former; we may understand it here in both Senses, for Teaching often is forwarded by Correction, and a Parent, who brings up a Child under the Apprehension of it, or the occasional Use of it, shall bring him to more Good, or have greater Good by him, as the Margin has it, than one who is overfond, and indulgent in all respects. The *Vat.* and *Hæschelius* have ἐν ἡμέρῳ ἐν αὐτῷ, which seems preferable to the other Reading, ἀφ' ἐπαύριον ἐν αὐτῷ, as it prevents Tautology, and the too quick Repetition of the same Phrase, and ἐν ἡμέρῳ may be taken too in the Sense of our Version, for thus it is used, *Philem.* γ. 20. Ναὶ, ἀδελφε, ἐγὼ οὐκ ἐνδίδωμι ἐν Κυρίῳ, *Pea, Brother, let me have Joy of thee in the Lord,* which makes it probable, that ἐν ἡμέρῳ αὐτῷ is the better Reading. *Solomon* expresses the Sense of this Verse, *Prov.* xxix. 17. *Correct thy Son, and he shall give thee Rest, ἀναπαύσει σε, i. e. refresh, and comfort thee.* See *Eccles.* iii. 6. *And shall give Delight unto thy Soul.* The *Vulg.* renders, *laudabitur in eo,* probably from a corrupt Copy, which had αὐτῷ, an easy Alteration from ἐν ἡμέρῳ; though even in that there is good Sense, that People will compliment a Father upon a hopeful Son, whose acknowledged Learning, prudent Conduct, and happy Disposition shew both the Benefit of a good Education, and the Parents Care and Wisdom in bestowing it.

Ver. 3. *He that teacheth his Son, grieveth the Enemy, and before his Friends he shall rejoice of him.]* Παιδεύειν καὶ ἐχθρὸν, Shall be envied by his Enemies, *inimici sui invidiam excitat.* Syr. and the *Tigurin* Version is to the same Purpose. i. e. They shall be afraid, lest a Son so wisely educated, and so well accomplished, should hereafter appear, to their Disgrace, disappoint their Malice, and scourge their Wickedness γ. 6. Of such Children, whose Spirit promises to redress their Father's Wrongs, and appear for his Safety

Safety and Glory, we are to understand the Psalmist, when he says, *Happy is the Man that hath his Quiver full of them, they shall not be ashamed when they speak with their Enemies in the Gate.* Pf. cxxvii. 6. On the contrary their Relations and Friends triumph in Persons of such Worth, and place their Safety and future Fortune in them. The like is true of Spiritual Attainments: For the Satisfaction and Credit of the Instructor rises in Proportion to the Catechumen's Improvement, and his future Reward will be accordingly. Thus St. Paul says of his Converts, his Children in the Lord, brought up in his holy Nurture and Admonition, and improving under it unto all Pleasing, that they are his Crown, his Glory, and his Joy. 1 Thess. ii. 20. The Gift of Education, especially in the Way of Godliness, is above that of Birth, and a natural Father hath less to boast of, than a spiritual Instructor. Seneca has some fine Sentiments upon this Subject; the following Speech of a virtuous and deserving Son to his Father, can scarce be parallel'd: *Non est bonum vivere, sed bene vivere. At bene vivo, sed potui & male. hoc tantum est tuum quod vivo. Si vitam imputes mihi per se nudam, egentem consiliis, & id ut magnum bonum jactas, cogita te mihi imputare muscarum ac permium bonum. Si bene vivo, in ipso beneficium majus quam quod dederas, recepisti: tu enim me mihi rudem & imperitum dedisti; ego tibi filium, qualem genuisse gauderes.* L. iii. De Benef. c. 3.

Ver. 4. *Though his Father die, yet he is as though he were not dead, for he hath left one behind that is like himself.* ἐτελεύτησεν αὐτὸς ὁ πατήρ, καὶ ὡς ἐν ἀπὸ θάνατον. Literally, his Father died, and is as though he was not dead. And so the Vulg. *Mortuus est pater, & quasi non est mortuus.* But the Rendering of the Arab. is more to be admired for the pretty Turn, *Moritur iste, superstitem relinquit sui similem, imo non moritur, quia sui similem relinquit.* It is a most sensible Pleasure and Comfort to a good Father in his Life time, to see his Children daily copying him, treading in his Steps, and transcribing his Virtues; and when Age reminds him of his Mortality, he meets Death through this pleasing Prospect with Calmness and Composure; nor are his last Moments disturbed and imbibbered with any ungrateful Reflection, about their future Welfare, as knowing that he leaves behind him such as are Heirs of his Virtues, as well as his Fortunes. He considers them as his Image and Representatives, as his own Bowels, as living Monuments of himself, nor need he be at any Expence to perpetuate his Memory. Such a Father will never be forgotten, while the Children continue to wear his Likeness, nor will his Friends and Acquaintance scarce miss him, when he is gone: He talks with them in their Looks, and instructs them still by their Prudence and Example. On the contrary, nothing is more afflicting than

for a Man to leave behind him degenerate Children, and such as are vitious and ill-disposed; for a Man, whose Labour has been in Wisdom, and in Knowledge, and in Equity, to leave his Portion to one, who hath not, and will not labour therein, through the uncomfortable Prospect of an unworthy and worthless Offspring to succeed him, *his Days are Sorrows, and his Travels Grief.* Ecclesiastes ii. 21. This and the two following Verses are very beautiful, and shew the masterly Pen of a second Solomon. See Prol.

Ver. 7. *He that maketh too much of his Son, shall bind up his Wounds, and his Bowels will be troubled at every Cry.* The Vulg. renders *pro animabus filiorum colligabit vulnera sua*, following a (probably corrupt) Copy, which had *καὶ ψυχὰν ἑαυτοῦ*, instead of *καὶ ψυχὰν* in one Word, which our Translators follow. But *καὶ ψυχὰν* signifying only *refrigero*, or, as Drusus would have it, *refocillo*, can scarcely be the true Reading here. Complut. and from thence Grabe, prefer *καὶ ψυχὰν*. *Ψυχὰν*, besides its primitive Signification, means also *περιέχειν*, to court with gentle Usage, which Sense agrees with Syr. Arab. and Tigurin Versions, as well as our English. If this Sense be followed, *shall bind*, &c. must mean, shall have Occasion to bind. Syr. has, His Wounds shall be many, *Blande tractantis filium suum multa erunt vulnera*, understanding the Mischief as happening to the Father; and so does the Arab. *Qui blanditur filio, multa patietur flagella*; both of them adding *many*, I presume, to make the Sense clearer, and stronger, which is, that he that treats his Son with too much Indulgence and Fondness, who gives him too much Liberty, and lets him take his Swing of Pleasures, *qui voluptuarium facit filium suum*, Syr. will repent of his ill-judged Tendernefs, shall have many Things to grieve him, many inward Wounds, to disturb his Peace and Quiet; his Son's Misconduct will give him fresh Occasion of Fear and Trouble, and when he hears any Noise or Disturbance, he will be in Pain for him, lest he be engaged in any Fray, or have met with some Accident. This paternal Concern is finely worked up in the Character of Micio:

*Ego, quia non rediit filius, quae cogito!
Quibus nunc sollicitor rebus, ne aut alserit,
Aut uspiam ceciderit, aut perfrugerit
Aliquid!* Ter.

There is also another Sense favoured by Camerarius and Grotius, viz. that he that seasonably corrects his Son, and keeps a strict Hand over him, shall heal his Wounds, i. e. prevent his following evil Courses, and the Mischief arising from them, and the Concern which his Ill-conduct would occasion him; and such an Effect will the Experience of his former Severity have over him, that, if his Father speaks in a louder Voice than ordinary,

ordinary, or has but the Appearance of a Passion, he is affrighted and trembles, which the *Tigurin* Version expresses very naturally: *Ad omnem vocem expavescit medullitus*, and the *Arab.* yet more strongly, *Palpitatio cordis ejus ceu lima audietur*. But it does not appear, that the Verb denotes Correcting, which, joined to other Reasons, makes the first Sense preferable.

Ver. 9. *Cocker thy Child, and he shall make thee afraid; play with him, and he shall bring thee to Heaviness.*] These Words, though spoken imperatively, are not a Command so to do; but rather a Caution to avoid it, as that Advice in *Ecclesiastes*, *Rejoice thou young Men in thy Youth*, xi. 9. And that of our Saviour, to his Disciples, *Sleep on now, and take your Rest*, Matth. xxvi. 45. See *Ephes.* iv. 26. *If.* viii. 9, 10. *Nab.* iii. 14. So here the Meaning is, Shew not too much Fondness to thy Child, nor wink at *αἰσῶτας αἰσῶτας*, his Sins and Follies, *ψ* 11. lest thou live to repent it, lest *ἐκδραμῆσαι σε*, he quite astonish thee with his bad Conduct, and wicked Actions. Play not with him, lest too much Familiarity lessen thy Authority, and thou make him incorrigible, by making thyself contemptible. Lose not thy Power over him, through too much easiness, but let thy Sweetness and Good-nature be tempered with Awe and Gravity, that the Fear of thee be kept up and preserved. *Qui praeest*, says a learned Moralist, *debet & aridens timere, & iratus amari, ut eum nec nimia letitia vilem reddat, nec immoderata severitas odiosum*. Greg. Moral. L. xx. 3. As too much Severity may seem unnatural, so the Neglect of Correction is faulty too, even upon the Score of Fondness. It is a just Reflexion of a modern Writer: "If Children are not to be won to Goodness by Kindness and Indulgence, by Exhortation and Advice, they are to be compelled to it by Severity and Discipline, by Threats and Punishments: For as Naturalists observe of young Trees, that crooked and stubborn Plants are not to be straightened but by Fire, so wrong and perverse Dispositions are often not to be amended but by warm and severe Correction." *Delany's Social Duties*.

Ver. 12. *Bow down his Neck while he is young, and beat him on the Sides while he is a Child, lest he wax stubborn, and be disobedient unto thee, and so bring Sorrow to thine Heart.*] The *Apostolical Constitutions* give the like Advice about Chastisement, *μὴ ἀλαεῖσαι αὐτοὺς ὀπιπλάσσειν, κ. τ. λ.* *Ne vereamini illos objurgare, & castigare cum severitate, non enim interficietis illos castigando, immo vero servabitis.* L. iv. c. 11. It is said of *Adonijah*, the Son of *David*, that his Father had not displeased him at any Time; but a learned Prelate, who has discussed the Subject of Relative Duties in the ablest Manner, well observes, "That this is no Example for other Parents, unless their Children

behave themselves so as not to need Reproof. *Solomon* was a great deal wiser than his Father, and he advises Parents never to regard the Cries or Pain of their Children, when there was just Occasion for it, or they were in Danger of Mis-carriage. When Parents see their Children in Hazard of falling into evil Courses, they are not to consider whether what is most proper to reclaim them, and prevent their Misery, will grieve or anger them, but to venture that, and do their Duty. They are to have Regard to what they intend should, and what in all likelihood will, follow, and that is, Amendment; and not to consider how it will be taken at their Hands. The Good of their Children is what the Parents ought to regard; and though the Method of procuring that may stir up their wrathful Spirits, yet it is not to be declined on that Account. The reasonable Hopes of its yielding the Fruits of Righteousness, and Amendment to them that are exercised thereby, will justify what they do." *Fleetwood's Rel. Dut. Disc.* iv. The like may be observed of *Eli's* Children, who, if their Father had seasonably restrained, and severely punished them in Time, would not have made themselves so vile, or brought that severe Judgment upon themselves, and their Father's House. Among the Works of *St. Austin* we have the following dreadful Instance of a Parent's Negligence, and a Son's unheard of Villainy occasioned by it: *Cyrillus filium, ut scitis, habebat, & eum unicum possidebat, & quia unicus erat, eum superflue diligebat, & super Deum. Ideo superfluo amore inebriatus, filium corrigere negligebat, dans etiam potestatem faciendi omnia quae placita essent illi. . . Filius luxuriose vivendo consumpsit partem bonorum suarum: sed ecce ebrietatem perpeffus, matrem pregnantem nequiter oppressit, sororem violare voluit, patrem occidit, & duas sorores vulneravit ad mortem.* *Serm. de Cyril.* I must observe here, as before on *ψ* 1. that Precepts of Correction are not to be extended too far, nor understood too strictly and rigidly; this I thought proper to intimate, chiefly with regard to what our Author has said on that Head, lest Injunctions, seemingly so harsh, should create an Aversion in young Minds to this wise and most valuable Writer, who has delivered so many useful Truths for their Benefit and Improvement.

Ver. 13. *Chastise thy Son, and bold him to Labour, lest his lewd Behaviour be an Offence to thee.*] *μαιδάσειν τὸν υἱόν σου, ἢ ἐργάσαι ἐν αὐτῷ*, is the same as *ἐργάσαι ἐν παιδείᾳ*, ch. xxxiii. 25. *Εργάσαι ἐν αὐτῷ* is not well translated, *bold him to Labour*, it rather means, take Pains with him to instruct him, and give him the Advantage of a good Education. The *Tigurin* Version has, *Erudi filium, & elabora in hoc*, as if the Copy it followed had, *ἐργάσαι ἐν τῷ*. The true reading

reading of the next Sentence is that of the *Alex. MS.* ἵνα μὴ ἐν τῇ ἀσχημοσύνῃ αὐτοῦ προσκόψῃς, lest you suffer through his Disgrace, and be reflected on for your Negligence of him, and his scandalous way of living. And thus *Calmet*, *Instruisez votre fils, de peur qu'il ne vous deshonore par sa vie honteuse.* And the *Arab.* *Ne tu ob insipientiam ejus crucieris.* Among other Questions proposed by *Ptolemy Philadelphus* to the LXX Interpreters for their Determination, according to *Aristeas's* History of them, this was one, *Quæ sit maxima negligentia?* and the Answer was, *Si quis filiorum negligens fuerit, eosque nulla in re erudiat.* Our Author is thought by many to be cotemporary with them, and by some to have been one of them. See *Corn. a Lap. in loc.*

Ver. 14. *Better is the Poor being sound and strong of Constitution, than a rich Man that is afflicted in his Body.* μεμασσωμένους εἰς σῶμα αὐτῶν. The wise Man here gives the first Place to Health above all temporal Blessings whatever; and this was the Opinion of the greater Part of the ancient Philosophers. Thus also *St. Ambrose*, *Prima sunt, quæ sunt animæ bona; secunda quæ corporis, salus, virtus, pulchritudo, &c. Tertia sunt quæ accidunt, divitiæ, potestates, patria, amici, gloria.* De Abraham. L. ii. *Philo* has the same Division, *ὅτι Ἀρετῶν.* The Hellenists call all Distempers *μασίγας*, and there are frequent Instances of this in the *New Testament*, *Mark* iii. 10. v. 29, 34. *ἵνα εἰς εὐχὴν, καὶ ἵνα ὕμνος ἀπὸ τῆς μασίγας οὗ,* where *εἰς* is used for *ἐν*, as in the Passage before us. And *Luke* vii. 21. *ὁ σὺν καὶ μασίγῳ* are coupled together as synonymous. See *Psal.* xxxix. 10. 2 *Macc.* vi. 30. The perjured Wretch in *Juvenal* maintains a contrary Opinion from our Author with regard to the Blessing of Health, when he says, that it is better to be sick with the rich, than poor and in good Health; so he can have but Money, he compounds for Blindness, Lameness, or any bodily Infirmary: *Et phibis, Et vomica putres, Et dimidium crus,* are nothing with him, if attended with this, *Sat.* xiii. But neither is the Poet of this Opinion himself, whose Wish and Prayer is, *Mens sana in corpore sano.* *Sat.* x. nor any who have long known the want of Health. Even a Man with the rich Gout would gladly, under a severe Fit of it, change Condition with one of his Vassals, could he at the same Time dispose of his Pain.

Ver. 18. *Delicates poured upon a Mouth shut up, are as Messes of Meat set upon a Grave.* Riches locked up in a sick Man's Coffers are equally as useless to him, as Victuals set upon a dead Man's Tomb for his Repast. For to a Mouth shut up, as those of sick Persons may in some Sense be said to be, what signify the greatest Rarities, or any Niceties in store, either of Wine or Provisions, since a sick Stomach cannot relish them? They are to one grievously afflicted

either in Body or in Mind, as insignificant and useless, as if set before a Mouth actually closed, or like those Messes which the Piety of the Heathens set before their Dead. The wise Man here refers to the parental or sepulchral Entertainments, which were anciently much in Vogue in the Eastern, and other Countries, and particularly amongst Idolaters, whose Notion was, that the Souls of the Departed wandered about their Sepulchres, and wanted a proper Sustenance, and that it was a pious Office to place Bread and Wine over their Graves, for their Support and Refreshment. *Varr. de Ling. Lat.* L. v. The learned *Spencer* thinks that the *Baalim*, or Hero-Gods of the Ancients, were designed to be honoured, and propitiated by Dedications, or Parentations of this kind, particularly *Isis* and *Osiris.* *De Leg. Heb.* See *Deut.* xxvi. 14. *Epiphanius* has a Passage which expressly mentions this superstitious Custom: The Eatables, says he, they burn, and the Wine they consume by way of Libation; in this they do the Deceased no good, and injure themselves. What he farther adds is very particular, that when they bring these Accommodations, they call upon the dead Person by Name, for whom the Feast is designed, *ἀνάστα, ὁ δάσῃς, φάγε, καὶ πίε, καὶ εὐφρανθήσῃ,* Arise such a one, eat, drink, and rejoice. In *Antiquities.* They were so extravagantly credulous as to believe the Dead took Pleasure in these Repasts, and that the Phantoms came to eat and drink voluptuously, whilst their Relations feasted on the rest of the Sacrifice, and eat it in common, sitting round the Pit or Hearth, discoursing of the Virtues of the Person they came to lament. Besides the Eatables, and the Ceremony of pouring out the Blood of the Victims, it was customary at these Solemnities to pour out Wine, Oil, Honey, Milk, or some other Liquors in use, which sometimes they contented themselves with offering only, imagining their Condition, as dead Persons, would not so well admit of gross Food. Such was the Superstition among the Heathen on this Head. Among the *Jews* and first *Christians*, these Repasts were only Charity Feasts, designed principally for the Benefit of the Poor. The Faithful were convinced, that the Dead could receive no Advantage from, nor partake of these Feasts, and continued them only for the Service of the living Poor, who came to the Place of Interment to be fed and refreshed. Mention is made of them *ch. vii. 33. Tob. iv. 18. Bar. vi. 26.* not as any superstitious Custom, but as a laudable Rite for the Help and Maintenance of the Poor. This Custom prevailed among the *Phœnicians*, and from them passed to the *Carthaginians*, and other People of *Africa.* One meets with the Remains of it among the *Christians* there in the Time of *St. Austin*; but that *Father* quite abolished this ancient Custom for its Abuse. *Aug. de Mon. Eccl. c. xxxiv. Serm. xv.*

Ver.

Ver. 19. *What Good doth the Offering to an Idol? for neither can it eat, nor smell; so is he that is persecuted of the Lord.*] As an Idol cannot partake of the Burnt-offering (for so *καθάρσις*, and *καθάρμα* are used by this Writer, xlv. 16. Lev. iv. 10, 18. xvi. 24. xxii. 22. equivalent to *ὁλοκαύτωμα*) so he who is encompassed with Infirmities, and afflicted with Sickness, as the Margin has it, he whom God visiteth or chastiseth in his Wrath with bodily Evils, (the *Vulg.* adds, *portans mercedem iniquitatis*, as if his Sickness was brought upon him as a Punishment for his Wickedness) cannot relish any good Cheer, or fine Entertainment, nor indeed taste any Pleasure in Life, y 17. He seeth the spread Table, and the Guests elegantly regaling themselves, and laments his Loss of Appetite, and Weakness of Stomach, as the Eunuch does his Impotency upon the Sight of a fair Object. *Καὶ στενάζειν*, at the End of the Comparison, y 20. I suspect to be an Interpolation, as it occurs just before, and the Sense is more compleat without it.

Ver. 23. *Sorrow hath killed many, and there is no Profit therein.*] This is spoken by the Figure *Litotes*, for Sorrow is not only not profitable, but actually hurtful, and the Effects of it very dangerous, for Sorrow has brought Death upon many Persons by the Illnesses which it has occasioned: it has likewise ruined the Souls of many through the Despair which it has cast them into, and put them upon hurrying themselves by Violence out of the World, through the Disrelish of a bitter Life. Nor will Sorrow be found of any Service with respect to the Evils or Pressures of it, for if they are present, 'tis to no purpose to grieve, since we can neither remove nor remedy them thereby; and if they are future, such as we apprehend are coming, Sadness is still fruitless, since it has no Power to prevent them, or keep them back; and perhaps they are imaginary Evils only which are dreaded, and may never happen; and if real ones, the anticipating Misfortunes, is making them double. *Calmet* well observes, that there is but one Species of Sadness, which Religion authorises, and is of Service, and that is Contrition, and Sorrow for Sin. To be sorry after a godly Manner, or, as the Margin has it, according to God, is profitable in the highest Degree, for such a pious Sorrow *worketh Repentance to Salvation, not to be repented of*, 2 Cor. vii. 9, 10. but the Sorrow of the World, arising from Accidents and Misfortunes, past, present, or future, is not only useless, but very injurious; and, according to the same inspired Writer, *worketh Death*. The most sovereign Remedy for Sadness, which imbitters every Man's Cup more or less, is a good Life, a pure Conscience, and a firm and unshaken Confidence in God. Some of the Ancients have remarked, that Sadness (not a religious one) is an Enemy to the Holy Spirit, and that the

Spirit of Prophecy in particular will not abide in a melancholy Temper; and accordingly it is observable of the Prophet *Elisha*, that he could not prophesy till a Minitrel was brought to him, and the Harmony of Musick had calmed his ruffled and disturbed Mind, and had elevated his Soul to a proper and becoming Pitch. 2 Kings iii. 15.

Ver. 25. *A chearful and good Heart will have a Care of his Meat and Diet.*] To Sadness, Carefulness, Envy, Wrath, and other tormenting Passions which destroy the Health, hasten Wrinkles, and occasion a premature old Age, the wise Man opposes a chearful and merry Heart. The *Hebrew* expresses this by a *good Heart*, and so it is generally rendred by the *Sept.* *Deut.* xxviii. 47. *Judg.* xvi. 25. xviii. 20. xix. 6, 9. *Ruth* iii. 7. The Sense here is, that a gay, open, and merry Heart, instead of being subject to, and indulging perplexing Cares, instead of falling into Indolence, or Carelessness, through Grief or lowness of Spirits, regales itself with good Cheer, and Pleasantry of Discourse, amidst a Circle of Companions and Friends: A Person of such a Temper has a continual Feast, and thereby enjoys a better Share of Health, and consequently a longer Term of Life. According to *Grotius* the Sense is, that one of an easy Temper is satisfied with all before him, at his Meals he minds nothing else: *animus est in patinis*, all other Thoughts and Cares are then thrown aside and forgot. *Bossuet* thinks the wise Man here advises to have a regard to what one eats, to observe a proper Regimen in Diet, which contributes greatly to Health. The *Syr.* renders, *Cor bonum, multi sunt cibi ejus, & omne, quod comedit, ostendit super corpus ejus*. That one of a merry Heart has the keener Appetite, and is the better for his eating, and shews it by his Size and Complexion, like that of *Solomon*, *A merry Heart does Good like a Medicine*. Prov. xvii. 22. There is a strange Transposition of Chapters and Verses in the six following Chapters in the several *Greek* Copies, and the *Vulg.* nor has the latter Part of this escaped the Confusion. At ch. xxxvii. they agree again, and proceed regularly to the End.

C H A P. XXXI.

Ver. 1. *Watching for Riches consumeth the Flesh, and the Care thereof driveth away Sleep.*] In the former Chapter the Author mentions several Causes which injure Health, such as Sadness, Anger, Envy, Cares, &c. Here he continues the same same Subject, and instances in Covetousness, Gluttony, and Drunkenness, which are equal Enemies to Health, and opposes to them Temperance, and a prudent and discreet Use of the good Things of this Life, which are the proper means to preserve it, to procure Content and Satisfaction, and to prolong Life.

Life. The Observation of this Writer upon the Care and Sollicitude which attend the getting and keeping of Riches, is very just. See James v. 3. where the Apostle says, that the Rust of Gold and Silver shall be a Witness against rich Men, and shall eat their Flesh as it were Fire, ἡ δὲ ἰὸς αὐτῶν φάγεται τὰς σάρκας ὑμῶν, where ἡ ἰὸς, by a Metonymy, signifieth a carking solicitous Care of heaping up Riches, and is described, as here, to consume, and eat the Flesh. And thus *Ærugo* is used by Horace, — *Animos Ærugo, Et cura peculæ Cum semel imbuerit.* And so Plutarch, Ὑπολαμβάνει τις τὴν πλεονεξίαν ἀγαθὸν εἶναι μέγιστον; τὸτο τὸ ψεύδος ἰὸν ἔχει, νέμεται τὴν ψυχὴν. Περὶ δεισιδαιμονίας. In St. Matthew, the Deceitfulness of Riches is compared to Thorns which tear the Flesh.

Ver. 2. *Watching Care will not let a Man slumber, as a sore Disease breaketh Sleep.* μέριμνα ἀγρυπνίας ἀπαίσησι νύσταμον, would be literally and more properly rendred, according to Calmet, Junius, and Grotius, Care and Watchfulness will demand or require Sleep; but Grabe does not approve of this reading; the true one he says is, ἀπαίσησι, avertit. Prolegom. Tom. iii. c. 4. According to the Sense of our Version, the reading of the next Sentence probably should be, ἡ ἀγρυπνία βαρὺ ἐκνήψει ὑπνον. And so Hæschelius says one MS. actually has it. The Orient. Versions likewise confirm this, *Ægritudo gravis somnum adimit.* And the Vulg. favours it. Junius follows the common reading, and has, *Infirmatatem gravem elicit somnus*, which affords a very good Sense, viz. that Sleep driveth away a sore Disease, moderates the Anguish and Danger of it, as being the most simple and natural Remedy for Trouble, Care, Labour, and even Sickness itself, according to that Observation on Lazarus, John xi. 12. *If he sleepeth, he will do well.* Sophocles calls Sleep ἡσυχία νόσος. And Euripides, νόσος θνήσκον. Curtius says of Alexander's Soldiers, when he was very dangerously ill, *Non prius (a regia) recesserunt, quam compertum est somno paulisper requiescere. Hinc certiore spem salutis ejus in castra retulerunt.*

Ver. 3. *The Rich hath great Labour in gathering Riches together, and when he resteth, he is filled with his Delicates.* ἐν τῇ ἀναπαύσει is inaccurately rendred here *when he resteth*, and by the Geneva Version, *in his Rest*; it meaneth, that, after his great Labour in gathering Riches together, he retireth from Business, and leaves it off, to enjoy them, and ceaseth to labour and toil any more. And so the Orient. Versions understand it, *Demum quiescit ad percipiendas delicias.* And thus ἀναπαύσις is taken, ch. xi. 19. and the rich Man's finding Rest, is explained by his eating from that Time continually of, or enjoying his Goods, see Luke xii. 19. where he who had much Goods laid up for many Years, sings at length this *Requiem* to his Soul, ἀναπαύσθαι, φάγε, πίε, ὀφείλις, and thus Ephraim,

ἔσθαι ἀναψυχήν, i. e. ἀναπαύσθαι ἑαυτῷ, Hof. xii. 9. And so the Man in Plautus, — *Hinc certum est otio me dare, satis partum habeo:* and Horace,

Hac mente laborem, Sese ferre senes, ut in otia tuta recedant, Aiunt, cum sibi fini congesta cibaria.

Sat. L. i.

Ver. 4. *The Poor laboureth in his poor Estate, and when he leaveth off, he is still needy.* ἐκοντασι πτωχὸς ἐν ἐκοντασι βίῃ, i. e. in want of Things necessary for Life; so βίος frequently signifies in his Book. See Prov. xxiii. 3. where deceitful Meat is by the ὁ rendred ζωὴ ψεύδους. The Rich and the Poor both labour, but with different Success; the Rich takes Pains to encrease his Riches, and to put himself in a Condition to enjoy with Comfort, in the Decline of Life, what he has got, and to live on the Fruits of his Labours the Remainder of his Days: The Poor labours for a bare Subsistence, and cannot get forward so as to lay up a Stock, or *Viaticum*, for his future Necessities; and when he is old, instead of tasting the Sweets of Repose, and living upon what he had before-hand provided, he finds himself in the same State of Poverty as he set out with, and is obliged to repeat his daily Fatigue, though his Strength almost faileth him, and he is but a Shadow of his former Self. Vatablus and Drusus understand this and the foregoing Verse thus, There are some so lucky as to have Success in every thing they undertake; and others who are always as unfortunate; the former heaps up Riches, often unexpectedly, and Wealth comes to them without their seeking; the other continue poor, though they take never so great Pains; some Misfortune or other pulls them back; and fixes them to their former Wretchedness, ch. xi. 11, 12. This Inequality in their States is the Appointment of God's Providence; his Blessings upon a Man's Labour, or the want of it, makes the Difference, ch. xi. 14. Prov. x. 22. Psal. cxxvi. 1, 2.

Ver. 5. *He that loveth Gold shall not be justified.* i. e. will not be just. *Non eris justus.* Jan. and the Syr. *Non eris insons.* According to that of Solomon, *He that maketh haste to be rich, shall not be innocent.* Prov. xxviii. 20. His Eagerness to accumulate Wealth will put him upon many Acts of Fraud, Violence, and Injustice. — *Nunquam pudor est properantis avari.*

Ibid. *He that followeth Corruption shall have enough thereof.* ὁ διώκων διαφθοράν, αὐτὸς πληθήσεται. The Copies vary here, some have ἔσθαι, others αὐτῷ, all of them, as I conceive, wrong; the true reading seems to be, αὐτῷ πληθήσεται, which our Translators follow, and so Dr. Grabe, from Conjecture, restores the Place. Διαφθορά, which is here rendred *Corruption*, by a Figure means corruptible Things, ἀργύριον, ὡς ἡ ἀργύριον, as Silver and Gold,

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1. *Per. i. 18.* And the Sense is, he that is too Intent upon getting Riches, shall be corrupted, seduced, and betrayed by them. *Per eandem seducetur.* Syr. *Grotius* conjectures the true Reading of the Greek to be, *ὁ δὲ δούλῳ δὲ ἀποδοῦναι ἑστὶν ἀποδοῦναι, i. e.* He that loveth Money shall fall, or will transgress often: *ἀποδοῦναι* is used in this Sense, ch. vii. 18. xxvii. 1. xlii. 5. 2 Macc. i. 35. iii. 6.

Ver. 6. *Gold hath been the Ruin of many, and their Destruction was present.* *ὁ χρυσὸς ἡ ἀφάνεια τῶν πολλῶν.* There are many fine Sentiments in the Heathen Writings upon the immoderate, or unlawful Pursuit of Riches; but that from one of St. Paul's, 1 Tim. vi. 10. is beyond all, *ὁ χρυσὸς καὶ τὸ ἀργὲν ἡνίκαν ἔστιν ἡ ἀφάνεια τῶν πολλῶν.* Some Copies read here, *ὁ χρυσὸς καὶ τὸ ἀργὲν ἡνίκαν ἔστιν ἡ ἀφάνεια τῶν πολλῶν.* which *Janius* follows, i. e. Covetousness hath put many upon stealing, and other Crimes, which have been the Occasion of their being imprisoned, and laid in Irons. Thus *Calmet*, *Plusieurs ont été mis dans les liens à cause de l'or.* Many also have suffered Death for the Crimes which they were drawn into by the Charms of Gold, and though their Destruction was plainly before their Face, *ἐπεὶ οὐκ ἔπαυσα κατὰ πρόσωπον αὐτῶν,* and they knew their Fate; yet they would run upon it for the Sake of Money.

Ver. 8. *Blessed is the Rich that is found without Blemish, and hath not gone after Gold.* *ὁ δὲ ὀκλῶν χρυσὸν ἐν ἐπαύλει.* This Phrase is often used in Scripture, and generally in a bad Sense, denoting the following some Idol, or using some idolatrous Practice. In y 7. Gold is called a stumbling Block, or an Abomination, and they that are too fond of it, are said there to sacrifice to it, as their Idol. And by St. Paul, Covetousness is expressly called Idolatry, Col. iii. 5. The going after Gold, means, the setting the Heart upon it, and trusting in Riches. And so the *Vulg.* expounds it, *Beatus (dives) qui post aurum non abiit, nec speravit in pecunia & thesauris.* The Temptations to sin, occasioned and administered by Money, are so many and powerful, that nothing is more rare, or more worthy of Commendation, than a Man that is rich, and at the same Time innocent, just, and humble. He that can possess Abundance without being attached to his Wealth, or puffed up by it, and can part with it without much Regret and Concern, is truly perfect. To be poor in Spirit amidst a Flow of Riches, to be humble in a high Estate, to be in the midst of Fire without burning, in the midst of Flatterers without being exalted with Pride, and in the thickest of Temptations without falling by any of them; to have the Power of doing evil, even with Impunity, and not to make use of it to any bad Purpose,—of such a Behaviour a Man may justly glory, *ἵνα sic καὶ γένοιτο,* let him have his due Praise. As such Instances of a just Carriage and superior Vir-

tue are very rarely to be met with, in an over-grown Fortune, well may the wise Man ask in the next Verse, who, or where is the unblemished rich Man? And we will call him blessed, for he is a sort of Miracle, and has performed Wonders.

Ver. 10. *Who hath been tried thereby and found perfect? then let him glory. Who might offend, and hath not offended? and done evil, and hath not done it?* This is not spoken of human Frailty in general, but of Men's Propensity to Sin in Money-matters only, and so St. *Austin* confines it; he interprets this Passage of concealing or with-holding what is another Man's Right. "If you have, says he, restored to your Neighbour his own, when no body but you two were together at the Delivery of it, and God only was Witness,—if you have restored to the Son after the Death of his Father, what he had deposited with you, and the Son knew nothing of it,—or if you have met with a Purse of Money accidentally upon the Road, and no body saw you take it up, and delivered it to the right Owner, as soon as you could discover, or overtake him, then this Elogium of the honest and perfect Man belongs to you."

Comm. in Tit. We find many such Cases put and determined in the Writings of Moralists, and several Instances occur of Heathens, whom no Law bound, but that of natural Conscience, who have acted disinterestedly upon such Occasions, and from a Principle of Honesty, have nobly withstood an Advantage they might have made. When an ignorant or needy Person hath offered Things to sale for less than the Value, they have generously corrected the Mistake, shewed the real worth, and paid the full Price. *Vit. Isid. ap. Phot. Cod.*

Ver. 12. *If thou sit at a bountiful Table, be not greedy upon it, and say not, There is much Meat on it.* Literally the Translation is, Dost thou sit at a great Table? open not thy Throat upon it, i. e. Do not shew thyself greedy or voracious of what is set before thee, by eating too much because thou seest such Plenty. We have the like Advice *Prov. xxiii. 1, 2, 3.* Or the Sense may be, Do not shew thyself an Epicure or Glutton, by talking too much about Victuals, or commending too favourily and lusciously what is before thee on the Table. For though it may be an Instance of Civility and Politeness to seem pleased with the Entertainment in general, yet to dwell upon the Pleasures of eating, the Charms of a well spread Table, and the regaling the Appetite; to enlarge upon the Excellency of this Dish, and the Delicacy and Rarity of that, and the great Satisfaction arising from tickling the Palate by such a pleasing Variety, betrays rather Gluttony, than any useful Knowledge, or valuable Accomplishment. Or if with *Calmet* we suppose a *Hebraism* here, and understand *ωλλῶ γέ* in the Sense of too much,

as $\mu\lambda\tau\alpha$ (*multum*) is used *Numb. xvi. 7. Deut. i. 6. ii. 3.* the Meaning then will be, Do not, when you see the Quantity of Victuals, and Variety of Dishes on the Table, exclaim and find Fault, that too much is provided, which shews either Covetousness, or Jealousy in you; it looks as if you expected or dreaded the like Expence, that you are vexed, as apprehending an equal Obligation upon you to make the like Provision in your Turn; or that you are jealous and envious at the other's superior Fortune, and grander Way of living, and therefore condemn the Entertainment for its Profusion and Prodigality, as not being able to give the like yourself, or unwilling, through want of Spirit. Whether it be Jealousy or Avarice that occasions your Reflexions, nothing can be more disagreeable than such a Temper. In the following Verse it is called a wicked, or an evil Eye, and so the *Hebrews* term it. See *ch. xiv. 8, 9. Prov. xxiii. 6. Matt. xx. 15.* One cannot have a stronger Instance of an evil, or covetous Eye, grudging, and exclaiming against every Appearance of Expence, as so much Waste and Profusion, than in the Traitor *Judas*, who had Indignation against the pious Disciple, for anointing the Feet of *Jesus* with costly Ointment, *Why was this Waste of the Ointment made?—why was it not sold for three hundred Pence, and given to the Poor?* not that he cared for the Poor, but was an envious Thief, *John xii. 5, 6.* His Eye was evil, because she was so hospitable and good. *Athenæus* remarks, that the *Egyptians* did not set their Dishes upon the Table, as is the modern Custom, but they were carried round the Company, that the Guests might help themselves, *L. iv. c. 13.* Our Author wrote this Book in *Egypt*; but it is manifest from this Verse, and the Context, that he refers to the manner of sitting at Table, and serving up Dishes on it, according to the Custom of the *Greeks*, who in the Time of this Writer were Masters of *Egypt*, and had introduced their Customs into it.

Ver. 13. Remember that a wicked Eye is an evil Thing, and what is created more wicked than an Eye, therefore it weepeth upon every Occasion.] $\delta\iota\alpha\ \tau\acute{\alpha}\tau\omicron\ \alpha\pi\omicron\ \pi\alpha\upsilon\lambda\omicron\varsigma\ \pi\acute{\rho}\omicron\varsigma\omega\pi\omicron\upsilon\varsigma\ \delta\alpha\kappa\upsilon\upsilon\sigma\iota\varsigma.$ This cannot be true spoken of the Eye in general, nothing being more excellent in its kind, it must therefore mean an evil or niggardly Eye. The Sense is, what is more wicked than such an Eye, or rather, as the *Bishop's Bible* has it, *What Thing created is worse than a wicked Eye?* *Syr.* and *Arab.* add, that God hates such an Eye, probably because he hates every Thing that is evil. The next Sentence, *Therefore it weepeth upon every Occasion,* is far more obscure: $\pi\acute{\rho}\omicron\varsigma\omega\pi\omicron\upsilon\varsigma$, it is certain, is applied to Things inanimate: *Grotius* says, *Omne id quod exterius spectatur, aut indicium præbet, vocant Hebræi Panim, Græci πρὸςωπον.* *Com. in loc.* See *Leigh's Crit. Sac. in voc.* Thus

the Shew-Bread, because it was to be set before the Face, or in the Presence of the Lord continually, in *Hebrew* is called the *Bread of Faces*, or of *Presence*. And by the $\acute{\alpha}, \delta\epsilon\lambda\omicron\varsigma\ \epsilon\upsilon\alpha\gamma\gamma\epsilon\lambda\iota\omicron\varsigma$, *Exod. xxv. 30.* Now if $\pi\acute{\rho}\omicron\varsigma\omega\pi\omicron\upsilon\varsigma$ be taken in this larger Sense, the *Marginal Reading*, *before every Thing that is presented*, will afford a plain and natural Sense, viz. what is more wicked than an Eye which lusteth so to gratify a gluttonous Appetite in eating of every Dainty which is set before it, that it will even weep, if it imagines it shall not be satisfied? This Sense seems confirmed from *Prov. xxiii. 1.* where $\pi\alpha\epsilon\gamma\lambda\iota\beta\eta\mu\epsilon\upsilon\acute{\alpha}\varsigma\ \sigma\omicron\iota$, i. e. *what is set before thee*, as our Version has it, in the *Heb.* is לפניך שֶׁנָּתַן , *quod ad facies tuas*, as *Pagnin* renders. *Mess. of Port Royal* apply this Passage to the Master of the Feast himself, that being a covetous, jealous, and suspicious Person, he is so affected with the Countenance and Behaviour of the Guests whom he has invited, that he cries, or is ready to cry, whether they eat too much, or too little, are too free, or too sparing, too merry, or too sad. *Grotius* likewise expounds it of a covetous Entertainer, who weeps at every Thought or Appearance of Expence, *ab omni conspectu, sc. impendii.* Or may we not understand this Verse of the Lust of the Eye in the first Transgression, that, as a natural Punishment for its then Wickedness, Tears flow from every Face; or, putting $\epsilon\iota\varsigma$ for $\alpha\pi\omicron$, that every Eye sheds Tears: $\mu\eta\theta\acute{\epsilon}\lambda\epsilon\iota$ seems to point to some fatal Time, and what Time have we so much Cause to remember?

Ver. 14. Stretch not thine Hand whither soever it looketh, and thrust it not with him into the Dish.] $\bar{\epsilon}\ \epsilon\acute{\alpha}\nu\ \epsilon\pi\epsilon\lambda\epsilon\iota\psi\eta\iota\ \mu\eta\ \epsilon\upsilon\lambda\epsilon\iota\eta\varsigma\ \chi\epsilon\iota\rho\acute{\alpha}\varsigma\ \sigma\epsilon$, $\kappa\alpha\iota\ \mu\eta\ \sigma\upsilon\nu\theta\lambda\iota\beta\epsilon\iota\ \alpha\upsilon\tau\acute{\omega}\ \epsilon\iota\ \tau\upsilon\beta\epsilon\lambda\iota\omega.$ The rendering of the *Bishop's Bible* is more explicit and plain, *Lay not thine Hand upon every Thing that thine Eye seeth*, probably following a Copy which had $\bar{\epsilon}\ \epsilon\acute{\alpha}\nu\ \epsilon\pi\epsilon\lambda\epsilon\iota\psi\eta\iota$, which may seem to be countenanced by $\alpha\upsilon\tau\acute{\omega}$ in the next Sentence. $\Sigma\upsilon\nu\theta\lambda\iota\beta\epsilon\iota\ \sigma\epsilon$ is not to thrust, as we translate it, and as the *Syriac* also has it, but to be squeezed or pressed; or, taking it in the *middle Voice*, to squeeze or press. Perhaps the Author means, that Persons should not be so eager as to press their Hands one against another in the Dish. But how are we then to understand $\alpha\upsilon\tau\acute{\omega}$? *Vulg.* omits it, and some Copies instead of it, read $\epsilon\iota\ \tau\acute{\omega}\ \tau\upsilon\beta\epsilon\lambda\iota\omega$, which gives an easy Sense. Our Translators render *with him*; but who is the Person intended by *him*? Neighbour is mentioned in the following Verse, but not before. *Arab.* puts *Sotios* for it, which has a good meaning; but the best way, as I conceive, of settling the Difficulty will be to join $\alpha\upsilon\tau\acute{\omega}$ with $\tau\upsilon\beta\epsilon\lambda\iota\omega$, and then the Sense will be, Do not scramble, or crowd Hands in the very Dish, which shews not only great Rudeness, but Voraciousness. The Advice, as contained in the whole Verse, seems to be this, Cast not your Eyes on the nicest Dishes,

Dishes, nor long after the best Morsels therein, nor rudely seize on what pleases you most, but with regard to Eating, restrain both your right Hand, and right Eye, for even in this Sense of curbing the Appetite, the learned *Spanbemius* understands that Precept of the Gospel. *Grotius* expounds the Passage of contending, or striving with others for a Place at Table, which too is rude, vulgar, and shews the Want of true Taste and Breeding.

Ver. 15. *Judge of thy Neighbour by thyself, and be discreet in every Point.* Νόμι τὰ τῷ πλησίον ἐν σαυτῷ, ἢ ὅτι πᾶσι ῥήματι διανοῦ. This Maxim, as it is of excellent Use, ἐν πᾶσι ῥήματι, in every Thing, or upon all Occasions, and of great Moment in the Conduct of Life, so is it no less serviceable when applied to Eating, of which, from the Context, it must be understood. And in this Light the Sense is, as you would not like to see another greedy and voracious, and seizing at your own Table what is most delicate, or to his Goût, so from hence form your own Conduct, not to offend in the like Particular, nor take the same indecent Liberty; as you do not approve of such Freedoms in others, so imagine they will condemn the like in you. Thus *Junius*, *Ex te ipsa de aliis judica, qui nolle ab altero patinam exhauriri.* And the *Arab.* *Scias portionem sociorum tuorum parem esse tuæ, idemque eos velle ac te.* If I should take it ill,—*Positum ante mea quia pullum in parte catini sustulit esuriens.* I should not snatch at any Rarity from another's Plate. And if I should be displeased at another's taking before me, or from me, what pleases his Taste most, I ought not to be so selfish as to take what is most nice for my own Palate.

Ver. 16. *Eat as it becometh a Man, those Things which are set before thee; and devour not, lest thou be hated.* The *Vulg.* adds very properly, *frugi, utere quasi homo frugi his quæ tibi apponuntur*, i. e. Use with Temperance, or as a temperate Man should, what is set before thee. Though the Sense of the present Rendering may very well be justified, i. e. Eat as a Man should, with Decency and Moderation, and devour not like a Beast of Prey, which seizes on every thing before it. A sober and discreet Person eats to satisfy nature only, an intemperate one to pamper, and inflame. When *Socrates* one Day invited a number of Friends to dine with him, his Wife was concerned how she should entertain them, and provide for them suitably to their Rank: If they are temperate and modest, says the Philosopher, there is enough; if they are not so, they are not worth troubling ourselves about them. *Ap. Laert.* L. ii. This Reply was proper from one whose Maxim it was, that a Man should eat only to live, not live only to eat. *St. Austin* laments the great Power of the sensitive Appetite, even over himself, and his Impotency to subdue it, and says, that the

Victory over it is truly praiseworthy, and the Effect only of God's Grace. *Certo quotidie contra concupiscentiam manducandi & bibendi . . . et quis est, Domine, qui non rapiatur aliquantulum extra metas necessitatis? Quisquis est, magnus est, magnificet nomen tuum.* Confess. L. x. c. xxxi.

Ver. 17. *Leave off first for Manners sake, and be not unsatiable lest thou offend.* Either the Master of the Feast, or his Guests through Voraciousness. As it is not expected or required, that you should cease eating as soon almost as you are set down, which may be a Sort of silent Rebuke to the rest of the Company, as if they eat too much, and interpreted, as if you was not pleased with what was provided, so neither shouldst thou make thyself remarkable by eating more, or longer, than others, which is yet more unpolite: Modesty and a Respect for the Company demand this. Thus the *Tigurin* and *Orient.* Versions, *Modestiae causa desiste primus.* To have done last, or help one's self first, equally offends against Decorum and Good-Breeding. True Politeness is always attended with a decent Modesty, and such as betray a Want of this Virtue through Self-indulgence, and a Contempt of others, can never be thought perfectly well bred, or thoroughly accomplished. *Clemens Alex.* spends a whole Chapter in laying down Rules for Temperance and Sobriety, and has intermixed some which regard Decency and Politeness, and particularly instances in Intemperance, as a Breach both of Duty and good Manners. *Pædag.* L. ii. c. ii. *Ovid's* Advice is not very unlike that of this wise Man's,

*Neve diu præsume dapes, sed desine citra,
Et capias paulo, quam cupis esse, minus.*

Ver. 20. *Sound Sleep cometh of moderate Eating, he riseth early, and his Wits are with him; but the Pain of Watching, and Choler, and Pangs of the Belly, are with an unsatiable Man.* ὕπνος ὑγιᾶς, the Sleep of Health, *Somnus salubris*, as the *Syr.* has it. *Horace's* Description of the temperate Man is, that after his being refreshed by Sleep,—*Vegetus præscripta ad munia surgit.* Sat. L. ii. 2. Where he mentions the very same Inconveniencies attending Luxury, as the wise Man here does, and the Contrast is most beautifully drawn. *Pliny* mentions as the Consequence of too much, or too high Feeding, *furiales somni, inquietas nocturna.* *Porphyr's* Comparison is very just, that a full Meal is like *Sisera's* Banquet, at the End of which there is a Nail struck into a Man's Temples. A Philosopher's Treat therefore, says *Plato*, is preferable to that of any other Person, because there is no Remembrance of it after in the Head, whatever there may be in the Memory, and the Guests even enjoy it the next Day, by perceiving no bad Consequences from it. Nothing is more frequent in the Heathen Moralists, than to advise their

their Friends not only to practise Temperance, but to be able and willing to bear even Hunger and Thirst, because such a Habit wonderfully advances a Man in the Study and Practice of Wisdom: For the Mind is then best enlightened, when it is free from the Burden of Meat; and to pamper and regale the Body, is but to make the Prison of the Soul the stronger. "No man, says a pious Prelate, ever repented that he rose from the Table sober, healthful, and with his Wits about him; but many have repented that they sat so long, and continued that bad Custom, till their Health, their Understanding, their Virtue, and their God departed from them." Bishop Taylor's *Serm.* And to finish the Character, the Epicure after his full Meal, ἀσμάει, pants for Breath, a Prelude of what is coming upon him, and is on a sudden surprized with a Stroke of an Apoplexy, or found dead in his Bed.

Ver. 21. *And if thou hast been forced to eat, arise, go forth, vomit, and thou shalt have rest.* [ἐὰν ἴσθης ἐν ἰδίῳ μαγειν, ἀνάστα μετόπισθον.] If you have been constrained or overpersuaded to eat, and through the Importunity of others have overcharged your Stomach, and find it out of order, rise from the midst of the Company the very first Opportunity you can with Decency. The wise Man in the foregoing Verses had in the strongest Manner recommended Sobriety and Temperance, but as it may sometimes happen, even to the most regular Persons, to be engaged unawares in some Sort of Excess through Inadvertency, too much Complaisance, or the Influence of Example, here he advises instantly to unload the Stomach upon such an Occasion; but he neither approves of the Excess, nor of the unseemly Way to remove it, but only by way of Physick and Necessity; he thinks it more adviseable to avoid Illness by easing the Stomach privately, than to keep in it what may not only be disagreeable and troublesome, but dangerous and hurtful; not to attempt to cure Indigestion by a free Glass, but to remove the Mischief from Intemperance, by a timely Discharge. Debauches always hurt the Constitution, and therefore it is better to prevent them altogether, by abstaining from that Excess, which cannot be indulged without Danger, nor cured but by a Remedy, which carries something disagreeable or shameful in it. Calmet observes, that ἐμεσον is not in the *Vat.* nor some other Editions, which he thinks the Copyists might drop, as carrying in its Notion something unseemly; but if this was their Reason, they were too nice and delicate; even the Scripture, which is remarkable for its Care in this respect, scruples not occasionally to mention it, *Prov.* xxiii. 8. *Isai.* xxviii. 8. nor is the Mention of the Remedy to be condemned, which upon such an Accident is allowed to be highly proper, but the Occasion, the Eating and Drinking to Excess,

which is so faulty. The Advice, according to the *Orient. Versions*, is, to retire from Company, to go to Bed, and sleep off the Debauch.

Ver. 22. *In all thy Works be quick, so shalt there no Sickness come unto thee.* [ὅταν ἴδῃς τὸν στομάχον σου διαταραγμένον διὰ τὴν ἀνέμετρον, ἀκολούθησον τῇ προσηγορίᾳ τῇ ἀνωτέρᾳ, καὶ οὕτως ἐκφυγῇς τὴν νόσον, ἢ τὴν κακὰν συνέsequen- tiam, ἣν δύναται ἐπὶ σοὶ ἐλθεῖν.] Whenever thou findest thy Stomach disordered through Intemperance, follow instantly the Prescription above advised, so shalt thou escape Sickness, or some bad Consequence, that might have fallen upon thee. The Context necessarily requires this, as the primary Sense. It may indeed mean in general, Be active and diligent in all thy Undertakings. See the like Expression *Prov.* xxli. 29. so shall thy Work succeed better, and thou shalt even improve thy Health thereby; or if, with the Generality of Expositors, we understand this purely of bodily Exercise, the Observation will be just in the following Sense, Be active, athletick, and laborious; let Exercise be your Physick, and you shall escape thereby a Number of Diseases. For in Reality the greatest Part of Mens Illness arises either from Intemperance, spoken of before, or from Indolence, which may be supposed to be condemned here: where both these, viz. Temperance and Exercise, are joined together, we have Reason to expect Health, and there is a comfortable Prospect of a vigorous old Age.

Ver. 23. *Whoso is liberal of his Meat, Men shall speak well of him, and the Report of his good House-keeping shall be believed.* [ὁ ἐλεῖς τὸν λαόν σου ἐν τῷ βρώματι, καὶ ἡ φημί σου ἐν τῇ οἰκίᾳ σου.] The Psalmist says, So long as thou dost well unto thyself, Men will speak well of thee; but it is no less true, what the wise Man here observes, that he that does good unto others, shall have their Praise and Commendation. *Pf.* xlix. 18. As the liberal Man is called λαμπρὸς ἐν ἔργοις, so the same Metaphor is continued in καλλωνή, which means Beneficence, and by St. Ambrose is rendered bonitas. To this is opposed πονηρία in the following Verse, which means Sordidness, and Covetousness, as it does, *Y* 13. above. By ἔργον, here rendred Bread simply, we are to understand Victuals or Provisions in general, and so it is often used, as in that Description of Joseph's Entertainment of his Brethren, it is said, He ordered to set on Bread. *Gen.* xliii. 31. and in that Petition of the Lord's Prayer, Give us this Day our daily Bread. Solomon expresses himself in the same Manner, and upon the like Occasion, He that hath a bountiful Eye shall be blessed, for he giveth of his Bread to the Poor. *Prov.* xxii. 9. The Sense of the whole Verse is, that the good, beneficent, and charitable Man, who dealeth his Bread to the Hungry, and takes all Opportunities of helping and obliging others, will have many Advocates; Men will always be disposed to believe, and report every thing to his Advantage; there are so many Instances of his Goodness, and so many known Proofs of his Generosity and Kindness, that his Credit is firmly established,

blished, and his Name will be always mentioned with Honour. Whereas Niggardiness will as certainly disgrace a Person; his hard Heart, and mean Actions shall raise him many Enemies; nothing can be said of the Miser so bad, but will be believed and propagated, and many Things shall be aggravated or invented, to make him appear still worse, and more pinching, than he really is.

Ver. 25. *Shew not thy Valiantness in Wine.* Value not thyself upon a strong Head, much less affect the Character of a hard Drinker, nor pride thyself in being able to bear much Liquor without being disordered or disguised; provoke not others on that Account, *mero certare*, to drink with you, by challenging them to Trials of that Sort; for the Account of Temperance is not to be taken from the Strength of a Man's Head, but from the Measures of Religion; and though Men may not force their Understanding, nor disorder themselves by very plentiful Draughts, and, by a particular Strength, I will not call it Happiness of Constitution, be able to talk still and transact Business, and the Affairs of the World, yet may they be intemperate notwithstanding, as not being fitted for the things of the Spirit, nor the Work and Business of God; and though they offend not in the mere Act, they are devoid of the Spirit of Sobriety. We may properly distinguish between the Drunkard and the hard Drinker; the former drowns his Senses in his Cups, and does it often; he loses all that distinguishes the Man, his Reason, his Speech, his erect Posture, and often his Sense of Duty and Religion. This indeed may sometimes happen through a Head naturally weak, or made so by repeated Debauches, but still it is Drunkenness; for it is not the Quantity of intoxicating Liquor, but the being disordered, and the Habit and Custom of it, that denominates the Drunkard; he is not such merely from an accidental Slip, for even good Men, such as *Noah*, have been so surprized, but from indulging, and continuing in a known Infirmary, and not prudently guarding the weak Part, where he is sensible his Failing lies, and thereby is the oftner exposed to Disgrace and Sin. The hard Drinker, on the contrary, is one, who sits long, and drinks deep; he gives and receives Challenges, and comes off Conqueror; he is fond of a Round of Company, and is the last to break it up: One shall perceive little or no Alteration in him, after a hard Service, no Want of Reason or Memory, no Faultering in his Voice, no doubtful or uncertain Steps; he seems comparatively cool and unconcerned, is scarce warm or elevated, and yet, considering the Quantity consumed, and the Time lost at it, such a one deserves not to be called a temperate Person, as he is immoderate in the Use of those good Things, which God in-

tended only for Refreshments; and though he be so fortunate, through the Advantage of a strong Head, not to appear a Drunkard, yet he will scarce escape Censure and Reflection, nor the Woe, denounced by the Prophet, upon such as *are mighty to drink, and Men of Strength, to mingle strong Drink.* If. v. 11—22.

Ver. 26. *The Furnace proveth the Edge by dipping, so doth Wine the Hearts of the Proud by Drunkenness.* According to *Jansenius*, the Sense is, that as the Blade is proved by dipping, and contracts more Toughness thereby, so the Hearts of Men, by being drenched in Liquor, *fiunt ad nocendum promptiora*, become more quarrelsome, and inclined to Mischief. But the Meaning, I conceive, rather is, As the Fire proves the Temper of the Blade, and the Smith easily distinguishes upon Trial the Goodness of the Steel, so does Wine, immoderately taken, lay open Mens Hearts, and discover their Temper and Humour, without Disguise. The common Reading of the Gr. in almost all the Copies is, *καμινῶ δοκιμάζει σόμωμα ἐν βαφῇ, ὅπως οἶνον καρδίας ἐν μάχῃ παρεμφάνων*, but the true Reading seems to be *καμινῶ δοκιμάζει σόμωμα ἐν βαφῇ, ὅπως οἶνον καρδίας παρεμφάνων ἐν μέθῃ*, for (besides that *Clem. Alex.* quoting this Passage, omits the Words *ἐν μάχῃ*) Quarrelling, that certain Attendant upon Drinking, is mention'd y 29. and so is needless here. The *Vulg.* seems to have followed a Copy that read in this Manner, *Vinum corda superbiorum arguet in ebrietate potatum*, which *Junius* and our Translators follow, and thus *Calmet* takes it, *Le Forgeron distingue aisément une bonne Arme, & un bon Trenchant par le feu, & par le trempé; ainsi le Vin decouvre le cœur des superbes dans l'ivresse.* The old Adage says, *In vino veritas*; but Experience shews that Men at that Time do not always speak the Truth, but often exceed it; their Conceit of themselves is much raised, and they are apt then, through Self-sufficiency, to boast of imaginary Accomplishments, and to deliver themselves not only with Freedom and Boldness, but often with Rudeness and Insolence; and therefore the Author, not without good Reason, inserted *καρδίας παρεμφάνων*. Of all the Poets *Theognis* comes nearest this Writer on the Subject, who uses the very same Simile to shew, that Wine discovers the Thoughts even of the most cautious and Wise. *Γρυμ. 499.*

Ver. 29. *Wine, drunken with Excess, maketh Bitterness of the Mind, with Brawling, and Quarrelling, &c.* See *Prov. xx. 1. xxiii. 29. Hor. Carm. L. i. 18.* And thus *Philo*, *ιδὲν μέλοι δὲ τὰς ἐπαποδραμένους πολυαυτῶν, & τ. λ. Videmus istos qui quotidie descendunt in certamen temulentiae, & hoc agunt solum ut vini plurimum in ventram ingerant, symbolas conferre tanquam in aliquid utile, multari tandem rebus omnibus, opibus, corpore, anima. Hæc enim conferentes, & rem fami-*

familiarē minuunt, & corporis vires per delicatū vīctum frangunt, atque molliunt, & animas; biberni torrentis in morem, immodicis epulis inundatas, demergunt in baratrum.

Περὶ μὲν οὖν. St. Chrysostom observes very justly, that Men are afraid of natural Death, and yet they ought to fear that less than a Death, which happens to them by Intemperance: The former strikes by an inevitable Necessity, the latter is hastened by a voluntary Corruption; the one is by the Appointment of God, the other through the Instigation of the Devil; the former is a Separation of Soul and Body, the latter a shameful Destruction both of the one and the other; by the former the Soul being disengaged from the Body, becomes more free, and, if righteous, approaches to the Likeness of Angels; in the latter, the Soul is wholly immersed, sunk, and lost in the Irregularities and Disorder of the Body; its Reason is clouded, its Will enslaved, and the Soul abandons itself to Anger, Pride, Lust, and other criminal Passions. See Hom. xxix. in Gen. ch. ix.

Ver. 31. *Rebuke not thy Neighbour at the Wine, and despise him not in his Mirth; give him no despiteful Words, and press not upon him with urging him (to drink.)* The Observation is the same with that of Solomon, that there is a Time for all Things, which Reason can best discover, and Discretion knows how to use and apply; for Example, it is impertinent to propose Business and Matters of Consequence, at a Time when People are met for pure Refreshment, and Relaxation; it is also improper to dispute with, or attempt to rebuke, Persons in Drink, when they are least able and disposed to attend to any Argument or Remonstrance. Advice then is not only useless, but it is often dangerous to give it, and much more is it so to oppose or contradict one in that Condition, especially a passionate, proud, or powerful Person. The Fate of Clitus and Callisthenes, the Favourites of Alexander, who put them to Death for contradicting him in his Cups, should in Prudence discourage such an Attempt. And if bare Opposition will give Offence, much more will opprobrious Words, and ill-timed Reflexions upon a Man's disorderly and loose Way of Living be sure to irritate him. The best Particular is, *Press not upon him with urging him to drink*, i. e. Take not the Advantage of the Condition you find him in, to urge him to drink more, much less force it upon him; think it not any Addition to thy Honour, Wisdom, or Goodness to impose upon one who cannot help, or judge for himself, or to have contrived and completed his Downfall. Thereby thou makest thyself a Partaker of his Sin, and art answerable for all evil Consequences that may happen. The *Vulg.* renders, *Ne premas illum in repetendo*, i. e. Entice him not to drink by any artful Means,

as by proposing, says Calmet, some favourite Healths to him, which you know he cannot withstand, and thereby engaging him to pledge you; which, though a common, is an insidious Way of gaining an Advantage over another, and cheating him under the Mask of Friendship. It was a commendable Decree at Abasuerus's Royal Feast, and worthy to be introduced into all Company, that none should be compelled to drink, but every Man should do according to his own Pleasure, *Esth.* i. 8. and to prevent Disorders of this Kind, was Part of the Business of the *Architriclinus*, who is mentioned in the Beginning of the next Chapter.

CHAP. XXXII.

Ver. 1. **I***F thou be made the Master of a Feast, lift not thyself up.*] The literal Rendering of the Greek is, Have they made thee a Ruler or Master? And thus the *Vulg.* *Rectorem te posuerunt? noli extolli.* The wise Man seems to continue here the Subject of Feasts and Entertainments, and alludes to a very ancient Custom among the Greeks, and Romans, and, as it should seem, among the Persians also, from Abasuerus's Banquet, *Esth.* i. which, was to appoint a Ruler of the Feast, ὁ συμποσιδάρχης, *Rex vini*, as Horace, or *Dominus convivii*, as Varro calls him, who should have the Care of every Thing and Person, and prescribe what each should drink. The Author of this Book, though he wrote in Egypt, speaks here according to the Custom of the Greeks, which ruled over it at that Time. The King, Ruler, or Master of these Feasts, for by all these Names he is called, was appointed either by casting Lots, to which Horace refers, *nec regna vini sortiere talis*, or by the Choice of those who were met at the Entertainment together. This is not to be understood of such Feasts, where Company came together by a set Invitation, but of such, where each Person contributed his *Symbolum*, or Share towards the common Expence, and had a Vote to appoint the *Architriclinus*, or President. The grave Cato seems pleased with their Rules, or *Leges convivales*, and expresses his Satisfaction at the Appointment of such an Overseer. *Me vero & magisteria delectant a majoribus instituta; & is sermo, qui more majorum summo adhibetur magistro in poculis.* De Senect. Orat. v. in Verr. At these Feasts every Thing was conducted with the greatest Decorum, without any Irregularity or Excess; so that Men of Letters, Philosophers, old Men as well as the younger Sort, did not scruple to attend them: And their agreeable Conversation, and improving Discourse were not less entertaining, than the Musick which accompanied them. *Plut. Sympos. L. i. Athen. Deipnos.* The Master, who had the Care and Conduct of the whole, acquainted each Person when it was a proper Time

Time to retire, and thereby prevented any Quarrels or Disturbance. The wise Man, in the latter Part of the Verse, advises the Ruler himself, not to be exalted upon the Honour done him; but to study rather to content, and please his Guests, than to feast or regale himself, and to consider himself rather as their Steward for the Time, than as their Superior. *Plutarch* gives the same Advice upon the like Occasion, nor is it very different from that of our Saviour, *ὁ μείζων ἐν ὑμῖν, γενέσθω ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν.* Luke xxii. 26.

Ver. 2. *And when thou hast done all thy Office, take thy Place, that thou mayst be merry with them, and receive a Crown for thy well ordering of the Feast.* *ἵνα ὁφθαλμοὺς δι' αὐτῶν, καὶ ἀποδομίας χάριν, λάβῃς εὐφρανόν.* Literally the Rendering is, that you may rejoice on their Account, *ut lateris propter ipsos.* Vulg. when you see them pleased with what you have done and provided, and may receive a Garland or Crown by way of Ornament. Not only the Guests were crowned with Flowers, *Wisd.* ch. ii. but the Master of the Feast likewise, and sometimes he was created by this Ceremony only, which *Plautus* intimates, *Do banc tibi florentem florenti, tu sic eris. Dictatrix nobis.* In *Perf.* The *Greek* does not necessarily confine this to Feasting, though the *Vulg.* and our Translation does. It is applicable to any Persons in a publick Post, who have the Care of others committed to them, and have discharged their Trust with Sufficiency and Credit. *Bossuet*, and *Mess.* of *Port Royal* apply this and the former Verse to the Rulers and Governours of the Church; the latter have this fine Reflection, No Man must intrude himself into the Pastoral Office, without being regularly chosen, and lawfully appointed thereto; nor must he be puffed up on account of the Charge he is entrusted with, but be humble, even among those that are under his Care, and live with, and among, them, as one of them. For a Minister of *Jesus Christ* ought to consider, not the Dignity which distinguishes him above others, but his own Condition, as a Man, and as a Sinner, which equals him to others. He ought to consider, that he is appointed, not so much to rule over Men, as over Vice and Sin, and to place his Joy and Satisfaction, not in the Rank which raises him above his Brethren, but in the Welfare of the Souls committed to him; not in the Power, State, or Pomp, which surrounds him, but in acting up to his Character, and discharging the whole of his Duty. And having faithfully dispensed the Word of Truth, and fed his Flock with spiritual Food at the holy Table, he will be praised by *Jesus Christ*, the Founder of that spiritual Repast, and by all the Guests likewise that partake of it, being at present a Father and Physician to such as are under his Direction and Charge, as they will be

hereafter, in the Presence of God, and at his Coming, both his Glory and Joy.

Ver. 4. *Pour not out Words where there is a Musician, and shew not forth Wisdom out of Time.* *Ὅπου ἀκρόαμα, μὴ ἐκχέῃς λαλιάν.* *Ἀκρόαμα* signifies a Concert or Symphony of Musick, not only among the *Greeks*, but even among the *Latins*, who borrowed it from them, as appears by its Use in *Cicero*, *Macrobius*, and other Writers. The *Vulgate* renders, *Ubi auditus non est, non effundas sermonem*, as if ἀκρόασις had been the Reading; which affords a good Sense likewise, and agrees well with the latter Clause, viz. Do not lavish your Discourse before Persons not disposed to hear, or to attend to it; know first the Taste of the Company, and adapt your Subject accordingly. But that of our Translators seems preferable, that even an Elder, to whom the Compliment was paid to speak first, and whose Observations at all other Times were so welcome and valuable, should defer his Harangue, when the Company is listening to, and intent upon Musick, for that the best Things, the most serious and important Reflexions, lose their Beauty and Grace, when ill-timed; should consider, that Discourse and Musick have both their Times, and often make Part of the same Entertainment; that as Musick itself would be ungrateful and unseasonable in the midst of the former, so neither should the Pleasure and Harmony of the latter be disturbed and interrupted by any morose Cynick, or conceited Philosopher, who should officiously stand up, and expect to be heard, when the Ears of the Company are otherwise engaged.

Ver. 5. *A Consort of Musick in a Banquet of Wine is as a Signet of Carbuncle set in Gold.* By a Banquet of Wine is meant a festival Day, a Day of Rejoicing and Indulgence; for on common Days, and at their ordinary Meals, they drank no Wine. That the Ancients had a great Regard for Musick, and used it at their Feasts, see *Quintil.* L. i. *Hor.* L. iii. 11. where he says, *Divitum mensis & amica templis, testudo.* It is certain, that, after the Entertainment, a Harp was brought in to, and presented to each of the Company, who played on it in their Turns. Thus *Tully*, *Ille mos fuit, ut in convivis post carnem circumferretur Lyra, quam ex ordine pulsarent convivia.* *Tuscul. Quæst.* L. i. At first the Company sang together a Hymn, in Honour of *Bacchus*, *Plut. Sympos.* L. i. Afterwards the Guests repeated, and sang Verses in Honour of famous Men, Heroes, and Benefactors. See ch. xlv. *Carmina in epulis a singulis convivis esse cantata de clarorum virorum laudibus, in Originibus scriptum reliquit Cato.* *Cic.* in *Brut.* According to *Varro*, some modest and ingenious Youths were appointed to chant the Praises of their Ancestors to Musick. This was the Practice among the Heathens. As to the *Jews*, they at their great Feasts sang Hymns in

in Praise of the Lord, *Matt. xxvi. 30.* and they began and ended them with these, as is evident from the Practice of our Saviour, who sang a Hymn with his Apostles, after his last Supper. *Philo*, describing the Customs of the *Therapeutæ* on their festival Days, and particularly on the seventh Day of the Week, when they always met together, says, that before they sat down to Table to their Repast, they lifted up their Hands and Eyes to Heaven, to implore the Blessing of God upon what was before them; (*See y 13.*) and afterwards they sat down in Order. The Elders, as it became them, had the chief of the Discourse, and resolved such Doubts and Questions, as were proposed to them, with great Gravity and Discretion; after the Repast they all rose up, and the Person who presided at the Ceremony, began a Hymn, either a new one of his own making, or one composed by some Prophet, or Bard, in Honour of God. For there were a number of such ancient Hymns, which were sung with Musick before the Altar, some as they stood without Motion, and others as they modestly danced, with a different Pitch and Modulation of Voice. As soon as the President began to sing, and had set the Tune, all the rest followed in a lower Voice. At the Conclusion, they all united, and sang together with a loud Voice, Men and Women, without Distinction, forming a melodious Harmony, by the Mixture of deep and shrill Notes. Such was the Order observed by the *Therapeutæ* at their publick Repasts, nor did they scruple the Use of Musick, upon such Occasions, composed of Instruments and Voices, though they were reckoned Persons of the most Strictness, Seriousness, and Wisdom among the *Jews*. *De Vit. Contempl.* See *ch. xl. 20. xlix. 2. Is. v. 11, 12. Amos vi. 5, 6.* where, though the ill Uses only, made by the wicked *Israelites* of their Musick in their Banquets of Wine, are mentioned by these Prophets, yet are they nevertheless good Proofs, how much it was in Vogue among them.

Ver. 7. Speak, young Man, if there be need of thee, and yet, scarcely, when thou art twice asked.] There are several Senses of this Verse, according as it is pointed. 1. *Λάλησον, νεανίσκε, ἐν χρείᾳ σου, μόλις.* And so the *Vulg.* *Loquere, adolescens, in causa tua vix.* 2. *Λάλησον, νεανίσκε, ἐν χρείᾳ σου, μόλις δις, ἐὰν ἐπερωτηθῇς.* 3. *Λάλησον, νεανίσκε, ἐν χρείᾳ σου, μόλις, δις ἐὰν ἐπερωτηθῇς.* Which is followed in our Version. 4. *Λάλησον, νεανίσκε, ἐν χρείᾳ σου, μόλις, δις ἐὰν ἐπερωτηθῇς, κεφαλαιώσων λόγον.* which takes in the first Words of the next Sentence, *Si his interrogatus fueris, habeat caput responsum tuum*, but renders it very inaccurately, which means only speaking succinctly and briefly. The whole of the Advice here given to young Men, necessary to suppress their known and great Forwardness, is, when in Company with Per-

sons of Age, Merit, and Distinction, to speak little, and only when they are asked or pressed to it, and then to comprize much in a little. For as Silence makes none, so little Talk makes the fewer Slips. I shall hence take Occasion to correct the Rendering in *Pf. lxii. 11.* where our Version is, *God spake once and twice, I have also heard the same: That Power belongeth unto God.* The *Geneva Bible* has, *God spake; once or twice I have heard it;* nor is *Coverdale's* more correct: The true Rendering is, *God spake once, viz. At the Delivery of the Law, and I have learnt two things from thence, viz. His Omnipotence, and Mercy, that Power belongeth unto God; and that he is also merciful.* And thus the *Vulgate*, *Semel locutus est Deus, & duo hæc audiui, quia potestas Dei est, & tibi, Domine, misericordia;* which *Jansenius* has well paraphrased, *Duo ab eo audiui, nempe quod solius Dei sit potentia, quæ possit omnia quæ vult; & quod tibi, Domine, sit summa clementia, quâ, quæ potes, etiam velis.* And thus the *ὁ ἄπαξ ἐλάλησεν ὁ Θεός, δύο ταῦτα ἤκουσα, ὅτι τὸ πρῶτον τῷ Θεῷ, καὶ οὗ, Κύριε, τὸ ἔλεος. κ. τ. λ.* And so the *Targum*, *Legem unam locutus est, & hæc duo audiui, Deo inesse robur, & misericordiam.*

Ver. 9. If thou be among great Men, make not thyself equal with them; and when ancient Men are in Place, use not many Words.] Have a Deference to great Men, and a Reverence for ancient ones, if thou comest where they are; the Quality of the former demands the one, and the Wisdom of the latter, the other: Think yourself happy in having an Opportunity of hearing and learning from them some moral or religious Truths. The Son of God himself seems to have followed the Advice in the latter Clause, when, at the Age of twelve Years, he chose to be in the midst of the Doctors: It is not said of him, that he attempted to teach or instruct them, as he might, being the Wisdom of the Father, but, as he had rather appear a Pattern to others, in what he then did, that he heard and listened to them, and asked them Questions, as if he himself would learn of them. The *Vat. Drusius*, and *Hesbelius* follow a different Reading of this Clause, *viz. καὶ ἐν μέσσοις λέγων, μὴ πολλὰ ἀπολέγῃς, i. e.* When another is speaking, be not thou talkative; which too is a good piece of Advice, and necessary to be inculcated, especially to young Persons, who are not the best Judges of Decorum; but the *Vulg. Orient.* and *Tigurin* Versions follow the Reading, and Sense of our Translators. See Note on *ch. vii. 14.* where there is the like Advice.

Ver. 10. Before the Thunder goeth Lightning, and before a shamefaced Man shall go Favour.] *Καὶ ἡ κεραυνὸς ἀστράπη, i. e.* Lightning hastneth or flieth before the Thunder, and so *Junius*, *Ante tonitru velut præit fulgur.* Our Version does not reach the Force of the *Greek*. The Sense is, As Lightning

is seen some Time before the Thunder is heard, so Modesty in a Person before he begins to speak recommends him the more to the Favour and good Opinion of others. When the Speaker appears in some Sort of Confusion at first setting out, it shews a Diffidence of himself, and a Regard for the Audience, which generally engages them in his Favour, and will help to excuse some accidental Faults ; but when a confident Person begins to open, who seems by his Air and Looks to demand Attention, and to be secure of Applause, his Conceit raises a Prejudice against him, and takes off from his Merit, if real. The like is true of Carriage, a modest, decent, and respectful Behaviour before Persons of Gravity and Figure, recommends young Persons greatly to their Esteem and Notice, it prepossesses them in their Interest, and is often more successful, than a forward Intrusion, or clamorous Importunity.

Ver. 11. *Rise up betimes and be not the last, but get thee home without Delay.* Ver. 12. *There take thy Pastime, and do what thou wilt, but sin not by proud Speech.*] ἐν ᾧ αἰ εἰς γαίης would be better rendred, Rise up in good Time before the rest of the Company, or before you have drank too much, for Sobriety and Temperance are as great Recommendations of Youth, as Modesty; and when you return home, use some Diversion or moderate Exercise for Health-sake, and to digest a full Meal, and be not disputacious, or quarrellsome, angry, or touchy with thy Family, or any about thee, through Conceit of thyself, raised and occasioned by the Fumes of Wine. As Reserve before Superiors at Table, and elsewhere, is always becoming, so the wise Man advises at certain Seasons, and especially after an Entertainment, some innocent Amusement, by way of Health and Relaxation. Young Minds are neither to be discouraged by too much Application, nor made effeminate by Indolence, or a constant Succession of Pleasures.

Ver. 13. *And for these Things bleſs him that made thee, and replenish thee with his good Things.*] After the Entertainment is over, fail not to return Thanks to God for the Bleſſings there received. The Cuſtom of praying to God at riſing from Table, or in other Words, ſaying Grace, is a Dictate of natural Religion, and practiſed by all civilized People, not only among Jews and Chriſtians, but even among the Heathens. St. Paul mentions it, 1 Tim. iii. 4, 5. when he ſays, *God hath created Meats to be received with Thankſgiving of them which believe, and know the Truth: for every Creature of God is good, and nothing to be reſuſed, if it be received with Thankſgiving, for it is ſanctified by the Word of God, and Prayer.* It may alſo be inferred from Deut. viii. 10; *Philo* mentions it as a Cuſtom among the Therapeutæ. *De vit. Contempl.* and it is cer-

tain it was practised by the *Jews*; for in some of their Writings the following Form is preserved: The Master of the House, or some principal Person among the Guests, holding a Cup filled with Wine, says, *Gratias agamus Deo nostro, quia edimus de suo*; to which the Guests replied, *Sit laudatus Deus noster, de cujus bonis comedimus, cujusque benignitate vivimus*. After which they joined in repeating, *Psal. xxxiv. 9, 10. O fear the Lord ye that are his Saints, for they that fear him lack nothing: the Lions do lack, and suffer hunger, but they who seek the Lord shall want no manner of Thing that is good*. And when the Person that began the Thank-giving has added, *Benedictus sis tu, Domine Deus noster, Rex mundi, qui creas fructum vitis*, he just tastes the Cup, and distributes it to all the Guests to drink of it; which Custom seems followed by our Saviour at his last Supper, *Luke xxii. 17.* and at the Conclusion of it a Hymn was sung by him and his Apostles, supposed by the Learned to be, according to *Jewish* Tradition, *Psal. cxiii.* to the End of *Psal. cxviii.* St. *Crisostom* makes the following useful Reflexion upon *Hannah*, the Mother of *Samuel*, returning Thanks after Eating: *Hoc igitur a femina lucrī consecuti sumus, ut sciamus Et post convivium orare. Quisquis enim ad hoc preparatus fuerit, nunquam in ebrietatem incidet, nunquam edacitate distendetur: sed quoniam expectationem precationis habet, frāno imposito animo, conveniente mensura attinget ex omnibus quæ fuerint apposita, multaque benedictione tum animam tum corpus implebit. Siquidem convivium quod a precatione captum in precationem desinit, nunquam deficiet, sed quovis fonte uberius nobis omnia offeret bona—proinde oportet tum in initio, tum in fine convivii gratias agere Deo, ob hanc præcipue causam, quod haud facile prolabemur in ebrietatem, si nos ipsos in venerandam adeo consuetudinem constituerimus. Quin si quando surrexeris crapula potuque gravatus, ne sic quidem abjicias consuetudinem*. It was also in Use both in the *Greek* and *Latin Church*, as appears from the former's *Horologium*, and from the *Roman Breviary*.

Ver. 14. *He that feareth the Lord will receive his Discipline, and they that seek him early shall find Favour.*] *עוד־עֵד מוֹדֵעַת.* *Accipiet doctrinam ejus.* Vulg. shall receive Instruction from him, or Wisdom as his Gift, ch. vi. 36, 37. And thus *Calmet*, *Recevrá de lui instruction*; or *עֵדֶיזֶנֶס* are such as are early at their Prayers. *Gros. qui mane surgunt ad orandum Deum*, these shall obtain his Favour, or be blessed by him, *seront benis de lui*, as *Calmet* renders; and so the Geneva Version, *They that rise early to seek him shall find Favour.* The Author expresses himself exactly in the same Manner, ch. xxxix. 1, 5, 6. *He that giveth his Mind to the Law of the most High, and is occupied in the Meditation thereof... will give his Heart, עֵדֶיזֶנֶס מִגֵּד קִיְּסֶנֶס, ad vigilandum diluculo ad Dominum, Vulg. And will pray before the*
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most High, and make Supplication for his Sins, and he shall be filled with the Spirit of Understanding. The Moral of the Israelites being obliged to gather the Manna before the Sun rising, was, according to the excellent Author of the Book of Wisdom, that we should be hence instructed, to prevent the Sun in giving God Thanks, and at the Day Spring pray unto him, ch. xvi. 28. to bless God early each Morning, as for his other Benefits, so particularly for the Safety of the Night past, and the sweet Refreshment of beloved Sleep. See Note in loc.

Ver. 16. *They that fear the Lord shall find Judgment, and shall kindle Justice as a Light.* [Syr. *Reverentes Dominum sapient in judiciis ejus.* They shall not only be filled with the Knowledge of the Law, § 15. but shall do what is right, and their good Deeds shall be as a burning Light, shall shine far and near, or, in the Words of the Psalmist, *They shall bring forth Righteousness as the Light, and Judgment as the Noon-day.* Psal. xxxvii. 6. According to Calmet, the Sense is, they shall be enlightened by God, and shall receive from him Justice and Judgment, which shall shine like a Glory round them. According to that of Solomon, which this Writer probably alludes to, *the Path of the Just is as the shining Light, that shineth more and more unto the perfect Day; but the Way of the Wicked is as Darkness, they know not at what they stumble.* Prov. iv. 18, 19.

Ver. 17. *A sinful Man will not be reformed, but findeth an Excuse according to his Will.* [i. e. They hate to be reformed, according to that Description of the Ungodly, Psal. l. 17. and that of our Saviour, *Every one that doth Evil, hateth the Light, neither cometh to the Light, lest his Deeds should be reformed.* John iii. 20. But the sincere and well-disposed Person will esteem it as a Favour done him, to be admonished of his Faults; thus David wishes, according to the Old Translation, *Let the Righteous smite me, it shall be a Kindness; and let him reprove me, it shall be an excellent Oil, which shall not break my Head.* Psal. cxli. 5. The wise Man adds, as a farther Instance of the Perverseness of the Wicked, *καὶ τὸ θέλημα ἐξείσκει σὺγχημα*, i. e. he will find some Pretext or Excuse, or Example, to authorize and justify what he has done, or some Explanation, Softning, or Evasion of the Law, according to his Mind. Or, as Calmet expounds it, the Sinner is so wilful and opinionated, that he will listen to no Instruction, he will be directed by none but himself, *Ejus vitæ institutum est propriæ voluntatis consuetudo.* Arab. And as he chose to pursue Death in the Ways of his own seeking, like the Hypocrite, § 15. he shall be exposed and brought to condign Punishment, and shall receive *σὺγχημα*, Condemnation; *trouvera la condamnation, comme il a voulu.* Bossuet and Junius understand by *σὺγχημα καὶ τὸ θέλημα*, *judicium sibi conveniens*, that

the Sinner, instead of coming near those who will reprove him, and set before him the Things which he has done, seeks out such as agree with him in Opinion, who are of his Mind, and for his Purpose, and will flatter and encourage him in his Wickedness. A Sinner, says St. Austin, hates the Truth because it condemns him, he flies from true Physicians, and useful Remedies, because he loves his Disease, and will not be cured: he is fond to be deceived, and there are enough to do it. He cares not to be told that his Soul is dangerously sick and wounded, and he finds Persons who assure him that it is quite well and safe, though these are like Guides, who lead a Man to a Precipice.

Ver. 19. *Do nothing without Advice, and when thou hast once done, repent not.* There is no one Precept which this wise Man has delivered so often, and pressed so strongly, as that a Man should not depend upon himself, or trust to his own Understanding; but consult others, who are able to advise him, and give him their Opinion and Assistance: that none but a proud and self-opiniated Person, or one that is a Stranger in the School of Humility, and unacquainted with that Virtue, would venture to act otherwise, *καὶ οὐδὲν ποιεῖς μὴ ἐὰν εἰς ἀνδρὶ βελῆς*, as it is expressed § 18. But Grotius thinks that Sentence an Interpolation, or Corruption arising from some of the like Words in this Verse. The Advice here given is like that of Salust, *Præquam aliquid facias, consulto; ubi consulueris, maturè factò opus est.* If thou actest in this prudent and cautious manner, Repent not, i. e. thou wilt not repent, like that, *This do and live*, i. e. thou shalt live. And thus the Vulg. *Sine consilio nihil facias, & post factum non penitebis.* Grotius says, the true reading is, *καὶ μὴ εἰς τὸ ποιεῖς ἀνδρὶ βελῆς, μὴ αὐτοῦ*, and if you do any thing inconsiderately and rashly, without Advice, repent of it, or you will have Cause to repent of it.

Ver. 20. *Go not in a Way wherein thou mayst fall, and stumble not among the Stones.* Ver. 21. *Be not confident in a plain Way.* [i. e. Be not rash, or attempt such Things as are attended with Danger, lest you come to some Harm, or Mischief, as those are most likely to get a Fall or Accident, who chuse to walk in rugged and stony Ways; and on the other hand, be not over confident in Things or Persons which seem to promise most Security, as it is possible even in a seemingly level and smooth way, to meet with a Slip or Hurt, or some unforeseen Mischief from Persons one least suspects; beware and guard against both these Extremes: The Greek is, *μη πιστεύῃς ἐν ὁδῷ ἀπεροκνήσῃ*, but the Copy which our Translators follow read, *ἀπεροκνήσῃ*. Grotius dislikes both these, and proposes a third, *viz. ἀπεροκνήσῃ, viz. non bene explorata*, i. e. Trust not thyself in a Way that is unknown to thee, or that thou hast not tried, nor enquired after.

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Ver. 22. *And beware of thine own Children.*] This is a Consequence of the former Verse, as expounded of not being too confident in Things, or Persons, which seem to promise most Security, for even amongst the nearest Relations there may be unnatural Treachery, and a Man's worst Foes may be those of his own Household, as the *Vulg.* here inserts, from *Matt. x. 36.* *Grotius* understands the Passage of a Father taking a prudent Care that his Children do not ruin him by Extravagance, but this is pardonable where it happens, in Comparison of what others have done, who, though obliged by the Ties of Nature, and those of Duty and Gratitude to please, honour, and preserve their Parents, have notwithstanding been their Betrayers, and, through Ambition, or some Resentment, been the Instruments of their Deaths: As *Sennacherib* was slain at a time, and by those he least suspected, even by his own Sons, when he was worshipping in the House of his false God. *2 Kings xix. 37.* Very remarkable to this Purpose is the Advice, *Mic. vii. 5, 6.* *Trust ye not in a Friend, put not Confidence in a Guide, keep the Doors of thy Mouth from her that lieth in thy Bosom; for the Son dishonoureth the Father, the Daughter riseth up against her Mother, the Daughter-in-law against the Mother-in-law. A Man's Enemies are the Men of his own House.* And much to the same Effect is that of *Jerem. ix. 4.* *Take ye heed every one of his Neighbour, and trust ye not in any Brother, for every Brother will utterly supplant, and every Neighbour will walk with Slanders.* See *Ecclus. ch. xxxiii. 19.* The wise Man's Advice here seems very incoherent and abrupt, without being connected in some such Manner, and illustrated by the Context.

Ver. 23. *In every good Work trust thy own Soul, for this is the keeping of the Commandments.*] *ἐν παντὶ ἔργῳ ἀγαθῷ πιστεῖς τῇ ψυχῇ σου.* *Grotius* says, the true Reading is, *ἐν παντὶ ἔργῳ Θεῷ πιστεῖς τῇ ψυχῇ σου, i. e.* in every Action trust in God with thy whole Heart; he that thus trusts in him, will be careful to keep his Commandments. A very learned Writer thinks it would be agreeable to the Author's Meaning to translate the Passage thus, Believe with thy Soul, for this is the keeping of the Commandments; and has the following useful Reflexion: "What is it that the wise Man would have us believe with the Soul? that the Thing is good which we intend to work? but unless it be such in itself before it be intended by us, it will sooner make our Belief bad, than become any ways the better by our believing it to be good. For to trust our own Soul, or to believe that that is good, which in its Nature is either bad, or not good in such a Degree, as we imagine, is to believe an Untruth; and even to do that which in its own Nature is good, with Doubt or Scruple that it is evil,

is to sin against our Conscience. But there is no need of any Casuistry in this Case, for the Author here presupposes the Works he speaks of, to be good in themselves, and acknowledged for such by all. But then we are to observe, that it is one Thing to do that which is unquestionably right and good, and another to do it rightly and well; for tis not every Performance of what is good, but the performing of it constantly and discreetly, as knowing it to be good, and delighting therefore in the Practice of it, which designates a Man to be good, or a Keeper of the Commandments. The Commandments, according to our Author, are the total Object, or compleat Rule of Righteousness, and to believe with the Soul does not here mean naked Faith, or bare Assent, but such a compleat and practical Knowledge of Good and Evil, as to incline the Faculties of our Souls to avoid the one, and chuse the other. And this is explained in what follows by way of an exegetical Repetition in the last Verse of this Chapter, and the first of the next. . . . The Expression here is not much unlike that of *St. Paul, Rom. x. 10.* *With the Heart Man believeth unto Righteousness.* *St. John,* 'tis observable, takes the Belief in Christ, and keeping God's Commandments, as Terms reciprocal, or actually inferring one another. *1 John iv. 23, 24.* *Jackson's Works, Tom i. p. 729, &c.*

C H A P. XXXIII.

Ver. 1. **T**HERE shall no Evil happen to him that feareth the Lord, but in Temptation even again he will deliver him.] Providence takes a particular Care of good Men to preserve them from Evil, especially to avert the Harm that wicked Men intend them; or, if God permits them to fall into some Misfortune or Disgrace, tis only to prove their Constancy and Fidelity, and to reward them with a far more exceeding Weight of Glory. *St. Paul* says the same, *Rom. viii. 28.* *We know that all Things work together for good to those that love God.* See *Prov. xii. 21, Tob. xii. 7.* the Sentiments of the *Roman Orator* are very fine on this Head, and much to be admired, *Nunquam viro bono quicquam mali evenire potest, nec vivo, nec mortuo, nec unquam ejus res a Diis immortalibus negliguntur.* *Badwell* points the *Greek* thus, *τῷ φοβημένῳ ὁ κύριος ἐκ ἀπαλήσει κακόν, ἀλλὰ ἐν πειρασμῷ, i. e.* no Evil shall happen to one that feareth the Lord, except in Temptation, or by way of Proof and Trial, *Syr. Nisi per modum tentationis,* but at length, after having proved their Faith and Patience, he delivers them out of their Troubles, and this he will do often, and as they stand in need of Help, for so καὶ πάλιν should be rendered.

rendered. In one Edition the reading is ἀλλ' ἐν πειρασμῷ ἢ πάλιν ἐξαίρεται αὐτὸν, i. e. he will deliver him under his Trials and Conflicts, in tentatione & lucra eripiet illum.

Ver. 2. *A wise Man bateth not the Law, but he that is an Hypocrite therein, is as a Ship in a Storm.*] See ch. xxxii. 15. The good Man, if Afflictions or Temptations assault him, is stedfast and unmoveable, not tossed to and fro with Fear and Uncertainty, nor halting with divided Affections betwixt God and Mammon, his Heart is fixed, trusting in the Lord. He is like the House built upon a Rock, against which the Floods and Tempests beat to no Purpose. Whereas the Hypocrite, the Dissembler with God, who serveth him not in Sincerity and Truth, or the wicked Man, as Syr. and Arab. render, hath no Hope nor Comfort, is under perpetual Anxiety, and in Danger of suffering Shipwreck; for want of an Anchor in his Soul, sure and stedfast, he is like a Wave of the Sea driven with the Wind, and tossed; nothing is more frequent than to express an Uncertainty, or bad State of Mind, by this Comparison. In v. 5. his Thoughts are compared to a rolling Axletree, i. e. they are vague and unsettled, pursuing no proper Object. He has no steady Principle within him to act by, nor any fix'd Rule of Prudence, Justice, and Truth to proceed upon, but is carried about by every new Opinion or Doctrine that offers, changing his own, according to the Inclinations and Sentiments of those he converses with. St. James describes the double-minded Man in like Manner, as unstable in all his Ways. i. 8. Some Copies instead of ὡς ἐν καταιγίδι πολλῶν, have ὡς ἐν καταιγίδι πολλῶν, i. e. is as in a Tempest or Hurricane of many Winds and Waves. And thus Junius, *Versatur ut in procella multorum fluctuum.*

Ver. 3. *A Man of Understanding trusteth in the Law, and the Law is faithful unto him as an Oracle.*] I conceive it would be better rendred, as *the Oracle*, i. e. of Urim, for all Oracles were not to be depended upon. In the *Old Testament* we find, that when People had Occasion and a Desire to know the Mind of God in any difficult or doubtful Case, they went to the High-Priest, who asking Counsel for them after the Judgment of Urim before the Lord, Num. xxvii. 21. the Lord was pleased to give them such Answers, as clearly discovered his Will in the Case propounded, which were therefore called his Oracles. It is with relation to this Oracle that the *Hebrews* called the Sanctuary, the House of Counsel. Some corrupt Copies read, ὡς ἐρώτημα δῆλον, others, δῆλῶν, or δικαίων, but the true Reading undoubtedly is, ὡς ἐρώτημα δῆλῶν, for by it the ὁ always render the Oracle of Urim. The Marginal Reading accordingly is, *As the asking of Urim*, i. e. to consult the Law, which is a compleat Rule, extending to all needful

Cases, is as certain a Direction, as consulting the Judgment of Urim, and the Promises made in the Law are as much to be depended on, as that infallible Answer. And therefore David might well say, *Thy Law is the Truth*, Psal. cxix. 142. alluding probably to this Oracle, which was also called ἀλήθεια. A late learned Writer has an ingenious Conjecture, that *Thummim* was a Copy of the moral Law put into the Pectoral, a Copy written in some Roll, or engraven in some Stone, (accordingly the Royal Prophet, says *the Law is perfect*, Psal. xix. 7.) And that our Author here opposes the Law to the Oracle, the *Thummim* to the *Urim*, saying in Effect, The Law laid up in the Ark is as certain a Rule to go by, in the moral Course of a Man's Life, as the Oracle from above the Ark, where the *Urim* was an Appendage of God's Shechinah, was a Direction in extraordinary Cases. *Tenison of Idol*, p. 364. *Scaliger* takes in both these, and renders this Passage, *Tanquam Urim & Thummim*. De Emendat. Temp. p. 654.

Ver. 6. *A Stallion Horse is as a mocking Friend, he neigheth under every one that sitteth upon him.*] i. e. He seems pleased with his Rider, whoever he be, but is thinking on his own Gratification. He neighs not to entertain him, but to express his own Satisfaction and Wantonness. In like manner the false Friend who imposes upon all those who put any Confidence in him, is always obliging and complaisant to such as entertain him, or advise with him, not out of respect to them, or to do them any real Service, but the better to serve himself, and to carry on his own selfish Views. He forms his Speech and Answers, according to the Humours and Dispositions of those who consult him, and changes them again, as theirs chance to vary. Like the Parasite in *Terence*, *Negat quis, nego; aiunt, aio*. *Calmet* understands by a mocking Friend, one *Qui captat risus hominum, formamque dicacis*, who has a fling at every one that comes in his Way, and will sacrifice even his Friend to his Joke, as *Horace* truly describes him. *Sat. L. i. Clemens Alex.* uses the same Simile, and calls a noted Adulterer, ἵππος εἰς ὄχλειαν, whose unbridled Lust, unwarrantable Freedoms, and wicked Attempts justify the Comparison.

Ver. 7. *Why doth one Day excel another, when as all the Light of every Day in the Year is of the Sun?*] This does not respect the Inequality between the Days of Summer and Winter, or the Variety of Weather attending those Seasons; the Question proposed by the wise Man seems principally to be, whence the Difference betwixt Holy Days, and working Days, and whence the Institution of the sabbatical Year, and Year of Jubilee, with respect to common Years? for so the *Vulg.* *Quare dies diem superat, & iterum lux lucem, & annus annum?* has not the same God equally established them all, does not the

the same Sun enlighten all, and every Day in common enjoy the Privilege and Benefit of his Light? Whence then the observable Difference? One can give no other Reason for this Distinction, but the Will, the Decree, for so *Grotius* understands *γνώμη* here, and the Wisdom of God, who has so appointed it. There is none in Nature for the Difference between Days, nor have particular Days originally any peculiar Merit of their own, antecedently to positive Appointment. The Choice and Distinction which God has made, seems purely arbitrary, and to be resolved into his mere Pleasure, who, as he thought proper to diversify Seasons, so may be presumed not without Reason to have established Festivals, and made them different from other Days: for so I chuse to render *ἀλλοίωσις* in the following Verse, and so it is used by our Translators, *¶ 11.* upon an Occasion not very unlike.

Ver. 9. *Some of them hath he made high Days and hallowed them, and some of them he hath made ordinary Days.* *ἡ δὲ αὐτῶν ἰσχυρὴ ἐστὶν ἀριθμὸν ἡμερῶν, ἰ. ε.* Some of them he hath put into the Number of common Days, and others he has set apart for his own Use, as peculiar Days, and of greater Solemnity. He appointed religious Seasons and Feasts for the more regular, uniform, and solemn Performance of his Worship, and to affect the Minds of Men with a greater Awe and Reverence for his divine Majesty, by setting peculiar Marks of Distinction upon special and appointed Times for his Service. Hence the Original of the Institution of the Jewish Sabbath, which he appointed to be observed in Memory of his resting from the Works of the Creation: Hence that of the Passover, and other Jewish Festivals. And such in the Christian Church are the Days of our Saviour's Nativity, Passion, Resurrection, Ascension, and the Descent of the Holy Ghost, which have been hallowed from the earliest Times, and carry their own Reason with them for being observed. *Seneca* has assigned a civil Reason also for the Distinction of Days, *Legum conditores Festos dies instituerunt, ut ad hilaritatem homines publice cogerentur, tanquam necessarium laboribus interponentes temperamentum.* De Tranquil. cap. ult. which is also intimated *Deut.* v. 14.

Ver. 10. *And all Men are from the Ground, and Adam was created of Earth.* Ver. 11. *In much Knowledge the Lord hath divided them, and made their Ways divers.* Ver. 12. *Some of them hath he blessed and exalted, and some of them hath he sanctified, and set near himself: but some of them hath he cursed, and brought low, and turned out of their Places.* There is a fine Chain of Reasoning from *¶ 7.* to *¶ 15.* the Argument proceeds in the following Manner: As amongst Days, though all are enlightened by the same Sun, and are all equal in that respect, some are nevertheless preferred before others, God by his Knowledge and Decree having

separated them, and has himself made the Distinction, by consecrating some Days as Festivals, and continuing others, as ordinary Days only: so all Men by Nature, and the Condition of their Creation, are equal; all were created of Earth, and taken from the same Matter or Clay, from whence *Adam* himself was taken, *Omnes ex terra, unde creatus est Adam,* Vulg. and all are Partakers of, and infected with this Sin and Corruption; and yet what a Difference is to be observed betwixt Men? What a Variety of Conditions, Ranks, Qualities, Employments, Tempers, and of good and evil Fortune among them? God by his Wisdom put this Difference between them, the Condition of each is according to his Appointment, and they are such, because he has so determined it. In the beginning of the World God chose *Seth* and his Posterity; at the Deluge, *Noah* and his Family; from the Descendants of *Shem*, *Abraham* and his Family; among the Children of *Abraham*, *Isaac*; and among those of *Isaac*, *Jacob*; and out of *Jacob's* Family, *Levi* and *Aaron*, and their Posterity: on the contrary he cursed the Race of *Canaan*, and cast them out of the Holy Land, whilst he poured his Favours with great Profusion on the *Israelites*: he took away the Priesthood from the Family of *Eli*, and translated it from *Abiathar* to *Zadoc*, *1 Kings* ii. 27, 35. he rejected the Family of *Saul*, and exalted and glorified the House of *David*. As he drove *Shebna* from his Station and Dignity, and called *Eliakim* in his stead, whom he clothed with his Robe, and strengthened with his Girdle. *Isai.* xxii. 19, 20, 21. Again, God graciously conducts and leads some in the Ways of Godliness, and permits others to wander in Ignorance, and to commit Wickedness with Greediness; the former he blesses and sanctifies, and keeps always steady in his Service, through the mighty Succour of his Grace; the other he leaves to follow their own corrupt Will, and continues them under the Curse. They may each of them be considered as Clay in the Hand of the Potter; he makes the former Vessels unto Honour; and the others, Vessels unto Dishonour, to display his Mercy in the one, and his Justice in the other. And God is equally worthy to be revered, both by Men and Angels, whether his Bounty is pleased to remit, or his Justice to demand, his Due. There is nothing in this, or the following Verse, to countenance the Doctrine of Predestination, or Reprobation, as some Interpreters would represent them. It seems more proper to understand the wise Man, as speaking of God's universal Providence over all Beings, and particularly over Mankind, without descending to Particulars; or of the absolute Power which he exercises over his Creatures, tempered, at the same Time, with infinite Wisdom and Justice.

Ver. 14. *Good is set against Evil, and Life against Death; so is the Godly against the Sinner,*
X x

Sinner, and the Sinner against the Godly.
 Ver. 15. *So look upon all the Works of the most High, and there are two and two, one against another.*] It was the general Opinion of the ancient Philosophers, that the World was made up of Contraries. It is wonderful to consider, says St. *Austin*, how that Contrariety and Opposition happens, which is observable in all the Works of God, and which indeed adds to the Beauty and Order of the Universe: There are Orders of good Angels, Friends of God and Men; there are other Orders of evil and proud Spirits, professed Enemies to them both; and these two Kinds are always divided against each other. The like is observable upon Earth; there is an Assembly of Saints, which is the Body of *Jesus Christ*, and an Assembly of the Wicked, which is the Body of Satan, and these two are contrary the one to the other, and are at continual Variance. There is moreover in every Man, and particularly in every one which serves God, two surprizing Contrarieties: For the true Christian resembles the Angels by the Purity and Goodness of his Life; but he resembles the Brutes in the animal Life, which his Body leads. His Soul, as to its superior Part, is as a Heaven where God dwells; but in its lower Faculties, where Concupiscence and the other Passions lodge, it is as a Hell, actuated and influenced by Suggestions and Impressions from the Devil. Eternity and Time, Light and Darkness, Good and Evil, Strength and Weakness, Joy and Sorrow, Peace and War, Life and Death, are discoverable in Man; all these Contrarieties subsist in the same mortal Subject, and cease only with Life, when the Soul, being disengaged from the Chains of the Body, which kept up this War, and free from Self-love, shall be happily and eternally swallowed up in the Contemplation, and Love, and Enjoyment of God. What is here observed of Man in particular, is true of the Creation in general: Every Thing in Nature has its Contrary, and from this Observation, as before from the Difference between Days, the wise Man means to illustrate the different Proceeding of God with Mankind, either with respect to their natural State, as prospering some, and humbling and abasing others; or their moral State, as blessing some, and cursing others. But in this Variety consists the Beauty of Nature: The Opposition between Contraries helps to illustrate it, as the Obscurity of the Night makes us the more perceive and admire the Beauty of the Day. The Contrarieties observable in the Universe, are like Antitheses in a Discourse; they not only surprize, but please us, and as these add greatly to the Beauty of an Orator, so the infinite Wisdom of the Creator is displayed in the Disposition of the World, though made up of Contraries, and is more to be admired

for a Contrast, so justly mixed, and so happily tempered. *De Civit. Dei. L. ii. c. 18.*

Ver. 16. *I awaked up last of all, as one that gathereth after the Grape-gatherers; by the Blessing of the Lord I profited, and filled my Wine Press, like a Gatherer of Grapes.*] The wise Man does not say that he was the last of all the Prophets, or that Prophecy was intermitted for a long Time, and revived again in him, as some have weakly and industriously expounded it; but he represents himself as the last of all those of his Nation, that had made Collections of moral Sentences, or Proverbs; or the least of all that had gone before him in this Sort of Undertaking, as St. *Paul* calls himself, with a true Spirit of Humility, the least of all the *Apostles*, upon another Occasion; that he only gleaned after them, as his Design was not an original, or wholly new, Work, but rather a Collection of scattered and fugitive Pieces, which being too few to fill a Book of themselves, and so liable to be lost, were incorporated with his own, and together composed this larger Work of the same Kind: See the first *Prologue*. *Solomon*, we read, spake three thousand Proverbs, *1 Kings* iv. 32. out of which were either collected such as were most useful by the Men of *Hezekiah*, which seems most probable, or they added some of their own, which passed under the Name of *Solomon*, which are comprized from *Prov.* ch. xxv. to the end of ch. xxix. Out of the Works also of *Agur*, who wrote many memorable Sayings, were those weighty Sentences collected which occur *Prov.* xxx. to the end of the Book. In like manner this Writer compiled his Work from some valuable Materials and Collections of others; nor is it at all improbable, that many wise Maxims were added by the last *Jesus*, to his Translation of his Grandfather's Works. See *Pref.*

Ver. 19. *Give not thy Son and Wife, thy Brother and Friend Power over thee, while thou livest; and give not thy Goods to another, lest it repent thee, and thou intreat for the same again.*] The Advice here, and in the four following Verses, may either respect Parents, or Rulers, and Persons in Authority. To the former the Advice is, not to strip themselves of their Substance, in Favour of their Children, lest by leaving themselves too bare, through an Inclination to gratify them, they hereafter be necessitated to ask and entreat for that again, which they parted with too soon, and hastily, or be obliged perhaps to sue to them for Relief. It is putting too great a Confidence in them, which is often abused, and forfeiting their Power and Authority. It is preposterous, as well as shameful, for a Father to be a Suppliant to his Children, or to cringe and crouch in their Presence; and therefore *Y* 23. the Advice is, not to part with so much of their Fortunes and Substance in their Life.

Life time, as to reduce themselves, but to dispose of their Effects by Will, and appoint a Distribution at their Death. The like may be observed of the other Relations here mentioned, viz. a Wife, Brother, or Friend, who, though dear, are not to be complimented at the Expence of a Man's Authority, Character, and Fortunes. Nor ought such Grants to be expected, or Engagements insisted on, as to hurt a Man's Circumstances, or endanger his own Freedom, and Liberty. As addressed to Magistrates, and Persons in publick Posts and Employments, the Advice is, to govern freely and independently, not to be swayed by Interest, or Affection, nor to give too much Authority and Influence to Relations, Friends, or Domesticks, that none may be able to reproach them, with betraying their Honour, or abusing their Power, through Partiality, or any servile Compliance; nor themselves be exposed to the Inconveniencies, and Disgrace of being under the Influence and Direction of Favourites. For thereby a Person in Authority is liable to be made the Tool of their Ambition, Avarice, or Resentment; to have all Faults and Grievances charged upon him, whilst others have the Credit of doing all the Service, and the Advantage of gaining themselves Friends or Fortunes. For, as *Calmet* very justly observes, it is generally believed, that more is owing to the Person that procures the Favour to be done through his Power and Interest, than to him who actually confers the Favour; the former does the Business in Reality, the other only lends his Name.

Ver. 25. *If thou set thy Servant to Labour, thou shalt find Rest; but if thou let him go idle, he shall seek Liberty.* In the remainder of the Chapter the wise Man lays down Rules for the right Management of Slaves, for so *Calmet* understands the Context, rather than of Servants. The Condition of Slaves was, and is, very different from that of Servants; the latter are equally free as their Masters, and serve only because they themselves chuse it; they limit the Time and Nature of their Service, and agree for a certain Proportion of Wages. Slaves, on the contrary, belonged to their Master, were his Property, had no Time or Liberty of their own, nor Power, even over their own Bodies. They were born Slaves, and generally died so; as their Masters bought them, so they could sell them again at Pleasure. The Author advises, that Slaves should not want three things especially, 1. Bread, by which we are to understand Food, a certain and sufficient Allowance for every Day. 2. Correction for any great Fault; if they have been, for Instance, malicious, wicked, unfaithful, rebellious, or Fugitives; but not to be rigorous, or excessive. 3. For every Transgression. There are numberless Tragical Instances of Mischief done by Slaves, driven to Despair through the Cruelty of their

Masters: Nor has there been any where a *bellum servile*, but the hard Treatment of Slaves was a chief Occasion of it. Punishments, proportionable to their Faults, are both allowable and necessary, as Slaves have no generous Principle, nor any other Motive to act by, than their Fear. 3. Labour; nothing being more dangerous, or of worse Consequence to a Slave, than Idleness. If not employed, and set to work, he will contrive to do some Mischief, or take the Opportunity to run away, and get his Liberty. It is wisely observed, *Nulla major vel nequissimi hominis custodia, quam operis exactio.* Columel. L. i. c. viii. The Ancients, who speak of the Management of Slaves, express themselves upon the Subject like our Author, and give the same Directions. *Aristotle* enjoins the very same Particulars, *εργα, καλῶς, καὶ τροφὴν*, and observes, that if they are well fed, without Work, or seasonable Correction, they will grow insolent and unruly: And if hard work'd, and often corrected, and not fed and maintained, it is not only an Instance of Cruelty, and a great Discouragement to them, but that such severe Treatment not only puts them upon making their Escape, but even sets them at Liberty.

Ver. 30. *If thou have a Servant, let him be unto thee as thyself.* Hitherto the wise Man has spoken of bad Slaves, he comes now to speak of good ones, which may be extended to Servants likewise, and accordingly the *Vulg.* with great Propriety, inserts *fidelis: si est tibi servus fidelis.* When a Person lays out his whole Time and Care in his Master's Service, and makes it the Study and Business of his Life to consult his Good, and promote his Interest, how can such a Servant be too much encouraged, or rather, how can he be rewarded enough? A dutiful and faithful Servant has been by some Writers considered in the next Degree to a Child, and even before a Child that was undutiful? And this probably is *Solomon's* Meaning, *A wise Servant shall have Rule over a Son, that causeth Shame, and shall have Part of the Inheritance among the Brethren.* Prov. xvii. 2. The *Romans* by a Term of Respect called such, *Familiares.* *Seneca* makes the like Observation, *Ne illud quidem videtis, quam omnem invidiam majores nostri dominis, omnem contumeliam servis detraxerint? Dominum, patrem familie appellaverunt; servos, familiares.* Epist. xlvii. Nor can any Thing nearer resemble the Advice in the Beginning of v. 31. than when he says, *Vive cum servo clementer, in iter quoque & in sermonem admitte, & in consilium, & in convivium.*

Ibid. *Because thou hast bought him with a Price.* *Ex aequali, Periculo vite tue.* *Grot.* alluding to Captives, or Slaves taken in War, and got with the Hazard of Life. The Sense, according to him, and *Calmet*, is, If among the Prisoners you meet with a Slave, who proves faithful and deserving,

serving, regard such a one as a Treasure. Consider that you might have been his Captive, as he is now yours, for nothing is more precarious than the Chance of War. Behave therefore to him, as you would have wished and expected yourself, upon an Exchange of Conditions. *Castellio* renders, *Quoniam consanguineum eum comparasti*, as if he had read *in aequali*, in the Sense of *ex eisdem aequalis*, *Acts* xvii. 26. The *Syr.* too, *Ne pugnes in sanguinem tui ipsius*, seems also to favour this Sense. *Drusius's* Conjecture is very ingenious, and probably right, that the *Greek* Translator mistook the Meaning of the Original Word *אֵינִי*, which is commonly *Blood*, but in the *Targumists*, as well as *Rabbins*, it signifies also a Price, as our Version rightly has it; perhaps originally, the Price of Blood, the Price at which Life was redeemed, and thence more generally any Price; and mistaking this, he might as probably translate it *aequali*, as *aequali*, the true Rendering. For *אֵינִי* sometimes by a singular, as *1 Chron.* xxii. 8. and elsewhere. *אֵינִי* also signifies *Likeness*. May it not therefore be translated, Thou possessest one in thy Likeness, and as such, he deserves to be used mercifully, though a Slave. *Junius* says, that as the wise Man reasoned before *ab utili*, so he does here from the Rights and Ties of Humanity. *Mess.* of *Port Royal* conclude this Chapter with the following useful Reflexion, If the Slave, who is faithful and diligent, ought to be as dear to us as our Life, and to be respected as a Brother, how much more ought we to express our Tenderness and Kindness towards those, who serve us with Faithfulness and Affection, and whose Condition is so different from that of Slaves? For we ought to consider them, not only as partaking of the same Nature with us; but as redeemed and purchased by the same Blood of God, and called and appointed to the same State of Glory. For which Reason we ought not to treat them with Severity, or Threats, as knowing that we are all Servants of the same common Master, who is in Heaven, and has no Respect of Persons.

CHAP. XXXIV.

Ver. 1. **DREAMS** lift up Fools.] *Αναρπάττειν ὀφθαλμοῖς*. i. e. Dreams elevate, or buoy up with Hopes, as it were with Wings, silly credulous People. The Poets give Wings to Dreams, to denote their uncertain and fleeting Nature; and such as are weak enough to give Attention to them, are properly described in the next Verse, as catching at Shadows, and pursuing after the Wind. They have no Foundation or Reality in Nature, but are the Sport of Imagination, and the Reveries of weak and superstitious People, for none else are capable of building their Hopes, or

fixing a Dependance, upon them. And therefore nothing is more ridiculous than the Art of *Oneiro-criticks*, which pretends to interpret Dreams, and predict future Events, and dispose of the precarious Gifts of Fortune from thence. Such Pretenders can have no certain Rules to proceed by, as there are in other Sciences; nor such as go to, and confide in them, any reasonable Grounds for their Faith in them. And how indeed should Dreams have any certain Power or Influence upon Mens Actions, which are arbitrary, and depend often upon the Agency of second Causes, and owe their own Original to a disordered Fancy, or the Fumes of Indigestion, or some Indisposition or Humours of the Body, and are always observed to be most frequent, and wild, in sick Persons?

Ver. 3. *The Vision of Dreams is the Resemblance of one thing to another, even as the Likeness of a Face to a Face.*] Dreams are only a fantastical, though lively, Representation of Things real, as the Likeness of a natural Face in a Mirror; there is no more Reality in one than the other. The Vision represented in a Glass is nothing, and what the Imagination paints at random in a Dream, has no more Truth in it. Turn away from the Glass, and there are no Remains or Traces in it of what appeared there before, and when one awakes, often nothing at all is remembered, and generally but imperfect Images, resembling those that appear in a false Glass, which represents Things distorted and confused. We sometimes dream of things which are monstrous, and inconsistent, and have no Originals in Nature, and sometimes we can perceive a distant Relation in them, to something that has before passed. We can discover a Resemblance in them, to Thoughts that we have indulged, or to some Incidents in Company, or Conversation. It is well known by Experience, and confirmed by the wise Man's Observation, *Ecclesiastes* v. 3. That a multitude of Business, which a Man has been doing, or thinking of, shall occasion him to dream about it at Night, and his Dreams will have some Resemblance to his waking Thoughts; and thus *Macrobius*, *Cura oppressi animi, vel corporis, sine fortuna, qualis vigilantem fatigaverat, talem se ingerit dormienti.* L. i. c. iii. *Scipio* has the same Observation upon the Appearance of *Africanus* to him in a Dream. See *Sonn. Scip.*

Ver. 5. *Divinations, and Soothsayings, and Dreams are vain, and the Heart fancieth, as a Woman's Heart in Travail.*] The Rendering of the *Vulg.* is very observable, and expressed in the strongest Terms of Abhorrence, *Divinatio erroris, & auguria mendacia, & somnia male facientium, vanitas est.* By *vain* we are to understand lying and deceitful; and so the Scripture, which condemns these Arts, calls them. Our Author observes of them, that they are as chimerical and

and absurd, as the vain Imaginations, and unaccountable Longings of a Woman with Child. Persons that listen to them, or fix any Dependence upon them, conceive strange Fancies, are big with Hopes, without Foundation, are restless and travail with Pain, fearing the Event, and at length either miscarry, or bring forth only Wind. The Romans had this vain superstitious Custom in most of their Enterprizes, to conjecture before-hand of the Event, by certain Tokens which they noted in the Flight of Birds, or in the Entrails of Beasts, or by other the like frivolous Divinations: From whence as oft as they could receive any Sign, which they took to be favourable, it gave them such Hopes, as if their Gods had made them more than half a Promise of Success. In which Conceit, though they manifestly erred, yet this Notion, says the learned *Hooker*, was many times the chief Cause that they did prevail; and being Persons strongly fanciful, and fondly superstitious, it gave them Courage for all Adventures. *L. v. Eccl. Polit.* *Tully* has exposed these Arts, and the Whims of his credulous Countrymen, with much Strength of Reasoning, and great Humour and Facetiousness. *De Divin.* L. ii.

Ver. 6. *If they be not sent from the most High in thy Visitation, set not thy Heart upon them.*] Though Dreams, generally speaking, were idle and false, and the Reliance upon them a Piece of fond Credulity, yet were there some true ones, that claimed a Regard, as being supernatural Intimations of some great Event to be fulfilled in its Season. Such were all those prophetic ones in Scripture, whose Completion attested their Veracity and Original. The Heathens acknowledged in like manner two Sorts of Dreams, the one true, proceeding from God; the other false and deceitful. *Homer* accordingly supposes two Gates, from which these issued; the first came from *Jupiter*, through the *Porta Cornea*; the other through that of *Ivory*. *Odyss.* L. xix. *Lactantius* has the same Observation, *De Opif. Dei*, c. xviii. But what Way is there, it may be asked, to distinguish mere natural Dreams, the Effect of Fancy and Imagination, from such as are really supernatural and divine? It may properly and safely be observed, that such Dreams, as were sent by God, had generally distinguishing Marks of their Divine Authority and Truth; as either the Importance of the Subject matter of them, the Time when they happened, or the being sent to Persons of particular Note and Eminence, or their having unusual and preternatural Circumstances attending them. It was an Opinion generally received in the early Ages of the World, that Dreams, so confirmed and attested, were sent purposely from Heaven. See *Gen.* xxviii. 12. xxxi. 11. xli. 8. *Job* iv. 12. xxxiii. 14, 15. *Dan.* ii. 19. *Homer* speaks the general Sense of his

own Age, when he says, *ὅτι γὰρ τ' ὄναρ ἐκ Διὸς ἐστίν.* The principal Dreams, which we meet with in Sacred and Prophane History, are such as have happened to Persons of the first Rank and Character, either to Patriarchs, Prophets, Saints, or other holy Persons, as *Moses*, *Jacob*, *St. Paul*, &c. or to Kings, Princes, and Judges, as *Pharaoh*, *Abimelech*, *Solomon*, *Cyrus*, *Joseph*, &c. who may be considered as the Deputies, and Vicegerents of Providence. And the Subject of their Dreams has been of the greatest Moment; for either they had respect to the Church, as in that celebrated Dream of *Alexander the Great*, *Jos. Antiq.* L. ii. c. 8. and that no less famous one of *Nebuchadnezzar*: Or else they regarded the State, as the Dreams of *Pharaoh* in particular, admonishing him betimes to provide for his Country, that the Seven Years of Plenty might relieve the Seven succeeding Years of Famine: Or lastly, they had an auspicious Aspect upon both, as in the Case of *Gideon*, and most of the Jewish Wars before the Coming of *Christ*. But remarkable more particularly were the Dreams of *Joseph*, which were so many Presages of his future surprizing Greatness, at that Time not to be expected, and at a great Distance, taking their Rise from the very ill and undeserved Treatment, which he had met with from his Brethren. And it may be further observed of Dreams, that they have been often vouchsafed to the Faithful in their Distress, and struggling under some great Pressure, in the Way of Mystery and Comfort, of which *Jacob's Ladder* is a pregnant Instance; and the like is discernible in the History of *Polyarp*. See *Cave's Lives*, Vol. i. p. 118.

Ver. 7. *For Dreams have deceived many, and they have failed that put their Trust in them.*] This is a natural Consequence of the Observation, *ψ. 2.* If such, as regard Dreams, catch at Shadows, and follow after the Wind, no wonder that such as trust in them, find themselves disappointed. But this is not the worst that happens to them, for they who regard, or, as the *Marginal Reading* is, *have their Minds upon Dreams*, seldom escape Satanical Illusions. The Devil deceives them with an Appearance of Truth, to win their Assent, and to gain their Confidence the more, and then often plunges them into grievous Errors, and great Misfortunes. He abuses their Credulity and Superstition with equivocal Answers, with specious and promising Appearances, and prepares them for some worse and greater Deceit. Such who have the Weakness to believe, or trust in Dreams, will proceed to more Ungodliness, their Temper will incline them to apply to forbidden Arts, to consult Magick, Divination, Sorcery, and all Sorts of lying Vanities, which are the Invention and Artifice of the Spirit of Darkness and Error.

Ver. 8. *The Law shall be found perfect without Lies, and Wisdom is Perfection to a faithful Mouth.*] Ἀνδὲ ψάδ' οὐκ ἐστὶν ἀνέλεος ἡ νόμος, καὶ σοφία νόμου πρὸς τελείωσιν. As the Law threatens those with the heavy Wrath of God, who listen to, and go after, Diviners, and such as practise curious and magical Arts, *Levit. xix. 26. Deut. xiii. 1, 5. xviii. 10.* so we may be assured that those Threats will be executed in their utmost Rigour. The Law shall be fulfilled ἀνέλεος ἡ νόμος in all its Predictions, and Denuntiations, without any Equivocation or Deceit, which the Heathen Oracles abounded with. And thus the *Geneva* Version, and that of *Coverdale*, *The Law shall be fulfilled without Lies.* If you desire to know the Truth, and the best Rules for your Conduct and Actions, consult not Magicians or Conjurors, but wise and holy Men, who are conversant, and well versed in the Law of God; they will teach you in Sincerity the Word of Truth, and conduct you in the right Paths; and Wisdom in a faithful Mouth, such as theirs (for so from the Authority of the *Vulg.* I would render the *Greek*) is Perfection, or may be depended upon as an Oracle, or as *the Oracle*, properly so called. The Sense is not unlike that *ch. xxxiii. 3.* See Note. Or with *Calmet* we may consider this Verse, as an Answer to an Objection, You will say, if I apply not myself to such as make it their Business to interpret Dreams, and to foretel future Events, how shall I know what I ought to do, or in what Manner to proceed in many Cases, or how distinguish a true from a false Dream, and act with Safety, and to my Content and Satisfaction? God's Law, says this wise Man, is the best Rule for your Conduct, it is alone sufficient to satisfy all proper and reasonable Enquiries; and you will find among the Teachers and Interpreters of it, many Persons of great Knowledge, as well as of known Candour and Sincerity, who will give you better and more certain Instruction, than you can possibly draw from Wizards and Diviners. To the Law and to the Testimony — There is the only infallible Direction, such as speak not according to this Word, are Deceivers; there is no Light in them, nor Illumination, or Comfort to be expected from them.

Ver. 9. *A Man that hath travelled knoweth many Things, and he that hath much Experience will declare Wisdom.*] If with some Copies we read ὁ πεπορευμένος, which the *Orient* Versions favour, the Sense then is like that, *Matt. xiii. 52.* Every Scribe, which is instructed unto the Kingdom of Heaven, is so well furnished, as to be able to bring forth out of his Treasure Things new and old; and then this will conclude the whole upon Dreams: If we read περιπλανημένος, which our Translators follow, a new Subject then will begin here, which contains the Advantages of Travelling, and of Ex-

perience and Knowledge in worldly Affairs. The wise Man's Observation here is, That he that has not seen the World, or hath not travelled for that Purpose, and thereby had an Opportunity of knowing Mankind, knows nothing in Comparison. A mere Speculative Knowledge, such as is acquired by Reading, signifies but little alone. To form an accomplished Person, one capable of shining in publick Business, the Knowledge of Men is requisite, as well as of Books, and nothing is of more Service in this respect than Travelling. By this the great Names of Antiquity rendered themselves so famous, and gained their Learning, and Improvement. It was thus *Ulysses* obtained the Character of one of the wisest, and most experienced Princes in the World; and *Pythagoras* and *Plato* arrived to that Pitch of Knowledge, which so justly recommended them. The like may be observed of *Socrates*, who, out of his great Love of Wisdom, and from the Hopes and Prospect of Improvement, submitted to learn of every great Master he could hear of at a Distance. Nor need we after this wonder, that a renowned Queen, who had a Thirst for Knowledge, should herself travel as far as from *Shebah* to *Jerusalem*, to hear the Wisdom of *Solomon*, and be improved by it. *Matt. xii. 42.*

Ver. 12. *I was oft-times in Danger of Death: Yet I was delivered, because of these Things.*] τούτων χάριν, i. e. by means of the Experience and Knowledge, which I had acquired in my Travels. And thus the *Arab.* very expressly, *Propter experientiam evasi.* The *Vulg.* joins τούτων χάριν to the first Sentence, *Aliquoties usque ad mortem periclitatus sum horum causa: Et liberatus sum gratia Dei;* as if in his Travels, like *St. Paul*, who was in Journeyings often, he had been in frequent Danger of Death, by *Perils in the Sea, by Perils of Robbers, by Perils in the Wilderness, &c.* *2 Cor. xi. 26.* But none of the *Greek* Copies countenance this Sense. *Junius* carries τούτων χάριν forward, and begins the next Verse with it, but there is no Necessity or Authority for this. To his own happy Experience of God's loving Kindness in his Travels, and the Dangers attending them, the wise Man subjoins a fine Reflexion in the five following Verses, that God will take equal Care of all that fear him, and put their Trust in his Mercy; his Providence will watch over them, and protect them, as it did his favourite *Israelites* in the Wilderness. This holy Assurance, that the Lord will never fail them that seek him, is the Hope and Stay of the Righteous in their Distress, and is indeed a Consequence of the Fear of the Lord. For the Fear of the Lord includes in it a well-grounded Hope, and Confidence in him. *Solomon*, accordingly, represents a holy-Trust in God, as naturally flowing from this religious Fear, *Prov. xiv. 26.*

Ver.

Ver. 18. *He that sacrificeth of a Thing wrongfully gotten, his Offering is ridiculous; and the Gifts of unjust Men are not accepted.* The wise Man expresses here the great Abomination of Gifts or Sacrifices accompanied with Injustice, and the Dislike which God has to them, according to his own Declaration, *I the Lord love Judgment, I hate Robbery for Burnt-offering*, Isa. lxi. 8. i. e. such as are so presumptuous and wicked, as to think that they can propitiate Almighty God, by offering him part of what they have got by Deceit or Violence. Such Offerings are rather *Mockeries*, than any real Tokens of Regard, or Duty, as the *Vulg.* and *Marginal* Reading have it, from a Copy, probably, which had either *μωμιαλα* or *μωμιαρα*, instead of *δωμιαλα* which is followed by our Translators. Liberality and Charity, to be acceptable to God, and have their perfect Work, must be done without the least Violation of Equity and Justice; for a Man cannot in any Sense be said to be good, or perform a good Action, when it is accompanied with some Evil at the same Time. Good Actions, with respect to both God and Man, are at all Times seasonable, and Instances of our Love to both, but they are not to be performed to either at the Expence of what is just and right. This cannot be better explained than by the Instance of *Saul*, who spared the best of the Sheep and of the Oxen of the *Amalekites*, and the Chief of the Things which should have been utterly destroyed, to sacrifice unto the Lord in *Gilgal*, which was Sin unto him, and severely punished as such. When God commands any Act of Justice to be done, or forbids any Act of Injustice, the rejecting the Word of the Lord, or the disobeying him in that Instance, under the Pretence of serving him in another, is styled Stubbornness and Rebellion. *Samuel* hath well determined this Case, when he says, *Hath the Lord as great Delight in Burnt Offerings and Sacrifices, as in obeying the Voice of the Lord? Behold to obey, is better than Sacrifice; and to hearken, than the Fat of Rams.* 1 Sam. xv. 21, 22, 23. If *David* would not offer a Burnt-Offering of that which only cost him nothing, until he had made it his own by a valuable and just Price; and if the Prophet condemns the offering the Blind, and the Lame, and the Sick for Sacrifice, because it ought to be perfect, and without Blemish, *Mal.* i. 8. how much more are Goods unjustly gotten, the Wages and Fruit of Iniquity, to be looked upon as Affronts and Defecations, if offered unto the Lord? It is in the Language of the same Prophet, offering polluted Bread upon the Altar, *y* 7. and cursed is that Deceiver, which hath in his Flock a Male, i. e. something that is right, and against which there lies no Objection, and yet voweth and sacrificeth unto the Lord a corrupt Thing, *y* 14. which is sure to displease him.

Ver. 20. *Whoso bringeth an Offering of the*

Goods of the Poor, doth as one that killeth the Son before the Father's Eyes. God is the Father and Protector of the Poor, whose Bread in the next Verse is said to be his Life; to take this away, or by any Act of Violence to diminish his little Substance, is in some Sort to take away his Life. To offer to God, or to his Use and Service, what has been by Oppression, and an unwarrantable Stretch of Power, taken from the Needy, is here, by a most apt and beautiful Metaphor, compared to that shocking Instance of Inhumanity and Cruelty, the spilling the Blood of a Son in the Sight of a fond and tender Father. The best Actions, even though intended for God's Honour, yet if they are founded in Injuries, in Wrong and Robbery, are but such Sacrifices, as were offered in *Tophet*, where Murder was the Oblation. They are a sort of *Thyestean* Feast, according to profane History, or inviting the Father to partake of an unnatural Repast upon his own Son. Or it may not unaptly be illustrated by the *Ewe Lamb* in sacred History, which the poor Man had brought up and nourished with his Children, and had such a Tenderness for, that it lay in his Bosom, and was unto him as a Daughter; and yet, dear as this was to him, the rich Oppressor could spare his own numerous Flocks and Herds, to seize upon this, and offer it to his Guests for their Entertainment. 2 Sam. xii. 3, 4. In the primitive Church neither the unjust Publican, nor the Usurer, nor the Extortioner were thought worthy of the Honour of being admitted to the Offertory, though permitted to enjoy the other Privileges of Religion. *Apost. Constit.* L. iv. c. 5. nor would they accept of an Estate given to pious Uses, which was known to be got by Injustice and Extortion, nor allow any to enrich the *Corban*, or even to endow a Church, with the Spoils of the Poor. This defecated the good Design; it was, in the Language of the Prophet, *to build up Zion with Blood, and Jerusalem with Iniquity.* Micah iii. 10.

Ver. 21. *The Bread of the Needy is their Life; he that defraudeth him thereof, is a Man of Blood.* This is more clearly expressed in the next Verse, *He that taketh away his Neighbour's Living slayeth him; and he that defraudeth the Labourer of his Hire, is a Bloodshedder.* The *Vulgate* rendering of which is strong and remarkable, *Qui effundit sanguinem, & qui fraudem facit mercenario, Fratres sunt.* As the Wages of the hired Servant are his Bread, and the Support of his Life, to take away or withhold his Subsistence, whereby he should comfort and maintain Life, is *interpretative* to take away the very Life itself, or to shed his Blood. The wise Man's Design is to press the great Duty of Equity and Compassion to the Poor and Needy, and to enforce that Precept, *Deut.* xxiv. 14. *Thou shalt not oppress a hired Servant, that is poor and needy;* where the

Targum

Targum has, *Thou shalt not oppressingly withhold, nor diminish his Wages.* See also *Jam. v. 4.* And the Reason of this Prohibition is, lest such Oppressions should tempt them to do some desperate and wicked Thing, to expose perhaps, or kill their Children, when not able to maintain them, after the cruel manner of the Heathens, who were frequently guilty of this Inhumanity, and thought it no Crime, when their Poverty lay hard upon them, and as it were constrained them to it. Many melancholy Instances of which are to be met with both in the *Greek* and *Roman* History. Those, therefore, who by Injustice or Oppressions drive the Poor to such Extremities, are not improperly called Men of Blood, which is a *Hebraism*, and denotes Blood-shedders. This Piece of common Justice due to the Hireling, seems implied in that Precept which forbade the muzzling of the Ox, which trod out the Corn. *Deut. xxv. 4.* which does not merely respect the Care and Preservation of that useful and laborious Beast, for, as *St. Paul* argues, *Does God take Care of Oxen?* but its true Design no doubt was, to instruct a dull and carnal People, that they ought not to injure or defraud the Labourer of his Hire. Nay, the Law was so strict in this Particular, as to appoint it to be paid at the very Time it was due; for thus the Command runs, *At his Day thou shalt give him his Hire, neither shall the Sun go down upon it, for he is poor and setteth his Heart upon it, lest he cry against thee unto the Lord, and it be Sin unto thee.* *Deut. xxiv. 15.* And here especially, that Rule of the Civilians obtains, *Minus solvit, qui tempore minus solvit*, i. e. He pays less than he ought, who pays not in due Time, or when he ought to do it.

Ver. 23. When one buildeth, and another pulleth down, what Profit have they then but Labour? *Ver. 24. When one prayeth, and another curseth, whose Voice will the Lord hear?* This may be considered in two Views, either as it stands connected with what goes before, or with what follows. In the former, it may be explained thus, If you offer to God Victims unworthy of him, such as are any ways lame or imperfect, or the Sacrifice of Oppression and Injustice, viz. such as were got by Robbery or Violence, what Advantage will it be to you? it will be like the Labour of him who builds with one Hand, and pulls down with the other. In the latter, it may be understood thus, As doing and undoing in Words or Actions, is lost Labour, and as a Man's purifying himself after some Defilement is fruitless, if he pollutes himself again by a fresh Approach to the unclean Thing; so after expiating one Crime, if a Man commits another, or repeats the same, if out of the same Mouth proceed Blessing and Cursing, what is this but dissembling with God, and repairing the Breach with untempered Mortar? If you would prevail with God, and

expiate your Sins thoroughly, and offer to your Creator a Sacrifice well pleasing to him, it must be seasoned with Justice, and accompanied with a sincere and uniform Piety, which is the Subject of the next Chapter. *Grotius* applies these Texts to the religious Disputes between different Sects, whose Petitions to God are as different as their respective Opinions. The Success or Establishment which one prays for, the other deprecates; the Trophies which one erects, the other is for pulling down; the Rites which one extols, the other abhors and condemns; and what one blesses, as primitive and apostolical, the other curses, as superstitious and profane. Whose Voice of these shall God hear? and amidst such a Variety of jarring Opinions, may we not with *Pilate*, enquire what is Truth? Truth we are sure is but one, tho' Errors be almost infinite. Truth is not such an arbitrary and precarious Thing as Mens Interest and Passions make it: Truth cannot go beyond the Word of the Lord, nor is it in *Balaam's* Power to alter it; *that only which God blesteth, is blessed; and that only which he curseth, is cursed.*

Ver. 25. He that washeth himself after the touching of a dead Body, if he touch it again, what availeth his Washing? so is it with a Man that fasteth for his Sins, and goeth again and doth the same. Who will bear his Prayer? or what doth his humbling profit him? With respect to the Dead we meet with three Sorts of Washings, 1. *Βαπτισμός τῶν νεκρῶν*, washing the dead Corpse itself. *Acts ix. 37.* 2. *Βαπτισμός ὑπὲρ τῶν νεκρῶν*, a Baptization for the Dead. *1 Cor. xv. 29.* 3. *Βαπτισμός ἀπὸ νεκρῶν*, which is meant in this Place, and signifies a washing from the Pollution contracted by the Touch of the dead Corpse. Some carried this farther, and maintained that even going among the Sepulchres, or touching a Bone, or standing too near Persons that were breathing their last, was such a Pollution, as was to be washed away by a legal and ceremonial Lustration. The Force of the Author's reasoning is to the following Effect, As the Water of Separation, and the Ashes of the Heifer sprinkling the Unclean, sanctifieth to very little Purpose towards purifying the Flesh, if the Person so purified contracted a fresh Defilement, by going near to, or touching, another dead Body; so it is equally fruitless for a Man to hope by an outward and formal Repentance to expiate his Sins, if he is not circumspect and careful not to offend in the like Particular again. For then the unclean Spirit returns with more Violence and Power upon him, and brings with him seven other Spirits more wicked than himself, and his last State will be worse than the first. *Matt. xii. 45.* This fine Reflexion of the wise Man is equally applicable to national Sins, which cannot be expiated by the mere Appointment of solemn Days of Humiliation and Fasting, except a general Reformation succeeds,

ceeds, and the old Leaven of Wickedness be purged away.

C H A P. XXXV.

Ver. 1. **H**E that keepeth the Law, bringeth Offerings enough; he that taketh Heed to the Commandments, offereth a Peace-offering. *i. e.* He that is mindful of the Commandments of God, and careful to perform them, serves God more acceptably, than he that offers to him a Multitude of vain Oblations. For it is not the Number of Mens Offerings, but the Integrity of their Lives; not their Incense, but their Obedience, which God delights to be honoured by. Outward Sacrifices are only holy, when they are joined with the inward Sacrifice of the Heart; and he no otherwise regards the outward religious Works of Piety, than as they are visible Marks of that spiritual, and invisible Worship, which he claims as his Due, and is the very Essence of true Religion, *John* iv. 23. It is evident that the *Old Testament* gives two different Representations of Religion, the one respecting the mere outward ceremonial Performance, the other the spiritual Design of the Law. The holy Patriarchs and Prophets, and other eminent Persons among the *Jews*, regarded chiefly the spiritual and moral Sense, the true Meaning and Spirit of the Law, as does this Writer; and from many Passages in the Law, and the Prophets, it is evident that the moral Law was chiefly regarded, and insisted on, and the Observance of this was what gave a Value to the other positive Rites, and was indeed the Substance of those Mosaic Shadows.

Ver. 2. He that requirerth a good Turn, offereth fine Flour; and he that giveth Alms, sacrificeth Praise. The Sense generally given of the first part of this Verse is, that the Sacrifice of a grateful Heart is more acceptable to God than that of Beasts, or any Oblation; and thus *Junius* and our Translators understand it: but, I think, Charity may here be meant as well as Gratitude, and *ο δὲ ἀγαπᾷ* be one that returns Charity for the Blessings himself hath received of God. And thus both Parts of the Verse will agree, for in these Sapiencial Books the latter Clause is generally exegetical of the former. *Χαίρει* seems to be taken in this Sense: *Acts* ii. 46, 47. where, according to some Critics, the Meaning is, that they did eat their Bread *ἐν ἀνδρίᾳ*, in Liberality and Openness of Heart, *χαίρει χαίρει*, doing Acts of Charity unto all the People. And when the Apostle bids the judaizing *Christians* to offer the Sacrifice of Praise to God continually, *1st* *Cor.* xiii. 15. the Advice, according to a very learned *Prelate*, is, that they should make their Offering of Alms (instead of the Fruits of their Herds and Flocks) joined with Praises and Thanksgivings to God, in Token of their Gratitude, and because with

such Sacrifices God was well pleased, as it follows in the next Verse. This seems exactly answerable to that of the Psalmist, *Offer unto God Thanksgiving, and pay thy Vows to the most High.* *Psalm* l. 14. *i. e.* A truly thankful Heart, gratefully acknowledging God's Benefits, is the most acceptable Sacrifice to him, and above all the Peace-offerings thou canst bring. *Bishop Patrick's Mens. Myst.* p. 307. and *De Muis in loc.* The *render* here *ὅσον τὸ θεῷ δοῦναι αἰνεῖται*, and the *Vulg.* *Immola Deo sacrificium laudis*, which are agreeable to the Phrase, *ὁμοιάζων αἰνεῖται* in this Writer. And in this Sense we are to understand the Prophet, when he says, *We will render the Calves of our Lips, i. e.* instead of the Sacrifice of Calves, or Bullocks, we will offer to thee the Sacrifice of Praise and Thanksgiving, which is the Fruit of our Lips, *καρπὸν χαλέων ἡμῶν*, as the *have* it, *Hos.* xiv. 2. It may be proper to observe, that these and such like Expressions, though spoken simply, are to be understood comparatively, and when we say, "That God doth chiefly respect the inward Disposition of the Heart, we must beware that we do not hereupon so worship him in Spirit only, as to take away all outward Worship and Honour from him." *Hooker's Eccl. Pol.* L. vii. The good and charitable Man may also in this farther Sense be said to sacrifice Praise, as in doing Alms, he offers a Tribute of Thanksgiving; for Alms are to be considered under the Notion of a Lord's Rent, which God justly challenges from Men, as their Acknowledgment to him, as their great Lord and Proprietary.

Ver. 4. Thou shalt not appear empty before the Lord. Ver. 5. For all these Things (are to be done) because of the Commandment. This is what *Moses* appointed in the Law, *Exod.* xxiii. 15. *Deut.* xvi. 16. The wise Man here explains the Precept, and gives the true Design and Meaning of it. The Command is general, nor were the Poor, and such as were in ordinary Circumstances, excused from bringing Gifts, and making their Offering. God indeed respects chiefly the moral Proofs of Men's Love and Regard for him, such as Fidelity in his Service, Obedience to his Will, and a grateful Acknowledgment of his Goodness; these are the Sacrifices which he most delights in, as it is the Heart which he principally regards. Not that Sacrifices were hereby abolished, or the Obligation among the *Jews* to offer them, taken away; God still expected the outward Service and Offerings to be made in his Temple by all the Poor, as well as the Rich, and herein has condescended to their necessities, in not prescribing, or insisting on the Quantity or Value of them; that if any was unable to sacrifice a Sheep, he might bring a Lamb, and if a Lamb was too much, he might offer Corn, or fine Flour, and if these too were wanting, God was pleased

pleased with Vows of Obedience and Adoration solely. These were never to be dispensed with; but the other, the ritual Part was not to be left undone, where there was an Ability and Power, because of God's Appointment and Command. These Gifts and Oblations were continued in the *Christian Church*, and called Sacrifices; whence St. *Cyprian* chides some of the Rich, that they threw nothing into the *Corban*, and came into God's House *sine Sacrificio*, or empty. *De Op. Eleem.* These always made a part of the Eucharist, and a perfect Communion was called *κοινωνία μετὰ προσφορῆς*. And as it was accounted a Favour to be admitted to the Offertory, so was it a Punishment to communicate *χωρὶς προσφορῆς*.

Ver. 6. *The Offering of the Righteous maketh the Altar fat, and the sweet Savour thereof is before the Lord.* Virtue and Goodness are the best Recommendations of any Sacrifice; the mere outward Performance is ineffectual to Reconciliation, and the obtaining the Favour of God. As Expiation, Atonement, and propitiating the offended Deity was the End of all material Sacrifices, so were they more or less acceptable and effectual, according to the inward Sense, Qualifications, and Dispositions of those who offered them. Or the Meaning may be, that he that is a truly good Man will always give to God of the best. It appears from many Instances and Precedents under the old Law, that such as had the most unfeigned Regard to God and Religion, were always the most forward to bestow upon God that which was most perfect. Thus, when *Abel* presented God with an Offering, it was the fattest of all the Lambs in the whole Flock; he honoured him not only out of his Substance, but with the very chiefest thereof; of *Cain* it is only said that he brought simply an Offering. We see herein the Difference between a true and a false, a sincere and a hypocritical Heart: they both offer, the one bringeth his Gift of the fattest and best which he hath, and in the Zeal of his Soul wishes it much better; the other thinketh any Thing good enough, the Blind or the Lame, the Scabbed, or the Rotten: and herein he is a Representative and Father of all such sacrilegious ones in later Times, who either rob God of his Offerings, or serve him only with the Refuse, which they would not offer to their Governor. *Mal. i. 8.* From this Behaviour of *Cain*, St. *Crisostom* raises this fine Reflexion, *εὐ ἀνθρώπου τὰς ὁμοιωθεὶς οἱ τιμῶν βλάπτειν, καὶ τ. λ. Si nostri generis hominibus quos veneramur, prima & præcipua damus, illaque offerre maxime volumus, quæ præ omnibus illis digna videntur: quomodo hominem offerentem Deo non oportebit Deo pretiosiora, & magis eximia offerre?* *Hom. xxvi. Tom. ii.*

Ver. 8. *Give the Lord his Honour with a good Eye, and diminish not the First Fruits of thine Hands.* Gifts, Sacrifices, and Offerings were of an honorary Nature. For as it

was thought anciently an Affront for any to make a solemn Approach unto a King without some Present, especially when any Favour was asked, or expected; so was it counted dishonourable to God, for any to wait upon him in his solemn Worship empty-handed. *Exod. xxiii. 15.* For the true God, as well as the false Deities, was supposed to be appeased, and delighted with the Honour of Gifts and Offerings, especially when those who brought them were duly purified. The Sense here is, that we are not only to worship God with our Lips, and give him Praises with our Tongues, but he has farther required, that we should give him an active Honour, *i. e.* worship him with our Substance. The *Psalmist* describes this plainly, *Psal. xcvi. 8. Give unto the Lord the Honour due unto his Name*; and what that Honour is, the next Words shew, *Bring Presents, or an Offering, and come into his Courts.* This too must be done with a good Eye, *i. e.* generously, without any Mixture of Covetousness, and uprightly, without any Diminution; and the Present must be of the best, and most excellent in its Kind. *Exod. xxii. 29, 30. Numb. xviii. 26, 29, 30. Prov. iii. 9. Ἀπαρχῆς*, or the First Fruits, was commanded to be given of the very best, hence it became a Term for the choicest Things, and in this Sense the Jews always use it. The Jews distinguished Offerings into two Sorts, one of which they called Righteousness, or what was strictly and exactly according to the Proportion required by the Law; and the other they called Mercy or Bounty, being above the Proportion fixed. According to which Notion he that performed the first sort was named a just Man, and he that exceeded it, was called a good Man. The Sense therefore of this Verse may be, Do not only do what is necessary, and strictly legal, but make some Free-will Offering, as a voluntary Oblation to the Honour of God; or more briefly, Do not stint yourself to a mere legal Righteousness, in giving thy First Fruits to God, or his Receiver, the Priest.

Ver. 9. *In all thy Gifts shew a cheerful Countenance, and dedicate thy Tithes with Gladness.* *ἐν δὲ προσφύῳ ἀγαθὸν δακτύλῳ.* To sanctify, according to the Jewish Sense of it, means to apply, or appropriate to some religious Use; as the First Fruits and Tithes were set apart for the Maintenance of the Priests and Levites, the Repairs of the Temple, and for providing the daily Sacrifice. The vowing or dedicating Tythes was very ancient. *Jacob* promises, that, of all which God should give him, he would give the Tenth unto him, *Gen. xxviii. 22.* It was likewise customary, even among some Heathen Nations, to dedicate Tythes to the Deity whom they adored. Among the Jews the Payment of them was established, the Priests lived upon them, as God's Alms, and he assigned unto them a great part of that Maintenance.

Maintenance, which the *Jews* brought to him. See *Numb.* xviii. 22. *Deut.* xviii. 4. where the Law requires, that they should give the First Fruits of their Land unto the Priest, but does not determine the Quantity, yet because *Ezekiel* says, ch. xlv. 13, that they should offer the sixth Part of an *Ephah* of an *Homer*, their wise Men concluded that they were bound to bring at least a sixtieth Part to God for his Ministers. But notwithstanding this, they accounted him but a covetous Man that brought no more, and they called this a *Terumah*, or the Heave-offering of an evil Eye. For thus *Maimonides*, A good Eye, *i. e.* a liberal Person brings one Part of Forty; a mean Eye, *i. e.* a Man that hath some, but a less Degree of Goodness, one of Fifty; and an evil Eye, *i. e.* a Niggard, one of sixty; less than which it was not lawful to give. See *Patrick's Mens. Myst.* p. 164. *Seld. Hist. Tyth.* c. ii. *Ainsw. on Num.* xviii. 12. This may also be applied to Charity, which is a Gift to God, and its Value is enhanced according to the Alacrity and Readiness expressed in it. Thus *St. Chrysostom*, μέγεθος ἐκ ἐν τῷ πλῴθει, α. τ. λ. *Magnitudo elemosynæ non in multitudine opum sita est, sed ex alacritate dantium judicatur. Propter hoc & qui potum frigide dedit acceptus est; ut discamus, quod ubique rectam mentem requirit universorum Dominus. Fieri potest ut qui parum habet, liberalis admodum sit propter alacritatem; & qui multa possidet, minor videatur his qui parum habent, propter sordidi animi tenacitatem.* *Tom.* ii. *Hom.* lvi.

Ver. 10. Give unto the most High according as he hath enriched thee; and as thou hast gotten, give with a cheerful Eye.] This may be understood either of the Payment of Tythes, or of Charity in general, either of which may be considered as a Tribute, or an Acknowledgment to God for what he has bestowed, and as a likely means to procure his farther Blessing; and therefore should be cheerfully given, in Proportion to Mens Circumstances and Fortune. *Tobit* has well determined this, Be merciful after thy Power; if thou hast much, give plentifully; if thou hast little, do thy Diligence gladly to give of that little, for so gatherest thou thyself a good Reward in the Day of Necessity. *iv.* 7, 8, 9. *Psal.* xli. 1. *Prov.* xix. 17. *2 Cor.* ix. 6, 7. *1 Tim.* vi. 17, 18, 19. *Heb.* vi. 10. xiii. 16. *Καθόλου χαίρεις*, which is the Reading in all the Greek Copies, I conceive should be καὶ ἀεὶ χαίρεις, and so the *Alex. MS.* alone has it. It means, Give cheerfully according to the Gain of thy Hands, (for so εὐχρημα is used, and should be understood in this Book. See Note on ch. xxix. 4.) give according to thy Stock and Substance, whether it be Ox, Calf, Kid, or Lamb; let thy Liberality be as God has prospered thee, nor fear to be made poor thyself by such Acts of Goodness, nor let Avarice or private Interest suggest any such Excuse to you. To

make any Gift or Sacrifice acceptable, it must be done in a Manner likewise worthy of God; it must be done with a willing Heart, and with such a Satisfaction as may even shew itself upon the very Countenance. And so the Command is to the Children of *Israel*, *Exod.* xxxv. 5. Whoso is of a willing Heart, let him bring his Offering unto the Lord; and every one whose Heart stirred him up, and whom his Spirit made willing, brought accordingly the Lord's Offering to the Work of the Tabernacle, &c. And in that great Offering of *David* and the People, towards building the Temple, Mention is particularly made of their ready and cheerful Heart, that the People rejoiced, because with a perfect Heart they offered willingly unto the Lord, *1 Chron.* xxix. 9. And in his solemn Thanksgiving *David*, who rejoiced also with them with great Joy, says, I thank thee, O God, that I should be able to offer so willingly after this Sort, for all Things come of thee, and of thine own have we given thee, &c. It is therefore an Instance of unspeakable Goodness in God, to receive and reckon it as a Gift, when we return to him but an inconsiderable Part of what he has given us, and not only to promise sevenfold for a Reward of our Gratitude, as is mentioned here, but, as the Gospel assures us, a hundred fold, both in this World, and the other. Of so great Consequence and Moment is Cheerfulness, and a hearty Concurrence in all Gifts, Duties, and Offerings made to God; and so true is that Reflexion of *St. Austin*, Nemo invitatus benefacit, etiamsi quod bonum est facit. *Confess.* L. i. c. 12.

Ver. 12. Do not think to corrupt with Gifts, for such he will not receive.] *Μὴ δωροδοκῇς, ὅτι οὐκ ἂν δεχθῇ.* *Grotius* understands it in the Sense of our Translators of hoping to bribe or corrupt God by Gifts, which mean and wicked Attempt the Scripture condemns in many Places. But *δωροδοκῇς* is more generally, and would be better rendered, *Do donis refeco*. Agreeable to which is the marginal Reading, Diminish nothing of thy Offerings; which *Junius* and *Jansenius* follow; the latter has, Ne decurtas munera. The *Tigurin* Version understands it of Goods unjustly gotten, Ne offeras parva sordibus munera, and the *Vulg.* probably of such as are blemished and imperfect. However the determinate Sense of the Word be, to offend in any of these Instances is to affront God, nor will the Magnificence, State, Glory, or Reputation of a Man make any Difference. God neither regards the Person, nor Sacrifice itself so much, as a pure Intention, and a Heart truly devoted to him.

Ver. 15. Do not the Tears run down the Widow's Cheeks? and is not her Cry against him that causeth them to fall?] See *Luke* xviii. 3. where the Parable is proposed under the Person of a Widow, rather than of a poor Man, to make it the more affecting, as that Sex is more exposed to Injuries, and

Widows

Widows generally above others. *Quintilian* observes, *Per se imbecilla est femina, & affert infirmitati naturalis non leve pondus, quod vidua est.* Such as are used with Violence, and forced to undergo uncommon Hardships and Oppressions, are said to cry to Heaven for Vengeance. *Gen. iv. 10. Exod. ii. 23. 2 Macc. viii. 3. Luke xviii. 7. James v. 4.* and thus the Martyrs cry, *For we were . . . & & & Apoc. vi. 10.* God has declared himself the Protector of the Widow, and the Father of the Orphan, he places his Greatness in being the Support of the Weak, as well as in ruling the Mighty, and in particular, he is the Defence of those that are poor in Spirit, to whom Earth is as a Place of Banishment, and Heaven the Habitation longed for. By the Widow here we may either understand, according to the *Port-Royal* Comment, the Church, when under a State of Persecution, or such pious afflicted Souls, as cry Day and Night unto God to avenge them speedily; and when they are reduced to such an Extremity, as seemingly to be past all Help and Recovery, then it is that God appears in their Behalf, and makes bare his Arm in their Defence, and Heaven interests itself in their Quarrel.

Ver. 17. *The Prayer of the Humble pierceth the Clouds; and till it come nigh, he will not be comforted.* Humility, or a mean and low Opinion of ourselves, when we address the great and incomprehensible Majesty of God, is a necessary Qualification for Acceptance. As it relates to Prayer, it consists in disclaiming all Right or Pretence of Merit to the Bounty and Munificence of God; and in submitting ourselves entirely to his Wisdom and Providence, both with respect to the Benefit itself petitioned for, and likewise the Time and Measure of it; and lastly, that we should consider ourselves, not only as dependent Creatures, but also as sinful and unworthy Creatures. The wise Man here takes notice of three Particulars, or Effects of the Prayer of the Humble: 1. That it is so effectual as to pierce the Clouds. 2. That it is so persevering, as not to desist, till it reaches to, and is presented before the Throne of God. 3. That it is so importunate and fervent, as not to return back, till it hath obtained its Request. All Virtues and Graces exalt us towards Heaven, say *Mess. of Port-Royal*, and as it were knock at its Gate for Admittance; but it is Humility that effectually opens it, and brings us to the Throne of him, who ascended not thither, till after he had demeaned, and emptied himself, and would not enter into his Glory, till he was made perfect through Humility and Sufferings.

Ver. 18. *For the Lord will not be slack, neither will the Mighty be patient towards them, till he have smitten in sunder the Loins of the Unmerciful, and repayed Vengeance to the Heathen; till he have taken away the Multitude of the Proud, and broken the*

Sceptre of the Unrighteous. *Μακροθυμία*, Patience or Long-suffering, signifies Slackness in punishing, and so the Sense may either be, that the Almighty will not delay to do Justice to them, viz. to the Humble or Afflicted, or will not be slack, to execute Justice upon them, viz. the Unmerciful, or the Heathen, to whom *ἐν αὐτοῖς* seems to refer. This Place cannot be better illustrated than by comparing it with *Luke xviii. 7. Shall not God avenge his own Elect, which cry Day and Night unto him; and will he be slack towards them, or forbear long to punish their Enemies: καὶ μακροθυμῶν ἐν αὐτοῖς;* for so the Words should be pointed, and rendered, and then the next Sentence is better connected, *I tell you, he will avenge them speedily.* The Author seems here to hint at the Greeks, Syrians, and such to whom the Jews were at this Time in Subjection in *Judea, Syria, and Egypt*, and to interd Comfort to his Countrymen, by assuring them, that their Enemies should feel the Weight of God's Arm, and experience his mighty Vengeance, if they continued to oppress them, as in former Time he poured forth his Wrath upon the *Egyptians, Canaanites, Chaldeans*, and other Nations, for the Cruelties used to his Chosen. But as it does not often happen, that God appears so openly, and so instantly in the Behalf of his oppressed Servants, as to punish such as afflict them, by some remarkable Judgment in this Life, we may properly understand this Place of the last great Day, to which he will reserve the compleat Avenging of his suffering Members; when he will break the Sceptre or Power of the Proud, or Ungodly, and overthrow all that is great in this World, that will presume to oppose, or exalt itself against him.

CHAP. XXXVI.

Ver. 1. **H**AVE Mercy upon us, O Lord God of all, and behold us: Ver. 2. *And send thy Fear upon all the Nations that seek not after thee.* Ver. 3. *Lift up thy Hand against the strange Nations, and let them see thy Power.* The Author having spoken, in the Conclusion of the former Chapter, of the mighty Force and Energy of Prayer to succour the Humble and Afflicted, and to procure Help for them against their Enemies and Oppressors, begins this with a set Prayer to God, that he would be pleased, favourably to look upon, and assist his scattered, and distressed People, who, at the Time when this Work was composed, were dispersed in *Egypt, Syria*, and all the Provinces of the *East*, and beyond the *Euphrates*, and those that remained in *Judea, and Jerusalem*, were sometimes subject to the Kings of *Syria*, sometimes to those of *Egypt*, and in their Turns Victims of their Power and Ambition. This so low and mortifying a State afflicted the good

good Israelites, they fervently beseeched God, to have Mercy upon, and to restore Tranquillity to his People, and either to convert the Hearts of the idolatrous Nations, Strangers to his Fear and Worship, or to lift up his Hand against them, and destroy them with a mighty Destruction; or to deliver his chosen from them with a mighty and stretched out Arm, as he formerly delivered their Ancestors in the Time, and under the Conduct of *Moses*. The Things the wise Man here prays for, are the very same the *Jews* continued to expect in our Saviour's Time, by, and under, the *Messias*, viz. the Conversion of the Gentiles to the one true God, the Destruction of certain Nations, their Enemies, the Restoration of all their Tribes, and the working of Miracles; in both Ages, they prayed that God would hasten the Accomplishment. See Note on c. l. § 23. and Bishop *Candler's Def. of Christian* pag. 42.

Ver. 4. *As thou wast sanctified in us before them, so be thou magnified among them before us.* Ver. 5. *and let them know thee, as we have known thee, that there is no God, but only thou, O God.* The former Verse will admit of a double Sense, which may either be, As thou hast made thine Anger visible and conspicuous, in punishing us, thy Chosen, with so much Rigour, before the Heathen, so use them, in like Manner, before our Eyes; pour thy Vengeance upon them in our Sight, and let us in our Turns be Witnesses of their Ruin and Overthrow. Or thus, As in ancient Times thou madest thy Power to appear, by bringing thy Chosen out of *Egypt*, in the Sight of the Heathen, and against their Will; so do the same Wonders for us, their Children, before these our Oppressors, and shew thy great Mercy, by delivering us from the Bondage and Slavery we labour under, that we may be Witnesses of thy marvellous Works, as our Fathers were of those thou didst for them in the Land of *Egypt*, and at the *Red Sea*. In this Prayer we find the most pressing Motives that can be made use of, to incline the Almighty to favour his People, and to engage him in their behalf and Assistance. The Author here urges every Inducement, and neglects nothing that can be persuasive; and when he doubts the Sufficiency of his own Reasons, for the obtaining his Petition, he has Recourse to God himself, and enforces his Plea from the Honour of the Divine Nature, engages God to interpose, for his own Glory's sake, and not to give up his People finally into the Hands of their Enemies, who would not only come into his Inheritance, but insult him, their only God and King, for deserting them, *Pf. lxxix. 9, 10, 11.* which is the Substance likewise of some other *Psalms*. This Part of the Prayer seems pretty much the same with that of *Esther*, for her People, *O Lord, give not thy Sceptre*

to them that be nothing, and let them not laugh at our Fall: Remember, O Lord, make thyself known in the Time of our Afflictions, O King of the Nations, and Lord of all Power: For they have stricken Hands with their Idols, that they will destroy thine Inheritance, and quench the Glory of thy House, and of thine Altar. ch. xiv. 9, 11, 12.

Ver. 6. *Shew new Signs, and make other strange Wonders.* [i. e. *Εξαίρετον ενδεκα*, Renew the Miracles which thou didst under *Moses*, against *Pharaoh* and the *Egyptians*, and by *Joshua* against the *Canaanites*; and add new ones to them, that foreign Nations may discern thy infinite Power, exerted in Wrath against the Enemies of thy People *Israel*: And let the Heathens know, and be convinced by the Power of thy Miracles, that thou only art God, that their Idols are lying Vanities, their Kings but weak Mortals, whose Life and Death are in thy Hand, that, urged by the Dread of thy Omnipotency, they may cease to oppress thy Chosen.

Ver. 8. *Make the Time short, remember the Covenant.* The Greek Copies vary here in their Reading, some have *μνησθῆναι ὁρκῶν*, others *μνησθῆναι ἐσθῶν*, *memento finis*, as the *Vulg.* has it; others *μνησθῆναι ὁρκῶν*, which our Translators follow. God's Oath or Covenant, and the Assurances given them by the Prophets, were the Ground of Hope of the Blessings expected by the *Jews*, both before, and in our Saviour's Time. What this Oath was, is fully explained *Ecclus. xlv. 21, 22.* it was the Blessing of all Men, and the Covenant assured by an Oath to *Abraham*, and established with *Isaac*: It was the Covenant of Kings, that he made with *David*, to exalt his Horn for ever: — His Mercy, whereby he promised a *Remnant unto Jacob*, and a *Root unto David*, or a *Messias* to come out of his Loins, *Ecclus. xlvii. 11, 22.* as the *Jews* understand the Words of *Isaiah* there alluded to. See Bishop *Candler's Def.* p. 43. And thus the holy Men, in the Old Testament, in their Prayers, frequently remind God of his Covenant, and Promise, *Pf. cxix. 49. 2 Chron. vi. 42.* and make mention of his Servant *David*, or *Abraham*, or *Isaac*, or *Israel*, for whom they knew he had an especial Kindness, thereby to move his Regard and Compassion. Some understand the wise Man, when he says, *make the Time short*, as if he prayed that God would hasten to their Succour, and let the Calamities, that shall come upon their Enemies, make haste. *Deut. xxxii. 35.* But this Petition may be considered in a higher Sense, as a Prayer for the speedy coming of the *Messiah*. All the Saints, who lived before the Appearance of *Christ*, have beseeched God in the same importunate Manner, to hasten the Time of his Advent. On this Account St. *Bernard* piously laments, that, when the holy Patriarchs and Prophets waited for this Blessing, with so much

much Impatience, and prayed for it with so much Warmth and Earnestness, Christians should at length receive it with so much Coldness and Indifference, and be so little affected with the mighty Mercy of his coming.

Ver. 10. *Smite in sunder the Heads of the Rulers of the Heathen, that say, There is none other but we.*] This probably refers to *Pf. cx. 5, 6.* where it is prophesied of the Messiah, *That he shall wound even Kings in the Day of his Wrath; that he shall judge among the Heathen, and fill the Places with the dead Bodies, and smite in sunder the Heads over divers Countries.* The Author seems to mean here the Kings of Syria and Egypt, chiefly the former, (for the *Ptolemies*, Kings of Egypt, were on many Occasions kind to the Jews) and among these, the Character suits best with *Antiochus Epiphanes*, who, if he did not affect divine Honours himself, hindred the paying them to the true God. His Blasphemies are expressly foretold *Dan. vii. 25. viii. 25. xi. 36.* and his History, as recorded in the Books of *Maccabees*, shews, that he was an Enemy to all Religion, and even defied God; and that the End of this cruel Oppressor was as miserable, as his Life had been wicked. The *Vulg.* renders, *Contere caput principum inimicorum*, following a Copy which had, *ἐχθρῶν* instead of *ἐθνῶν*. This and the foregoing Verses shew the vindictive Temper of the Jewish People.

Ver. 11. *Gather all the Tribes of Jacob together, and inherit thou them, as from the Beginning.*] When this Author wrote, the far greater Number of the Jews was dispersed in different Provinces of the East, in Greece, Africa, and in the Isles: It was a common and settled Form of their Prayer, to beg of God to recall the several Tribes that were dispersed, such of them as were not yet returned into Judaea, but were the Outcasts of Israel. We have several Instances in the Book of *Psalms*, of this devout Request. See *Pf. cvi. 45. cxxvi. 5.* See *Ecclus. xlviii. 10.* where *Elias* is said to be ordained to restore the Tribes of Jacob. To which agrees *Matt. xvii. 11.* which refers to this Tradition. This Restoration the Jews promised themselves before, or at, the Coming of their Messiah. *Grotius* observes, that *κατακληρονομήν* is here to be taken in *forma Hipbil*, as it is used by this Writer *ch. xlv. 21.* and then the Sense will be, Cause thou them again to inherit, *Fac iterum terras possideant*, the Countries which thou hast given them, as they did in the Days of David, and Solomon; and thus *Junius*, *Tribue hereditatem ipsis, sicut principio.*

Ver. 12. *O Lord, have Mercy upon the People that is called by thy Name.*] *i. e.* Have Pity upon that People, *λαόν*, who are known by the Name of the People of the Lord; thou art their Father, their Husband, their Master, their King; and art pleased to style

thyself the God of Abraham, and of Israel. The Hellenist Jews love to call the Israelites *Λαόν*, the better to distinguish them from the Heathen, who were called *Ἀλλόφυλοι*, and *ἔθνη*. And so *Λαός* and *ἔθνη* are opposed *Acts xv. 14.* where speaking of the prophane, or Gentile Nations called to the Gospel, God is said to have got *Λαόν ἐξ ἔθνῶν*. Bishop *Fell* observes, that St. *Cyprian* accordingly chuses to call the Faithful, *Plebem*, and not *Populum*, and condemns *Tertullian* for Inaccuracy in using so general a Term. *Not. in L. i. Testim. adv. Jud.*

Ibid. And upon Israel, whom thou hast named thy Firstborn.] This Term not only signifies the Order of Birth or Generation, but the Degree of Love and Favour with Almighty God. *Exod. iv. 22. Pf. lxxxviii. 28. in 6.* and particularly *2 Esdr. vi. 55, 56, 57, 58.* They looked upon themselves to be the peculiar People of God, as being the Posterity of Abraham, and pretended that God owned them alone for his Children and Favourites, and that for their own, and Forefathers Merit, he would never forsake them. They prided themselves also in their holy City, where God, they imagined, fixed his Abode, as in the Capitol of his Kingdom, and in their Temple, where the *Schechinah* dwelt, which they thought God, for his own sake, would not fail to preserve. All others, who were not favoured with the like Privilege of Descent, or with such visible Tokens of God's Presence, they called unclean, *Is. xxxv. 8.* and looked on them as no better than Dogs, disregarded and neglected by God; and this common Phrase among the Jews, our Saviour is thought to allude to, *Matt. xv. 26.* It has been observed of the Jewish Writers, that they are naturally given to magnify their own Nation and Privileges, more than any other People living, which appears no where more clearly than in the *Apocryphal* Writings, where frequent Instances occur of this Vanity, even in the Times of Persecution and Distress.

Ver. 15. *Fill Sion with thine unspeakable Oracles, and thy People with thy Glory.*] The Geneva Version has, *Fill Sion, that it may magnifie thine Oracles*; which is the Marginal Reading, and seems more agreeable to the Greek: Or, Fill Sion with thy Favours, with the Effects of thy Mercy and Loving-kindness, by fulfilling thy Oracles, and making good thy Promises, that it may celebrate thy Praises, and thy People may have fresh Occasion to publish and display thy Glory. Or, Fill Sion with thy Presence, Majesty tua, Arab. and let Tokens of it appear there as formerly. The Orient. Versions have, *Et Templum tuum gloria tua redundet, i. e.* Let the Glory of the *Schechinah* adorn thy Temple, following a Copy, which probably had *λαόν σὺ*, instead of *λαόν*, which is in all the present Editions.

Ver.

Ver. 15. *Give Testimony unto those that thou hast possessed from the Beginning, and raise up Prophets that have been in thy Name.]* The Sense is pretty much the same, whether we read *ἀλήμασι*, or *ἀλιμασι*, *προφῆτας*, or *προφητείας*. i. e. Give unto Israel, whom thou hast chosen for such a Number of Ages past, and to whom thou hast vouchsafed so many Proofs of thy Love, fresh Testimonies of thy Regard, and Notice: Remember the ancient Predictions in their Favour, and fulfil the Promises, which the Prophets have made in thy Name, that thou wouldst not cast off thy Chosen, when they call upon thee in their Distress. *ἔγειρον προφῆτας* does not relate to the coming of new Prophets, as some have understood it, nor is it to be considered as a Wish of that Sort, for when the Prophets had prepared the Way for the Reception of the Messiah, by pointing out the several material Circumstances relating to his Coming, the Gift of Prophecy ceased: Neither was there any publick Succession of Prophets for the Space of 400 Years together before the Coming of Christ, on Purpose to raise in Mens Minds a more earnest Expectation of that happy Advent. It is rather a Wish, that God would accomplish and fulfil the former Prophecies in his Name. And so the *Heb.* Word is rendred by the *6*, 1 Sam. iii. 11, 12. And thus the *Syr.* and *Arab.* Versions, *Affirma testimonia servorum tuorum, & adveniant vaticinia Prophetarum tuorum, qui nomine tuo locuti sunt.* See Bishop Candler's Def. p. 42.

Ver. 16. *Reward them that wait for thee, and let thy Prophets be found faithful.]* Reward the Patience and holy Trust of thy People, who, notwithstanding their many Calamities, Revolutions, and Reproaches, have continued true and faithful in thy Service, and have not, since their Captivity, lapsed again into Idolatry, as their Ancestors did under their Kings before. Or, Comfort them that live in Hopes of the Completion of thy Promises, with the happy Accomplishment of the Predictions, that thy Prophets may be found true and faithful in what they foretold. The Author seems to insinuate here, that the *Jews*, at this Time, waited for the Messiah, or that Prophet, by way of Eminence, foretold and promised *Deut.* xviii. 15. and by all the successive Prophets. And accordingly by the Coming of the Messiah all the Oracles and Prophecies were fulfilled, and the Faith of his Saints, who had waited for him with so much Eagerness and Constancy, was blessed and rewarded; and by it God filled his People with those spiritual and true Blessings, of which that of Aaron was only a Figure, and shewed himself the eternal God, the Lord of Ages, by bringing to pass, *ἐν συνέλειά τῇ αἰώνῳ*, what he had foretold and promised 4000 Years before.

Ver. 17. *O Lord, bear the Prayer of thy Servants, according to the Blessing of Aaron,*

over thy People.] i. e. Let us mercifully partake of those Blessings, and reap the Benefit of that solemn Form, which thou hast appointed the High Priest to pronounce, and may the full Force of the Benediction, *Num.* vi. 24, 25, 26. light upon thy Suppliants; *ἐνέωσθ*, as the Margin has it, and Grabe prefers to *οἰκέωσθ*, the common Reading. According to Bossuet, the Author here requests of God, that the true regular and lineal Priesthood in the family of Aaron may continue, and not such a corrupt and venal one, as was under Antiochus Epiphanes, purchased with Money by Jason and Menelaus, to the manifest Wrong and Injury of Onias, the regular and true High Priest. 2 Maccab. iv. 8, 23. However that be, this Passage certainly contains a very particular Commendation of the established Ministry, its Usefulness and Efficacy. For God could give, if it pleased him, his gracious Favours to his People, without the Priests Intercession, but he on Purpose appoints him to be the ministerial Asker, and to be the Means to derive upon his People his designed Goodness. He could not more effectually grace and distinguish his Servants, than by declaring, that what they should beg, he would the more readily give. Thus confirming and recommending their Ministry and Service to all true Members of the Church. If this was more attended to, the Contempt of the Ministry, and of Church Power, would be less complained of: In Health Men would regard the Priest's Prayers, as the stated Means to draw down God's Blessing; and in Time of Sickness would apply to him, as the People did to Samuel, *Pray for thy Servants unto the Lord thy God, that we die not.* 1 Sam. xii. 19.

Ver. 18. *The Belly devoureth all Meats, yet is one Meat better than another. Ver. 19. As the Palate tasteth divers Kinds of Venison, so doth an Heart of Understanding false Speeches.]* This and what follows is very improperly connected with the foregoing Prayer, but so it is in all the Versions and Editions. The Sense seems to be, As the Stomach promiscuously receives all Sorts of Food, but all do not digest alike, nor are equally wholesom, so the Mind receives all Sorts of Thoughts, though not equally profitable and good: And as the Will has various Affections and Desires, but the Objects of them are not equally innocent, so the Mind is capable of different Sorts of Knowledge, but they are not alike useful; for the Knowledge of the Law of God, and of religious Truths, is of most Importance, and preferable to all Science whatsoever. Epiphanius has exactly the same Sentiment, *ὅς μὲν ῥήματα διακρίνει, λάφυρ' δὲ οἷα γούρ'.* Or thus, As the Palate distinguishes Venison from common and ordinary Meat, so does an understanding Heart separate between Flattery and real Friendship,

ship, true and false Reasoning, profitable and evil Discourse. But as the Mouth should be kept clean, that the Taste may be more quick and exquisite, so the Mind, in order to form a right Judgment, should be free from Prejudice, and Prepossession.

Ver. 20. *A froward Heart causeth Heaviness; but a Man of Experience will recompense him.* [Ἀναποδώσει αὐτῷ. Drusus prefers αὐτῇ, to agree with καρδία, or λύπη, and so the Geneva Version, *A froward Heart bringeth Grief, but a Man of Experience will resist it.* By a froward Heart is meant a wicked and deceitful Person; who often takes the Unwary in his Snares, and involves them in Mischief; but a Man of Prudence and Experience will beware of, and find out his Artifice and Designs, will oppose, and punish him according to his Deserts. For so ἀναποδίδωμι is often used by our Translators.

Ver. 21. *A Woman will receive every Man, yet is one Daughter better than another.* Various are the Senses of this Place; but a good one, I conceive, may be given of it, without any such Reflection upon the Modesty of the Sex, as Grotius, and some other Expositors, have thrown upon them. May not therefore the Meaning either be, that every Woman will receive Addresses, but there are some among the Sex, who deserve a Preference before others? Or, that Women are not nice and scrupulous, when Addresses are made to them, about the mere Person, or Beauty of a Man; but a Regard is not undeservedly had to the Beauty of a Woman, which is a Perfection that distinguishes them from one another, and is engaging in the Eyes of the other Sex. But I take the true Meaning of the Author to be, that if in Marriage, Regard is only had to the Propagation of the Species, it is but of little Consequence, where the Choice falls; but if Happiness be the thing proposed, and you would have a valuable Companion, an agreeable and accomplished Partner for Life, Regard then ought chiefly to be had to Virtue, and good Qualities.

Ver. 23. *If there be Kindness, Meekness, and Comfort in her Tongue, then is not her Husband like other Men.* If to her Beauty a Wife adds such engaging Qualities, as strict Virtue, and Modesty, prudent Oeconomy, obliging Behaviour, and such good Sense and Address, as by her winning Carriage, and agreeable Manner, to sooth the Passions and Cares of her Husband, and double occasionally his Joys; if she is not haughty and imperious with her Beauty, and places not her Merit in her Person, she cannot fail of crowning his utmost Wishes. Possessed of such a Treasure, he should bless his Choice, and set a just Value upon his Happiness, which has made him even an Object of Envy. *Non est vir ejus humane conditionis*, as Castalio well expresses

his good Fortune; his Lot is above that of common Mortals, it resembles that of the Blessed above, where Love and Harmony reign triumphant.

Ver. 24. *He that getteth a Wife, beginneth a Possession, a Help like himself, and a Pillar of Rest.* [Ὁ ἀνὴρ ὁ γυναικὰ, ἐν ἀρχῇ αἰῶνος, βοηθὸν καὶ αὐτὸν καὶ σῦλον ἀναπαύσεως. The Vulg. with great Judgment inserts, *bonam, qui possidet mulierem bonam.* i. e. He, that has a good Wife in all respects, has laid the best Foundation of his House, has the surest Grounds to build his Hopes of Happiness upon, and of raising a Family to his Mind. Junius transposes the Words here, and renders, *Qui comparat mulierem adjumentum simile sibi, et columnam requietis, incipit possessionem constituere*, which is clearer and more explicit than our Version. According to Grotius, ἐν ἀρχῇ αἰῶνος means *facere imperare*, and is to be understood in *forma Hiphil*, as βασιλεύειν is sometimes taken, i. e. He, that takes a Wife, sets over his House and Fortunes a Help-mate, and an Assistant, equal to himself, that will divide his Cares, and in whose prudent Management and Oeconomy he may safely confide, and will be to him a Pillar of Security, as well as of agreeable Rest. According to this Sense, the Pointing of the Greek should be, ὁ ἀνὴρ ὁ γυναικὰ, ἐν ἀρχῇ αἰῶνος βοηθὸν καὶ αὐτὸν, καὶ σῦλον ἀναπαύσεως. The Orient. Versions give this by way of Advice, and such as rally the matrimonial State, or indulge themselves in criminal Liberties in Celibacy, would do well to remember it, *Inter precipuas possessiones tuas posside uxorem bonam, adjumentum enim est tibi simile.*

Ver. 25. *Where no Hedge is, there the Possession is spoiled; and he that hath no Wife, will wander up and down mourning.* As by the breaking down the Fence of a Vineyard, all they that go by, pluck off the Grapes, and the wild Boar out of the Wood doth root it up, and the wild Beasts of the Field devour it; so fares it with his House, who is without a proper Help-mate, to order and direct his domestick Concerns; all things are in Confusion for want of Management, and without a careful superintending Eye his Substance is in danger of being devoured by Strangers. And thus the Syr. *Ubi non adest sepes, racemabuntur vineæ; et ubi non adest uxor, omnia detecta sunt ac dilapidata.* A Man so solitary and alone, is obliged either to leave all things at random, or to trust wholly to Servants, whose Fidelity is not always to be depended on. But in a well regulated Family, where a prudent Woman presides, such Inconveniencies and Disorders are prevented. Whilst her Husband is abroad, and attending publick Business, and providing what is necessary in his Sphere, she discreetly orders Affairs at home, and looketh so well to the Ways of her Household, that the Heart of her Husband

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Husband can safely trust in her without any Apprehension of Waste or Spoil.

Ver. 26. *Who will trust a Thief well appointed, that skipketh from City to City? So who will believe [trust] a Man that hath no House, and lodgeth wheresoever the Night taketh him?* i. e. An unmarried Man, being always unsettled, is esteemed but little better than a Vagrant; as he hath no Wife, no little Family to engage him to be at home, and to endear him to it, he is vague, and often wandering abroad, in Danger of falling into loose Company, of being tempted to Incontinence, and, which has sometimes happened, injuring the Honour of the Family he is admitted into. The Advice therefore here is, say *Mess. of Port-Royal*, that such, for Prevention sake, should marry, as *St. Paul* advises those, *οἱ ἐκ ἐκκελεύσεως*, who do not contain, (for so the Words should be rendred) *qui non se continent*. *Vulg.* for it is better to enter into that holy State with chaste Intentions, than to be exposed to the Dangers, and criminal Liberties which usually attend a wandering and unsettled Life. The Question here proposed, supposes such, who treacherously attempt by private Intrigues, to injure the Honour of others, to be at least as bad, and detestable as Thieves, who lie in wait for their Prey, and are always ready to seize upon another's Property on every Occasion that presents itself. And indeed the *Orient.* Versions instead of *ἀνηγής* put *Adolescens cælebs*. It may not be amiss to observe, that in ancient Times such as had no Wife or Family, no fixed Dwelling, or certain Way of Life, were looked upon as loose and disorderly Persons, as suspicious Vagabonds or Strollers, not fit to be trusted, lying where or with whom they could, and therefore spoken of in Terms of great Reproach, especially among the *Jews*, all of whom married at a proper Age, and thought it both to their Credit and Advantage, to be settled in that State.

CHAP. XXXVII.

Ver. 1. **E**VERY Friend saith, I am his Friend also: But there is a Friend which is only a Friend in Name.] *Aristotle* has well defined Friendship to be, *Medietas inter assentationem & inimicitiam*. The true Friend, who appears such in all his Actions, makes not loud or reiterated Profession of his Friendship, nor indeed has he any Occasion: The Loss of such a one, whether by Death, or some unhappy Misunderstanding, is a Misfortune that affects a Man in the most sensible Part: The Flatterer attempts to gain your Affections by pretending to be your real Friend, or Admirer, though he is only so in Appearance, and for his own Ends; his Favour and Continuance is precarious. Adversity shews the Cheat. *In adversitate ad mortem usque non*

persistit. Arab. As if the Copy, which those Translators used, read Ver. 2. *ἐκ ἐν λύπῃ μὲν ὡς θανάτου*. Even an open Enemy is preferable to one, who, under the Mask of Friendship, lies in wait to do Hurt, and while his Words are smotherer than Oyl, has Mischief and War in his Heart.

Ver. 3. *O wicked Imagination! Whence camest thou in to cover the Earth with Deceit?* i. e. O dire and wicked Hypocrisy! from what cursed Origin didst thou spring, from what infernal Region camest thou up to sow Discord and Mischief among Mankind? This Exclamation seems forced from this Writer, either by what he personally suffered from some pretended Friend; or was, as some conjecture, occasioned by the Persecution of the *Jews*, under *Ptolemy Lagi*, who was once, seemingly, their great Friend. Or it might arise from a Reflection, how general the Vice of Hypocrisy was become, even so general as to cover the Earth, and infect all the habitable Parts of it.

Ver. 5. *There is a Companion which helpeth his Friend for the Belly.* *Φίλῳ συμπονεῖ.* Will labour with, or for, his Friend. *Drusus* understands it in the Sense of grieving, that he will be concerned, or at least seem so, upon any Accident which happens to his Friend. And so the *Vulg. Sodalis amico condolet*, sympathizes, or takes Part in his Grief or Sufferings; but his Concern is for himself, and his own Interest; his Fears and Apprehensions are not for his Friend, but for his own Support and Subsistence; it is his Table, more than the Man himself, that he is really concerned for. *Grotius* renders, *Collaborat in iis quæ ad ventrem pertinent*, that the Parasite spares no Pains to provide for, and feed his Belly.

Ibid. And taketh up the Buckler against the Enemy.] This seems the Character of a true Friend, and so the *Syr.* makes it, *Bonus est amicus, qui pugnat contra inimicum, & tenet clypeum*; but as this Sense suits not with the former Part of the Verse, nor with the preceding one, which is the Counterpart of this, *Grotius* prefers a quite contrary one, viz. Such a Counterfeit will not take the Buckler in his Friend's Behalf, nor stand by, or protect him in the Time of Danger. There is also another Sense of this Place, that when the Enemy is present, which is the marginal Reading, he will take up the Buckler to fight against him whom he formerly followed for his own Convenience and Advantage. This is preferred by *Drusus*, which *Camerarius* favours in his Rendering, *Scutum sumet pro hoste*, i. e. He will take his Buckler to assist the Enemy.

Ver. 6. *Forget not thy Friend in thy Mind.*] *Drusus* thinks the original Reading was, Forget not a Friend after thine own Heart, or one according to thine own Mind, and that the Grandson probably mistook *3* for *2*, and so rendred *in thy Mind*, instead of, according to thy Mind. Or the

Sense may be, Forget not thy Friend in thy Prosperity, when things go according to thy Mind, *dans la joye de votre ame*, says Calmet.

Ver. 7. *Every Counsellor extolleth Counsel, but there is some that counselleth for himself.*

Ver. 8. *Beware of a Counsellor, and know before what need he hath . . . lest he cast the Lot upon thee.*] A false Friend extolleth his own Counsel, will boast of his Ability and Inclination to serve you, whereas his Advice aims only at his own Interest. Consider what selfish Ends he may have in View, and that his Forwardness to advise you, may not be owing to any sincere Regard for you, but to make a Prey of you, and to draw you into some Mischief. The Syriac rendering is more explicit, *A consiliario iniquo cave tibi, & nosce prius quid requirat, ne dolo malo te circumveniat.* μήποτε βόλη ἐπὶ σοὶ κληθῇ. Grotius ingeniously conjectures, that the true Reading here is *καλῶν, durum aliquid*, which Dr. Grabe likewise prefers, and it is confirmed by the Vulgate, *Ne forte mittat sudem in terram*, i. e. lest he throw some Impediment, or stumbling Block in the Way, and encourage thee to go on in it, in order to entrap thee, and then laugh at thy Fall and Disgrace.

Ver. 10. *Consult not with one that suspecteth thee: And hide thy Counsel from such as envy thee.*] i. e. Ask not Counsel of thy Enemy, nor communicate any Secret to such as do not wish you well. And thus the Arab. *Ne consilium petas ab inimico tuo ulla in re, & cela eum arcanum tuum.* One would think this Piece of Advice was almost needless, and that there could be no Occasion to admonish any not to consult with an Enemy, or such as do not bear them Goodwill: But there are Persons who are too unwary in this respect, and because they intend no Harm themselves, are not willing to suspect any from other People; and others who make Confidants of all they meet with, without considering whom they trust, or what may be the Consequence. The Caution therefore of the wise Man here is very necessary, neither to consult with, nor open your Mind to, others, without being assured of their Fidelity, and likewise of their Respect and Regard for you, lest by an imprudent Application to improper Persons, who perhaps through some Jealousy inwardly hate you, you put yourself in the Power of such, as will never promote your Interest; and will make an ill-natured Use of what you have communicated, the first Opportunity.

Ver. 11. *Neither consult with a Woman, touching her of whom she is jealous.*] See ch. xxvi. 6. i. e. with a Wife, for so Grotius understands γυνή, about her Rival, ἀντιζήλος, Lev. xviii. 18. where it means another or second Wife, (Polygamy being customary, and allowed among the Jews) who having a Jealousy of the other, will say or advise

something to her Injury or Disadvantage. As was the Case of Peninnah and Hannah, the former of whom is expressly called, 1 Sam. i. 6. the other's Adversary, and is represented as taking a Pleasure in vexing her. This may also be extended to others, not espoused, who are Rivals any Way, either in Trade or Science, Profession or Invention, Wit or Beauty, between whom, as there usually is a Jealousy, if not an open Disagreement, so a fair and impartial Account is not to be expected, nor a Character or Judgment formed from thence. Ibid. *Nor with a Merchant, concerning Exchange.* Refer not the Exchange of your Goods, i. e. the Value to be allowed for them, to the sole Judgment of the Merchant, who will not tell you honestly the true Price of them. The Vulg. seems to understand this of Freight, or Exportation, the Difficulty or Danger of which the Merchant will enlarge upon, that he may ask the more. Briefly the Sense is, In Selling be not directed by the Buyer, nor in Buying, by the Seller. Ibid. *Nor with an envious Man, of Thankfulness; nor with an unmerciful Man, touching Kindness.* By βάρκαρος is meant the covetous Man, who having no Sentiments of Honour, Generosity, or Gratitude towards Benefactors of any Sort, will discourage Acts of Kindness and Liberality in others. He is always ready to receive Favours, but never disposed to return them: And as the unmerciful Man has no Tenderness in his Nature, nor Bowels of Pity, he will neither relieve Objects in Distress himself, nor recommend any to the Charity of others, and is the last to be consulted about Ways and Means of doing Good. Ibid. *Nor with an Hireling for a Year, of finishing Work:* Who, being assured of his Salary, will not trouble himself about Dispatch, nor hasten to finish any Piece of Work. The Advice in general here is, not to consult with Persons that are prejudiced, and have some private Ends of their own to serve.

Ver. 13. *And let the Counsel of thine own Heart stand, for there is no Man more faithful unto thee than it.*] The Sense of this Verse, as connected with v. 12. according to Calmet is, Endeavour to free and disengage your Heart from all Passion, Prejudice, and Self-love, and to conduct yourself according to the Rules of Piety and Justice, and you will want no other Director. You will find Light enough in yourself to determine you how to act. That which disqualifies us, and renders us incapable of proceeding and judging as we ought, is our excessive Self-love; we suffer ourselves to be swayed and influenced by Passion, or Prejudice; and when this is the Case, a Man is no more in a Condition to judge what is true and right, than the Eye, when it is obscured with a thick Film, can distinguish Objects clearly. Or thus, Chuse one according to your own Mind,

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Mind, and be advised by him, for you will never find any Person so faithful to you, as a true and disinterested Friend. Or, according to others, the Sense may be, Though you are acquainted with many, be intimate only with a good and pious Person; let him be to thee as your second Self, consult freely with him, for you will find none more faithful, or more improving. A good Man is often more enlightened, and, through the Grace afforded him, of an Understanding superior to other Instructors. Thus the *Psalmist*, *I have more Understanding than the Aged, because I keep thy Commandments.* Psal. cxix.

Ver. 14. *For a Man's Mind is some time wont to tell him more than seven Watchmen, that sit above in an high Tower.*] The Sense of this Verse differs not greatly from the former, and is, that a Person who is a true and real Friend, and thoroughly in your Interest, is more capable of assisting you, and of giving you good and proper Advice, than the most able and experienced Counsellors. As he knows better your Wants, your Dispositions, the State of your Affairs, and has your Interest more at Heart than a Stranger, he will direct you best, and give his Advice the most effectually and cordially. The *Vulg.* inserts *Sancti*, understanding it of a good Man particularly; and the Context, says *Calmet*, both requires and justifies the Addition: for as there is no Knowledge or Counsel against, so neither is there *without* the most High. He communicates Illumination, and makes Discoveries to such as faithfully serve, and truly love him, sooner than to any others. And therefore, as is advised in the next Verse, we must pray to God with Faith and Perseverance, and address ourselves to him for his Direction and Assistance, before we apply to our Friends for theirs. For Men do but imperfectly guess at what is right, but 'tis God that takes us by the Hand, and leads us into the right Way, and makes us go on successfully in it, by the Light and Influence of his Grace, as being himself the Way, the Truth, and the Life.

Ver. 17. *The Countenance is a Sign of changing of the Heart.*] *ἵχνος ἀλλοιώσεως καρδίας πρόσωπον.* Some Copies have *ἵχνος ἀλλοιώσεως χαρῆς πρόσωπον*, i. e. One sees upon the Countenance, whether the Heart is gay or sorrowful, content or afflicted. There is also another Reading, *ἵχνος ἀλλοιώσεως καρδίας τέσσαρα μέρη ἀνατέλλει, ἀγαθόν, κακόν, κ. τ. λ.* which *Grotius* prefers, and is countenanced by the *Vulgate*, i. e. There are four Things which make such an Impression upon the Heart, as appeareth in the very Countenance; Hope and Fear, Life and Death. *Bossuet* furnishes still another Sense, viz. that in every Action or Affair of Consequence, the Mind is as it were in Suspence for a Time, and cautiously examines four Particulars: whether the Thing is like to be

advantageous or otherwise, good or evil, sinful or allowable, and the Occasion of Life or Death to us.

Ver. 19. *There is one that is wise and teacheth many, and yet is unprofitable to himself.*] This Observation holds more in moral than in civil Life; for in the latter, each endeavours to be most profitable to himself. The Truth of it wants not much to be illustrated, and yet is too notorious to be denied. There are too many of this Sort of wise Men, says *Calmet*, who are wise only with respect to others, who abound in Knowledge, and yet have not the Sense to make use of, and apply it to their own Advantage and Happiness; who deliver useful Precepts of Instruction, and have the Satisfaction to please and edify others, and yet themselves continue unfruitful. But to what Purpose is Learning or Knowledge, if it terminates only in Speculation, and is not accompanied with a good Life? What signifies the understanding all Mysteries, and all Knowledge, or even speaking with the Tongues of Men, and of Angels, if, after preaching savingly to others, and being admired for his great Accomplishments, the Man himself, for his evil Conduct, be at length a Cast-away? Unhappy in so abusing the Tree of Knowledge, as thereby to fall short of the Tree of Life. Or possibly the Author may here condemn those who place Learning and Knowledge in such Things, as are not perfective of their better Part, who prefer profane to sacred History, and human to divine Literature.

Ver. 20. *There is one that sheweth Wisdom in Words, and is bated; he shall be destitute of all Food.* Ver. 21. *For Grace is not given him from the Lord, because he is deprived of all Wisdom.*] Many Copies instead of *σοφίας* have *σοφίας*, as is the marginal Reading; but that whole Clause seems to be an Interpolation, from the like Words in the next Verse. By *σοφίζομενος ἐν λόγοις* all the Commentators, with *St. Austin*, understand a cunning Sophister, who deals in Subtleties, who makes a vain Shew and Ostentation of Knowledge, without the true Use and Power of it; one who uses captious and ensnaring Arguments, true in Appearance only, to impose upon Men, and lead them into Error, instead of enlightening, and improving them. As the Design of such is not to teach true Wisdom, or to mend the Heart, nor so much to rectify Mens Passions and Wills, as to cheat and bewilder the Understanding, their Knowledge is vain and trifling, and the Study of it contemptible. 'Tis a Science falsely so called, devoid of the Grace of God, and of his Blessing, which he has promised, not to Learning, as such, much less to a vain Pretence of it, but to Regularity and Goodness, and a diligent Meditation in his Law.

Ver. 22. *Another is wise to himself, and the Fruits of Understanding are commendable*
in

in his Mouth. Ver. 23. *A wise Man instructeth his People, and the Fruits of his Understanding fail not.*] In the two foregoing Verses our Author has described a wise Man who is so in Appearance only, or in outward Discourse, whose Wisdom not being rightly employed, and for want of other Recommendations to go along with it, is useless and unprofitable. Here he describes a truly wise Man, who is inwardly such, and wise to the best Purposes: who makes Use of the Parts God has blessed him with, as well to edify himself, as to instruct others, and is, as the *Vulg.* excellently expresses it, *Anima sue sapiens.* True Wisdom is in order either to our own, or others Happiness; and to be truly wise, is to be wise unto the great Purposes of Salvation. Whatever Knowledge contributes not to this, is beside the Mark that ought principally to be aimed at. "The careful and good Pastor furnishes himself with Knowledge for his own Use and Direction, and communicates it liberally and painfully for the Benefit of others. As he rightly divides the Word of Truth, he feeds his Charge with sound Doctrine, and has the Pleasure to see his Labours succeed, and the Work of the Lord prosper in his Hands. And if he wants Sciences humanly acquired, his affectionate and real Concern for the Welfare of Souls, will abundantly compensate that; he will yet know more than human Wisdom can teach him, because he has that Master within him that teaches Man Knowledge." *Bona De via compend. ad Deum, p. 172.* As he has laid the Foundation of Religion deep in the Hearts of his Hearers, and the Seed has had the Fortune to fall into good Ground, it withereth not, as soon as it is sprung up, but bringeth forth Fruit to Perfection, some an hundred-fold, some sixty-fold, some thirty-fold. By *καρποὶ πιστοί, fructus fideles, Vulg.* we may also understand, that his Instructions are hearty and sincere, and such as may be depended upon; that he is not as many that corrupt the Word of God, or handle it deceitfully, but in Sincerity, and by the Manifestation of the Truth, commending himself to every Man's Conscience in the Sight of God. 2 Cor. iv. 2.

Ver. 25. *The Days of the Life of Man may be numbered, but the Days of Israel are innumerable.*] The Days of Man are ordinarily short, and the Reputation acquired in Life passes away with it; but the true Israelites live for evermore, and their Name shall not be blotted out. According to *Calmet* the Sense is, that though the Life of a wise Man is short and limited, and consists only of a certain Number of Days, like that of other Men, yet the Remembrance of him shall not die, it shall continue as long as

Israel itself; as is expressed more clearly in the following Verse. Or it may mean, according to the Jewish Conceit, that God will never cast off the Seed of Israel, but they shall always be his peculiar People, and their Law never fail or pass away; which the Jews assured themselves, especially with regard to the moral Precepts of it, would be perpetual. *Philo* has expressed their Sentiments very strongly on this Head; *τὰ τέταρτα μὲν βέβαια, ἀσάλευτα, ἀνεσθαι, κ. τ. λ. Hujus unius [Mosis] firmæ, immotæ, inconcussæ perstiterunt leges, tanquam sigillis ipsius naturæ obsignatæ, jam inde usque ab illo die, quo primum scriptæ sunt, ad hanc memoriam, ac porro mansuras in posterum spes est, & inveteraturas omnibus sæculis, dum Sol, Luna, Cælum ipsum, mundus denique universus extabit.* De Mose, L. ii. Joseph. Antiq. L. iii. c. 8. Matt. v. 8. Luke xvi. 17.

Ver. 27. *My Son, prove thy Soul in thy Life, and see what is evil for it, and give not that unto it.* Ver. 28. *For all Things are not profitable for all Men, neither hath every Soul Pleasure in every thing.*] According to *Calmet* the Sense is, Learn and know your own Power and what you are capable of doing; but undertake nothing before you have made trial of your own Strength, according to that of the Poet, *Versate diu quid ferre recusent, Quid valeant humeri:* Or, as others understand, In every Action or Affair of Consequence, examine principally whether the Thing is like to be advantageous, or otherwise to you, whether it be good or evil in itself, forbidden or allowable, and so may either be the Occasion of Life or Death, Happiness or Misery to you. Or perhaps, the Meaning may be, which seems countenanced by what follows, Consider what agrees best with your own Health, and indulge not in any thing which you have Reason to think will be injurious to it; regard not so much what may please your Gout or Palate, as what may contribute most to the Continuance or Improvement of Health. *Mess. of Port Royal* understand this of Men's different Natures and Dispositions; that it is not sufficient to give good Advice in general, without great Skill and Circumspection to apply it properly, according to their different Capacities, and respective Qualities of Body and Mind, of Nature and Grace. That there is in each Man, as in the several Sorts of Earth, a different Soil, or Nature, and partaking of different Qualities; one has his Gift after this manner, and another after that. And as Allowance must be made for the different Sorts of Grounds, which are not equally susceptible of the same Culture and Improvement, so Advice or Instruction must be diversified, and suited according to the Nature and Wants of those to whom we give it.

C H A P. XXXVIII.

Ver. 1. **H**ONOUR a Physician with the Honour due unto him, for the Uses which you may have of him: for the Lord hath created him.] The Precept of honouring all Men, 1 Pet. ii. 17. varies according to the several Degrees whereby Persons are more or less beneficial; but more is here intended than civil Honour, it includes Reward; Reward the Physician with a handsome and proper Gratiuity, because of the very great Use he is of in Life, in healing the many Distempers incident to it, and that God has appointed him for a general Good. And so τιμή is often used in the *New Testament*, and by the best Greek Writers; *Tully* too applies honos to a Physician in this Sense, *Epist. Fam.* The Goodness of God cannot be sufficiently admired, which displays itself in proportion to that Multiplicity of Evils and Infirmities to which we are subject, all of which come from the Sin of Man, but the Remedies to cure them from God; and therefore we ought to respect and honour a Profession, whose Original is so exalted and noble, and which contributes so much to the Preservation and Health of human Life.

Ver. 2. For of the Most High cometh Healing.] As it was a prevailing Opinion among the Ancients, that the Gods were the Authors of all Diseases incident to Mankind, in some of which the Hand of God was more particularly discernible, so they looked upon Physick as a Gift from Heaven, and ranked their first Physicians in the Number of their Gods. Hence the Heathens ascribed the Original of it to *Apollo*, and erected Statues and Temples to *Æsculapius*. The *Hebrews* attribute to God himself, or however to *Adam* as taught by him, the Invention of Physick, and make *Moses*, either by Inspiration, or by what he learned among the *Egyptians*, to have excelled in this Art. Healing may also be said to come of the Most High, as he created Medicines, v. 4. out of the Earth, and is the Author of all their sanative Virtues; for though God cursed the Earth, and made it produce Thorns and Briars, yet he as greatly blessed it too, by giving a restorative Power, a medicinal Virtue and Efficacy to Roots and Plants, for the Health of Mankind, and for the healing of the Nations. Physick may also in this further Sense be ascribed to the Deity, as a natural Sagacity is required in such as arrive at a great Perfection in it. And thus the *Orient. Versions*, *Dono Dei sapit medicus*. *Virgil* intimates, that Application and Industry, however necessary in this Profession, are not alone sufficient without a happy natural Genius, which peculiarly fits Men to shine in this Art, and is derived immediately from the Deity. It was by the Favour of *Apollo*, that *Iapis* so excelled; if he had not been

Phæbo ante alios dilectus, he had never arrived to such a Perfection in that Faculty.

Ibid. He shall receive Honour of the King. Ver. 3. The Skill of the Physician shall lift up his Head, and in the Sight of great Men he shall be in Admiration.] Some Copies have ἀΐψαι δόμα, He shall receive a Gift from the King; and so the *Marginal Reading* is, which is confirmed by the *Vulg.* and *Oriental Versions*. That Physicians of Note and Eminence anciently had large Salaries fixed upon them by great Men and Princes, appears from *Budæus*, *Sex millia ducentos quinquaginta aureos annua mercede celebres multos medicos Romæ a principibus habuisse*. De Asse. And our Author here seems to speak of what he saw or heard was done in his Time at Court by the Kings of *Egypt*; and however they might be less esteemed elsewhere, yet among the *Jews* they were in high Reputation; and the Dignity of their Profession was such among the *Athenians*, that by an express Law none of servile Condition might undertake it. *Cujac. Observ.* L. xvii. c. 27. *Pliny's Nat. Hist.* L. xxix. c. 1. There are some Passages of Scripture too which seem to prove that formerly among the *Hebrews*, as well as *Greeks*, Persons of the highest Rank practised Physick, and that it was thought an Accomplishment not even beneath a Prince. *Is.* iii. 6, 7. *Hos.* v. 13. *Pliny*, L. xxiv. c. 1.

Ver. 4. The Lord hath created Medicines out of the Earth, and he that is wise will not abhor them.] As God has given to Medicines their healing Qualities, which, applied by a skilful Physician, are of sovereign Use, and even in common Hands have been often found serviceable, a Man of Wisdom or Modesty should not decry the Benefit of them, nor in Sickness decline the Use of them. There are two Reasons assignable for the Commendation here given to the Art of Physick, and for the wise Man's dwelling upon the Power and Virtue of Medicine: *First*, To beget an Abhorrence of magical and superstitious Remedies, or Charms, as they are called, sought after, and confided in, by the *Vulgar*, though God has forbidden the Use of them in his Law. *Secondly*, To oppose the Mistake of those, who on false Grounds, and without any good Reason, reject the Use of all kinds of Medicines; a sort of Fatalists, who think, if a Man's predestinated Time is come, as their Expression is, all Applications will be useless; and if it is not come, he will assuredly do well without them. Both these Extremes are to be condemned. As God has blessed the Earth with medicinal Plants and Vegetables, and has imparted Light and Skill to the Physician to apply them occasionally, Recourse must not be had to Remedies neither permitted, nor natural; nor must the Use of what is really serviceable for the Recovery and Preservation of Health, be rashly rejected, under the Pretext of its being abused by

ignorant Pretenders to the Science. To which I must add, that, though great Things are deservedly spoken of Physick, and of the surprizing Cures wrought by it, yet must we not wholly rely upon, or put too much Confidence in Medicines, as King *Aſa* did, who sought not unto God, but to the Physicians only; but should expect our Cure from God's Blessing upon the Use of known and approved Means.

Ver. 5. *Was not the Water made sweet with Wood, that the Virtue thereof might be known?*] The Author of this Book seems to have been of Opinion that *Moses* sweetened the Waters of *Marah*, by the natural Virtue of a certain Wood; and indeed it seems necessary to understand him in this Sense, because he brings this Instance to prove the Power and Efficacy of natural Remedies. A very learned Writer disapproves of this Opinion for the following Reasons: 1. That we cannot suppose, that even the largest Tree steeped in a Lake should immediately communicate a sufficient Quantity of its natural Sweetness to correct the bitter Taste of the Waters enough for the Occasions of so many hundred thousand People. 2. That there is great Reason to believe that there was no Tree in those Parts, of that Virtue. Had there been such a one, after the Virtue of it was thus known and recorded, it would certainly have been much used by others, and enquired after, particularly by the Naturalists; but though *Strabo*, *Diodorus Siculus*, and *Pliny* have all remarked, that there were bitter Waters in these Parts of the World, yet they knew of no Trees of such a medicinal Quality to correct the Taste of them. 3. Had this been a received Opinion of the Jewish Writers, *Josephus* would certainly have had it; but he has a particular Fancy of his own, that these Waters were made sweet by dashing them about at the Bottom of a Well, which purified them from its mineral Taste. *Antiq. L. iii. c. 1.* But this seems to be a Reason, rather why the Taste should be stronger. *Philo*, who was well acquainted with the Opinion of our Author, doubts the Truth of it, and queries whether the Wood here used had naturally such a Quality, or whether God was not pleased to give it such a Virtue for this particular Occasion. *De Vita Mos. L. i.* For these Reasons it seems probable, that God, who is the Author of Nature, either then gave such a medicinal Virtue to the Wood, or that he then first revealed to *Moses* the Virtue of such a Tree, before quite unknown, and undiscovered ever since; and that the true rendring of the Greek, *εἰς τὸ γνωστῆναι τὴν ἰσχύϊν αὐτοῦ*, is, that his Power, i. e. the Power of God, might hereby be known. And so the *Orient. Versions* understand it, which have, *ut nosceretur potentia Dei.* See *2 Esdr. i. 22, 23.* This Sense the Words will very well bear, and the Objections against the other Interpretation are thereby removed. *Shuckford's Connec't. Vol. III.*

Ver. 7. *With such doth he heal Men, and taketh away their Pains.* Ver. 8. *Of such doth the Apothecary make a Confection: and of his Works there is no End, and from him is Peace over all the Earth.*] i. e. The Physician, by the Virtue of Simples and other Medicines performs great Cures; for so I understand *7.* rather than of God; and to this agree all the Versions. Thus *Vulg. In his curans mitigabit dolorem*; and the *Syr. Per ea medicus recreat a dolribus*; and the *Arab. more explicitly, Per ea medicus quoque homines curat a morbis, annuente Deo.* The following Verse we may understand either of God, or of the *μυσεῖος*, as applied to God. The Sense is, that the Works of God are infinite, and the Virtues, and wonderful Effects of them cannot be sufficiently admired; his Goodness is displayed in, and his Mercy and Blessing is over all his Works; and so the *Vulg.* with the old *English* Versions understand it. As applied to the Apothecary, who from the Knowledge he has of Plants, Minerals, Fruits, Spices, &c. can make of them a most agreeable and refreshing Composition, *μύγμα*, see *John x. 39.* diffusing Health and Comfort, the Sense is, that a Person that has traversed the vegetable Kingdom, and is well skilled in the Nature of Simples, can from thence compose a safe and easy Remedy against many dangerous Diseases, the very Odour of which shall by its grateful and refreshing Smell in some Measure relieve the Sick, and contribute to the Cure; for so *εἰρήνη* may be understood here, as equivalent to *ἀνάπαυσις*, *7 14.* Or instead of it we may read with *Gratius*, *ἀσπείλια*, i. e. *Neque absolverit opus suum, quin inde late se diffundat dulcis aura.*

Ver. 9. *My Son, in thy Sickness be not negligent: but pray unto the Lord, and he will make thee whole.* Ver. 10. *Leave off from Sin, and order thy Hands aright, and cleanse thy Heart from all Wickedness.*] One sees from several Passages in this Chapter the Notion and Persuasion which prevailed in the Times of this Writer, that all Sickness was a Punishment for some Sin committed. And indeed our common Mortality, or that unavoidable Necessity of dying, to which the whole Species is condemned, and our Passage to it by an Infinity of Accidents and Diseases, is a Consequence of the Sin of our first Parents: but the ancient *Jews* believed, besides this hereditary Fate, that every Evil that happened to us was a Chastisement sent from God for some particular Fault or Crime; hence that Question of the Disciples, *Master, who did sin, this Man, or his Parents, that he was born blind?* *ch. ix. 2.* As it was a received Opinion therefore that Sin was the Occasion of Sickness, the wise Man here well advises to leave off from Sin, to avoid the Punishment of it, and to be in such a Frame and Disposition as to hope for, and expect Pardon. *St. Austin's* Reflection on this Passage is fine and apposite: In the Time of Sickness, when the Punishment of Sin

Sin lies upon us, we should retire into our Breasts, and consider with ourselves what Sin or Defilement has probably drawn down such Affliction upon us; should humble ourselves under the Hand of an avenging God, and acknowledge that we suffer less than we deserve; that he has dealt with us, not as a severe Judge, who would condemn us, but as a merciful Father who would reclaim us.

Ver. 11. *Give a sweet Savour and a Memorial of fine Flour, and make a fat Offering, as not being.*] *ὡς μὴ ὑπάρχων*, as a dead Man, according to the Margin. Grotius reads *ὡς μὴ ὑπάρξων*. Badwell, and some others make the Sense to be, Give your Offerings to God, as not being yourself the original Proprietor of them; but having received them at first from him, return them to him by way of Acknowledgment. But this Sense seems too general, and is not countenanced by the Context. Calmet's Interpretation is preferable, viz. In thy Sick- nesses offer readily unto the Lord, as one that is leaving the World, and has but little Hopes of Life, and endeavour to make your Peace with him by Sacrifices, and devout Oblations to him in Prayer; but think not yourself altogether in so desperate a Condition, as to hinder you from making Use of proper Medicines towards your Recovery. Trust in God does not supersede or exclude all Application of Medicines, which God has created and appointed for Man's Help and Use; nor on the other Hand ought the Opinion, which one has of a Physician, to weaken the sick Man's Reliance on God, or hinder his pious Breathings to the Fountain of Health and Life, and the great Physician of Souls.

Ver. 12. *Then give Place to the Physician, for the Lord hath created him.*] As Disease and Sickness is often sent for the Punishment of Sin, and is a merciful Call to Reformation and Amendment, so nothing can more contribute to the Removal of the Affliction, than to take away the Cause of it: to pray therefore unto God in Time of Sickness, and make hearty and sincere Resolutions against Sin, is the way to regain his Favour, and the most probable means to qualify the Patient, through the Blessing of God, to receive Benefit from the skilful Applications of the Physician. We are not here advised first to send for the Physician, and when we despair of his Help, and are breathing our last, then to send for the Priest, when our Weakness perhaps has made him useless; but first to make our Peace with God by the ghostly Offices of the Priest, and then give Place to the Physician. Which Method our Saviour has also taught us by his Method of Cure, who, when any came to him for bodily Cures, first healed the Soul of Sin before he removed the bodily Infirmary, *Matt. ix. 2.* teaching us, that Sin is the Occasion of Sickness, and that the Cure and Removal thereof is first to be looked

after. This Order the holy *Psalmist* intimates, when speaking of God, *Psal. ciii. 3.* he says, *Who forgiveth all thy Sins, and healeth all thine Infirmities.* There is an excellent Canon to this Purpose, *Decretal. L. v. Tit. 38. c. 13.* "By this present Decree we strictly charge and command all Physicians, that, when they shall be called to sick Persons, they first of all admonish, and persuade them to send for the Physician of Souls; that after Provision hath been made for the spiritual Health of the Soul, they may the more hopefully proceed to the Use of corporal Medicines: for when the Cause is taken away, the Effect may be expected the sooner to follow.

Ibid. *Let him not go from thee, for thou hast need of him.* Ver. 13. *There is a Time when in their Hands there is good Success.*] Grotius points the Greek thus, καὶ γὰρ αὐτῶν χεῖρα ἰσθὶ ὅτε καὶ εὖ ἐν χερσὶν αὐτῶν ἐνοδία, quia opera ejus sunt necessaria, quando in manus illorum incurras: ἔσ' ὅτε αὖτε ἐν χερσὶν αὐτῶν ἐνοδία, as the common Editions have. See *Prov. xxv. 15.* Though Medicines are uncertain in their Operation, and do not always reach the Case, and effect a Cure, and though our Lives are undoubtedly in the Hands of God, who can take us out of the World when, and in what manner, he pleases, notwithstanding any Precautions or Remedies we may use to preserve, or prolong Life, yet are not these Reasons sufficient to make us reject the Use and Application of Medicines, which God himself has created out of the Earth, to be used with Thanksgiving, and has appointed as the ordinary and stated Means to restore Health, under the Direction, and in the Hands of an able Physician.

Ver. 14. *For they also shall pray unto the Lord, that he would prosper that which they give for Ease, and Remedy to prolong Life.*] A good Physician will not depend only upon the Greatness of his Skill, the Secrets of his Art, and the Efficacy of his Medicines, but will occasionally invoke the Assistance of Heaven, to prosper him in his Profession: he will live in a constant Sense of his own Dependence upon God, and recommend himself and others often to his Favour and Mercy. He will add Piety to his Knowledge, and when intent upon doing good, may be considered as a Guardian Angel to all around him. The *Vulg.* which renders, καὶ ἐν βίῳ αὐτῶν, propter conversationem illorum, See *Aët. xxvi. 4.* seems to intimate, that God will prosper the Prescriptions of a skilful Physician, who is himself also a good Man, sooner than of any other, as he aims chiefly to please God, both by his own Conduct, and his Endeavours to lessen or remove the Misery and Infirmities of his Creatures, referring the Success of them to the Blessing of Heaven. This Notion, that Success in Physick depended upon Application to the Deity, was common among the Heathens, and may, without

without Violence be inferred from the Story of *Iapis*: it is plain he relied not on his own Skill only, but had secretly invoked the God of Medicine while he was busied in the Cure. The Words, *Nihil autem Apollo Subvenit*, sufficiently imply this. He altogether disclaims all Pretences to personal Merit in the Cure, and denies that Art in general, or his own in particular, did, or could perform it.

Non hæc humanis opibus, non arte magistra Proveniunt, neque te, Ænea, mea dextera servat. Æn. L. xii.

He acknowledges, that it was the Interposition of a divine Power that had effected the Cure, without which all his Application and Skill had been fruitless. Nor is this the only Place where *Virgil* joins these two Qualifications together, the Skill of Remedies and Medicines, and a Dependence upon the Gods for Success; particularly, where he mentions *Hippolitus*, as brought to Life by the Favour of *Diana*, and the Skill of *Æsculapius*. — *Pæoniis revocatum herbis, & amore Dianæ.* L. vii. According to *Mess. of Port Royal*, the wise Man here, and in the Context, points out the spiritual Physicians of the Soul, who, sensible of its many Infirmities and Diseases, should apply often to the Throne of Grace in behalf of others, that they may be healed and saved, that God would crown their Labours, and bless the engrafted Word, with all Joy and Comfort in believing, and with the Power of an endless Life: and particularly in Times of publick Calamity, or epidemical Sicknes, should, by the powerful Ministry of Prayers, and holy Intercessions, stand between the Dead and the Living, and stop the Progress of the destroying Angel.

Ver. 15. *He that sinneth before his Maker, let him fall into the Hand of the Physician.*] The Intention of the Author here is not to undervalue Physicians, or cast a Reflection upon them, as if it was a Misfortune, and as it were a sort of Curse, to fall into their Hands, of whom such honourable Mention has been made in the preceding Verses; but to intimate, that God will bring upon the Sinner Sicknes and Diseases, and reduce him to such a low and helpless Condition, as to make necessary the help of a Physician, on purpose to convince him of his Weakness and Folly. The common Reading indeed is *ἐμπέσει* in the Optative Mood, but *ἐμπέσῃ* seems preferable, as the *Vulgate* has it, *Qui delinquit coram eo qui fecit eum, incidet in manus medici*, and the *Syr.* *Qui peccat coram Deo, traditur in manus medici*. It means only, that the Sinner shall be visited with Sicknes, and that, without the Help of Art, or even with it, he shall with Difficulty recover, and shall be given over unto Death and Perdition, if he shew no Signs of Contrition upon his Bed of languishing. One sees by this Passage, that this Author thought that Sicknes was

a Punishment sent by God for past Sins. And so it appears from our Saviour's Charge to the impotent Man, *Sin no more, lest a worse Thing come unto thee.* John v. 14.

Ver. 16. *My Son, let Tears fall down over the Dead, and begin to lament, as if thou hadst suffered great Harm thyself, and then cover his Body according to the Custom, and neglect not his Burial.*] Humanity and Religion equally require, that we should shed Tears, and pay our last Debt to Friends and Relations deceased; these are the only Instances in which we can give Proofs of our Tenderness and Respect for them. Besides the ordinary Tribute of Tears, the wise Man probably means by *θρήνοι*, publick and solemn Mourning, and Lamentation in Memory of the deceased, in which his good Deeds and Praise were rehearsed or sang; *Cane lamentum*, *Syr.* and by *περίσκελον τὸ σῶμα αὐτοῦ*, the *Linteæ sepulchralia*, or the wrapping the dead Body in Linen, according to the Custom of the Jewish, and other Nations, *John* xi. 44. xix. 40. κατὰ τὴν κέριον αὐτοῦ, *secundum dignitatem ejus*, as *Bossuet* renders, which I should prefer, but that it follows in the next Verse. Our Translators omit αὐτοῦ; it would probably be better rendered, According to his Right, or the Rule and Custom in his Case. For *ὑψω*, as *Grotius* observes here, often signifies Custom, and is commonly translated by *κεῖμα* or *κέρσις*. So κατὰ τὸ κέμα αὐτῶν, 1 *Kings* xviii. 28. ἐν τῷ κέματι αὐτῶν, 2 *Kings* xvii. 33, 34, 40. κατὰ τὴν σύγκλησιν αὐτῶν, *Num.* xxix. 6, 33. κατὰ τὴν κέριον αὐτῶν, 1 *Chron.* vi. 32. xxiv. 19. and so the *Syr.* translates here, *prout eum decet*, i. e. as is due to him.

Ver. 17. *Weep bitterly and make great Moan, and use Lamentation as he is worthy, and that a Day or two, lest thou be evil spoken of: and then comfort thyself for thy Heaviness.*] Though the usual Term for Mourning was seven Days, the Rabbins themselves allowed, and approved of divers Degrees of Mourning; the three first Days they allotted to Grief and Tears, and in the following ones the Sorrow might be somewhat abated. As Man is apt to go into Extremes, the Author on this Occasion advises a prudent Moderation; he approves that the Love, which one had for Persons when alive, should extend unto them even after they are dead, that Care should be taken of burying them, and paying the last Offices to them: he allows that great Mourning should be made for those, who were dear to us as Friends, or related by the closer Ties of Blood; and that we should lament more or less for Persons, according to their respective Merit, lest we give Offence by our Indifference and Insensibility, and should be reproached for want of Affection and Humanity. But at the same Time he sets Bounds to our Grief, and would not have us inconsolable, or give ourselves up, in the Bitterness of Soul, to such an immoderate

rate Degree of Sorrow, as can do the Dead no good, and may do us much hurt. He here condemns those, who, during the Interval of Mourning, so passionately indulged Grief, as to refuse all Comfort, and his Advice briefly is to this Effect, Let Nature prevail for a Day or two, a Concern for the Dead is no ways unbecoming a wise, or good Man: though you cannot suppress the Sentiments of Grief at first, yet endeavour to moderate your Sorrow, and call in Reason and Religion to your Aid. Πένθος probably, as κοπέλος and κλαυθμός are mentioned before, relates here to funeral Preparations in general, or the *Epulum funebre* in particular, both of which were according to the Dignity and Circumstances of the Party deceased.

Ver. 19. *In Affliction also Sorrow remaineth; and the Life of the Poor is the Curse of the Heart.*] Some Copies have παραβαίνει λύπη, that Grief passeth away or weareth off by Degrees; but the Reading, which our Translators follow, seems preferable, that in Affliction, ἰπασωγή, or any grievous Tribulation, such as the Loss of Friends and Relations, Grief sits heavy, and is with Difficulty removed. The *Vulgate* seems to have followed a Copy which had ἀπαγωγή, *abductio*, i. e. that, after the Body is carried out and buried, Grief continueth. The Sense of the whole Verse I conceive is, that Sorrow, when it is deeply rooted, from whatever Cause it arises, whether our own Sickness, or the Death of others, makes even Life itself a Burthen, as a Sense of Poverty often induces the necessitous Person rashly to curse his Fate and Condition. The other Reading, βίος πτωχῆ καὶ καρδίας, *vita pauperis est ex animi sententia*, is neither agreeable to the Context, nor confirmed by Experience.

Ver. 20. *Take no Heaviness to Heart, drive it away, and remember the last End.* Ver. 21. *Forget it not, for there is no turning again; thou shalt not do him good, but hurt thyself.*] i. e. Remember Death, which by over much Grief thou mayst hasten, and bring upon thee. Or, according to *Calmet*, When you see others dying, or lying dead before you, give not up yourself to Sadness; remember that you are mortal, as well as they, and that by afflicting yourself, you can neither bring the Dead back, nor exempt yourself from following them. As the Thoughts of Death naturally present themselves, when we are in the House of Mourning, we may draw this Advantage from attending the Obsequies, and paying the last Duty to our Friends, viz. to reflect upon our own Mortality; that we perhaps may be the next that follow, and should therefore prepare ourselves in Time against our great Change. This Advice is of so much Consequence, that the wise Man repeats it a second Time. But though he would have us provide for, he would not have us hasten,

our latter End, by excessive Grief for any beloved Object, when our Tears can neither help him, nor bring him back. In a religious View the deceased Person must be considered upon his Death, in an unalterable and fix'd State, either of Happiness or Misery; if in the former, and he experiences in himself a pleasing Anticipation and Foretaste of Happiness, we are in the wrong to make ourselves uneasy, when he is at Peace and happy. If in the latter State, and his Conscience speaks nothing but Horror and Misery to him, he is indeed to be pitied; but neither ours, nor even his own Tears, will be available to him in that sad and wretched Condition.

Ver. 22. *Remember my Judgment: for thine also shall be so: Yesterday for me, and To-day for thee.*] The wise Man here, to make the stronger Impression upon his Readers, or Pupils, makes the dead or dying Person address the living in these affecting Terms, *Remember my Judgment, &c.* i. e. my Doom, the Sentence of Death that is passed upon me. Κεῖμα is used in this Sense ch. xli. in several Places upon the like Occasion. Or the Sense may be, When you attend at a Funeral, think that the dead Person speaks thus to you in dumb Shew or in a low Voice: Remember the Sentence of Mortality passed upon me; as my present State is, the same will be your Condition soon. To-day was my Turn, To-morrow will be your Visitation; what has happened to me is thine and every Man's Lot. What a fine *Memento* is this to the Living! how much better would this plain, short, instructive Sentence adorn a monumental Stone, than the tedious, fulsome, and often false Inscriptions of modern Epitaphs?

Ver. 23. *When the Dead is at Rest, let his Remembrance rest, and be comforted for him, when his Spirit is departed from him.*] i. e. Dwell not upon his Memory, so as to give yourself fresh Occasion of Grief continually; if Nature upon such Accidents calls forth your Tears, Faith ought soon to stop them, and wash them away. If we have a true Value for our Friend, we ought rather to rejoice than grieve that he is released from a sinful and troublesome World, and is passing from the Miseries of Life, to a State of Rest and Peace. The Rest which the Dead is entred upon, ought to assuage and moderate that afflicting Sense and Regret which we have of his Loss. And we ought to consider, that, if it seems hard and disagreeable to us to be parted and separated from him, 'tis however a Gain and an Advantage to him, that his Soul, being freed from the Body, is disengaged from the many Crosses and Accidents, which are inseparable to Life. The very Sight and Remembrance of one deceased so dear to us, should make us reflect upon our own Death, and bring it present to us; that our Friend,

who is gone before us, being now all pure Spirit, and whose Concern for us now can only be for our Good, says to us silently, Consider my Condition, which will as certainly be yours soon. I have been, and am no more; you now are, but shall shortly cease to be; Yesterday took me away, and this Day may be your last: let your Concern for the Dead lead you to the Thoughts of your own Death, which likewise is inevitable, and so to provide in Time for your future State, that your Death may be only a short Passage to Life eternal.

Ver. 24. *The Wisdom of a learned Man cometh by Opportunity of Leisure: and he that bath little Business shall become wise.* Γεγραμμένος here signifies one learned in explaining the Law, and answering the Difficulties arising concerning the true Sense of it; one, who being bred up in the Knowledge of the Law of God, and the Tradition of the Elders concerning it, taught it in the Schools and Synagogues of the Jews, and judged according to it in the Sanhedrim. Such a one, says this Writer, arrived to his Perfection of Knowledge by a right Employment of his vacant Time. Or the Sense may be, that the Study of Wisdom requires Retirement and Solitude; a Man should divest himself of all other Business and Avocations, who would excel in those Sciences or Callings, which require Meditation and deep Attention. The wise Man's leisure Hours, if they may be so called, is the best and most useful of his Time, and generally produces better Works, than the more publick and active Life of others. This may also be considered in a religious View, viz. He that endeavours after heavenly Wisdom, and would gain the Knowledge and Love of God, is fond of Retirement; he banishes from his Heart all earthly Thoughts, and all secular Concerns; his chief Employ and Wish is, to be disentangled from all worldly Incumbrances, that he may be filled with God only: he avoids all, even the most necessary Offices, which may disturb his holy Meditations, and if he is called to a publick Function, he accepts it only that he may thereby impart to others some of that Light, which God, by sweet and secret Communications, has imparted to him.

Ver. 25. *How can he get Wisdom that holdeth the Plough, and that glorieth in the Goad; that driveth Oxen, and is occupied in their Labours, and whose Talk is of Bullocks?* Κανχόμενος ἐν δόξει κέντρῳ, is the Reading in all the Editions except Grabe's; but that Critick prefers κέντρῳ, and undoubtedly the true Reading of the Passage is, ὁ κεντρῶν ἀρότρῳ, ἢ κανχόμενος ἐν δόξει; κέντρῳ βόας ἐλάων, which Bochart likewise prefers, and is natural and easy. Δόρυ κέντρῳ, *hastile stimuli*, is an unusual Expression, nor is there any Instance of a Goad being so called. This Alteration too is confirmed by the Vulgate, which has, *Qui gloriatur in ja-*

culo, stimulo boves agitatur, &c. which in the main is right, only it is mistaken in rendering δόρυ by *jaculum*, which in this Place has the same Sense of ἐχέτα, *stiva aratri*, or the Plow-Tail. The original Reading in the Hebrew probably was כררן, which signifies *Gladius, Culter, hastile latæ cuspidis, &c.* either of the two latter are applicable to this Place. With respect to *Culter*, 'tis certain the Romans called the Plow-share by that Name, to which agrees Pliny's Etymology of it, *Culter, quasi a colendo, quod cum eo terra culta sit.* Hence we have adopted the *Coulter* into our Language for the same Thing, and in the French 'tis likewise styled *Coultre*. It may also with Propriety enough be called *Hastile*, from the Resemblance which the Plow-share, inserted in the Wood, bears to a Spear of a very broad Point. Κανχόμενος ἐν δόξει is undoubtedly therefore the true Pointing, and answers to ὁ κεντρῶν ἀρότρῳ in the former Sentence, and is a Phrase equivalent to it. Κέντρῳ βόας ἐλάων, is a further natural Description of the same kind of People.

Ibid. *Whose Talk is of Bullocks.* i. e. of the Breed of Bullocks, according to the Margin. The Syriac furnishes another, and no less natural Sense, *Cujus confabulationes sunt cum taurorum progenie*, and the Arab. is to the same Purpose, i. e. that the Talk of such as hold the Plow, and drive Oxen, is with the Bullocks themselves. Bochart, who prefers this Interpretation, produces very many Passages out of the Greek and Latin Poets, of Shepherds, Plowmen, &c. talking to their Flocks and Herds in the Manner referred to. Hieroz. L. ii. c. 39. Perhaps the true Reading here was, ἡ δόρυσις αὐτῶν σὺν ἵπποις ταύρων. See Virg. Eclog. i. 75. vii. 44. Theocr. Idyll. iv. 46. xxvii. 47. from whence many more Instances might be produced of such Discourse.

Ver. 27. *So every Carpenter and Work-master, that laboureth Night and Day: and they that cut and grave Seals, and are diligent to make great Variety, and give themselves to counterfeit Imagery, and watch to finish a Work.* According to Calmet, this is not to be understood of every Carpenter, and Work-master in that way, as our Version has it, nor indeed of any of that Trade; by τέκτων he understands one, that cuts Figures and Devices upon Seals, precious Stones, or Metals, him that labours at, and executes the Work, called properly the Engraver, and by ἀρχιτέκτων, the Designer, Inventor, or Finisher. But probably the Words πᾶς τέκτων ἢ ἀρχιτέκτων relate to all the Artificers after mentioned, not only those in this Verse, but χαλκοῦς, ψ 28. and κεραμῶς, ψ 29. And as the Author says, πᾶς τέκτων, every Artificer, even the Chief of them, the Master Workmen, I presume he intends, in what follows, to include them all under three Denominations: First, The whole Tribe of the

the Workers in Imagery and Picture, which takes in Statuaries, Painters, Artists in Needle-work, in Weaving, Inlaying, &c. Secondly, The Workers at the Forge and Anvil, comprehending the whole Class of Smiths, &c. Thirdly, The Plastick Tribe, Potters, Turners of Clay, and all kinds of Earthen Ware. Having mentioned among the Artificers of the first Rank or Class, Seal-cutters by Name, as exercising, perhaps, the most profitable and curious Trade, he proceeds in general to every Artist that worketh, as they do, by Imitation. For I understand the Passage thus, They who cut the Engravings of Seals, and he whose Diligence is in Variety of Imagery, will give his Mind wholly to finish the Resemblance, and watch for the perfecting of his Work; ἡ ὑπομονὴ αὐτοῦ is the same by a *Hebraism* with ἡ ὑπομονή, or rather ἐπιμονή, viz. He who attends to the varying of Imagery, whose Assiduity, *cujus perseverantia*, is ἀλλοιοῦσαι ποικιλίαν, to diversify Art and Ingenuity in these kinds of Works, called Ποικιλικὴ ἐπιτήρησις, *Variegativa Scientia*, Job xxxviii. 36. And if the rendering be, as it ought without the *Hebraism*, *Et ille, cujus assiduitas variat picturam*, the Sense will be more easy, and the Construction of the *Greek* just, without seeking out for a particular Verb to answer the Nominatives, πᾶς τέλειον, and δὲ γλύφοντες: And the Sense of the whole is to the following Effect, As the Countryman above-mentioned gives his Mind to his proper Business, in like Manner every Artist, who labours Night and Day, superintends his. Thus the Cutters of Seals, and he who attends to the varying of Imagery, who gives his Mind to the finishing the Similitude, and who watches for the perfecting his Work: Thus the Smith sitting, &c. &c.

Ver. 28. *The Smith also sitting by the Anvil, and considering the Iron-work, the Vapour of the Fire wasteth his Flesh, &c.* Smiths anciently, says *Calmet*, did not work in the Posture and Manner they do now, standing upright near the Forge or Anvil, nor was their Bellows fixed in the Forge, which must occasion them more Labour and Trouble. Thus *Homer* describes *Vulcan* all in a Sweat, and on leaving off his Work, laying aside his Bellows, and shutting up his Tools in a Silver Chest. II. L. xviii. Mr. *Pope*, in his Translation of it, does not reach the Force of the Original. In the Eastern Countries, according to a Writer of good Credit, Smiths at this Day work in the same Posture that Taylors do, and if they go Abroad to work, they carry with them proper Tools, and even an occasional Forge and Bellows, for all these were portable, and one Man could easily carry the whole Budget. *Chardin's Travels into Persia*, Tom. ii. In the next Sentence, the Smith is described as καταμανθάνων ἔργον σιδήρεον, as the *Alex. MS.* and the *Complut.* Copy has it, which our Translators follow, i. e. according to a strong

Metaphor, gazing earnestly upon, and as it were studying his Work, forming it according to the Pattern before him. There is also another Reading, καταμανθάνων ἀργῶ σιδήρεον, which the *Vat.* has, and *Drusius* follows, i. e. labouring at the rude, stubborn, and unpolished Iron, to bring it to the desired Shape. But the former, which obtains in most Copies, seems preferable, and is confirmed by the *Latin* Versions. The whole Description of this Artificer, his Diligence, Intemperance, fighting with the Fire, and the gradual and insensible Decay of his Flesh through the Violence of it, and the continual Noise about him, are beautifully here described, and can only be equalled by the inspired Passage, *Is.* xlv. 12.

Ibid. *The Noise of the Hammer and the Anvil is ever in his Ears.* καὶ αἰεὶ τὸ ἐς αὐτοῦ, *Innovat aurem ejus*, Vulg. which affords no determinate Sense, or none but what is forced. Some Copies have κενεῖ, *mouet aurem*, which is too weak and soft, as κρέει may seem too strong and violent, and the Alteration too great. One would think from the *English* Version, that the Copy which our Translators used had αἰεὶ in it, and perhaps the Copy used by more ancient ones had some other Word besides; for, agreeably to some old *Latin* Versions, the *King's Bible* 1541, and that of *Coverdale*, have, *soundeth ever in his Ears*. Among other Conjectures, καναχῇ (if there is any Authority for its being used actively) is not to be despised, as being expressive of a tinkling kind of Sound — Κανάχῃσι δὲ χαλκός *Od.* τ. 469. which, though applied to the Sound of a Caldron, does not always mean a hollow Sound. Dr. *Grabe* condemns the present Reading καὶ αἰεὶ, and hath given a very ingenious Emendation of it, *Prol.* c. 4. § 6. with a just Censure of *Beza's* καὶ αἰεὶ, which indeed has nothing to recommend it. But I think he treats *Grotius's* Interpretation of the Word, as it now stands, which is not an unnatural one, viz. *delectat*, too contemptuously; for one may suppose such a Man's Ears recreated with what he gets Money by, though it be not harmonious. He thinks καὶ αἰεὶ the better reading, which I would not understand in the Sense of *rado*, to grate, as the Noise, being familiar to the Smith, cannot be thought grating or unpleasant to him, but in its other Sense of *titillo*, or *pruritus moveo*, and is more agreeable to a Word often applied in *Heb.* to the Ears, viz. *ללצו תינניר*, *palpitare*, from whence are derived the *Hebrew* of *Cymbalum*, and *Tintinnabulum*. There is something musical thought to be in the Sounds of the Hammer and Anvil, and tis said of one of the old *Greek* Philosophers, that he got his first Ideas of the several fixed Tones in Musick, from the different Sounds expressed by the Smith's Anvil and Hammer. And so the Meaning here may be, that the Sound, or Reverberation of them chinketh, or chimes in his Ears.

Ver.

Ver. 29. *So doth the Potter, sitting at his Work, and turning the Wheel about with his Feet, who is always carefully set at his Work: And maketh all his Work by Number.*] As the third differs very little from the first Sentence, I would understand it of the Mechanick's great Care and Concern to make his Work perfect, or without Flaw. *Grotius* accordingly thinks the true Reading of the *Greek* to be, *ὅς ἐν μέμνῃ καὶ ταῖς διαπαιρὸς ἐπὶ ἔργον αὐτοῦ, εἰ ἐναεῖς μὲν πᾶσα ἡ ἐξουσία αὐτοῦ*, *Ob opus suum in perpetua versatur sollicitudine, an scilicet numerus constat omni labori suo.* He is in continual Uneasiness, lest any of his Work should be broken, or spoiled, or be incomplete; and the *Vulg.* seems to confirm this, *Qui in sollicitudine positus est semper propter opus suum.* The Manner in which Potters labour and work was different in different Countries; *Jeremiah* represents them sitting in his Time, as this Writer does, *Behold, he wrought a Work upon the Wheels, the Margin has, Seats, and the ὁ, ὅτι ἔλθων, i. e. Sitting upon the Stones, ch. xviii. 3. with which Isaiah's Description agrees. Homer makes the Potter turn the Wheel with his Hands, Ὡς δ' ὅτε τις κεραμεὺς τροχὸν ἀρμενον ἐν παλάμῃσι. κ. τ. λ.*

Ver. 30. *He fashioneth the Clay with his Arm, and boweth down his Strength before his Feet.*] *Calmet* thinks the Author alludes to the Custom of the *Egyptians*, who, according to *Herodotus* L. ii. trod the Clay, and kneaded it, as it were Dough, with their Hands and Feet, to prepare, and make it fit for the Wheel; and thus some understand *ἰσχυρὸν αὐτοῦ* in the following Sentence, as relating to the Stubbornness of the Clay, which the Potter subdues, or, as the *Margin* well expresses it, tempers with his Feet, and so the *Tigurin* Version very explicitly, *Nunc pedibus vim ipsius luti profubigit.* Others apply the Words to the Man himself, and his Posture, that the Nature of his Work obliges him to stoop. *Calmet* therefore conjectures the true Reading to be, *καμψύει ὀσφύν αὐτοῦ, lumbos ejus*, that, to reach up the Clay, he is forced to bend his Loins or Body. The *Orient.* Versions understand it, not of an occasional Stooping to work, but of a fixed Infirmary of the Potter himself, stooping in his old Age, through his past hard Labour, *Antequam moriatur, curvus est & inflexus.*

Ver. 32. *Without these cannot a City be inhabited: And they shall not dwell where they will, nor go up and down.*] The Translation in our Version is very indeterminate, and that of the *Greek* is more so, and perhaps the original *Hebrew* was not clearer. If we interpret it, as we may, thus, They are fixed by their Crafts to their Abodes, they cannot stir abroad where they will (which our Translators add pretty arbitrarily) and saunter about as others do, but must attend their Business at home, the

thing is very true, but it makes very little to the Point the Writer is here speaking to, which is the Usefulness of such Artificers. The *King's Bible* 1541, gives a more apposite Sense than this, *viz.* without these may not the City be maintained, inhabited, or occupied. And the *Vulg.* from some *Gr.* Copies that have *οἰκιστῶν*, *Non civitas edificatur, non [homines] inhabitabunt nec inambulabunt*, i. e. Without these a City could neither be built, inhabited, nor frequented. But if *οἰκιστῶν* be the Word, as the *Alex. Ms.* and some correct Copies have it, then *παροικισσῶν* must not be rendered by inhabiting, or dwelling, but sojourning, like the *Heb.* *וַיִּדְרֹשׁ* *diversatus fuit*, from whence *וַיִּפְרֹשׁ* *peregrinus*, *πάροικος*. See *Buxtorf.* and *ἐπιπάροικος*, if rendered, as most likely, from *παρῶν*, *obambulavit*, to walk up and down, will signify also to travel, whence *παρῶν*, *viator*. The Sense then of the Verse in this Construction will be, that, without these inferior Artists, there would be no dwelling in Societies, no sojourning, or travelling; Men could neither live at home, nor abroad, in their own Country, nor among Strangers; Handicrafts and Occupations of this Sort being necessary to accommodate Persons wherever they are.

Ver. 34. *But they will maintain the State of the World.*] *Κτίσιμα αἰῶν* *σηφισσοῖ*. This is inaccurately rendered; undoubtedly *κτίσιμα* or *κτίσματα αἰῶν* signify here Handicraft Work, or worldly Furniture. *Αἰὼν* seems to be the present State or Form of living, and *κτίσιμα αἰῶν* is a Creature of Time literally, but means rather, a Work of Art according to the Times, or, in a Word, a Piece of Furniture in Fashion. The whole Context points to this Sense, *viz.* That as to the Administration of Government, *ψ* 33. or the Laws and Policy of the City, these Labourers and Mechanics are of no Use; they are not to be expected, nor will be found *בְּמִשְׁרָם* amongst Parables, or, which seems the most natural Rendering here, amongst the Makers of Parables: But as to inferior Conveniences, the common Provisions, and ordinary Instruments of Life, they are owing to the Labour of this Sort of Men, who support and carry on the Mechanick Business of the World, and in their Sphere are very useful to Society, as their whole Employ and Study is, to furnish the many Implements necessary for the Use of it. And it is for this Reason that, without these Men, there could be no Accommodations for Habitations in Cities, for sojourning in them, or travelling through them, as in *ψ* 32. from the Examples here proposed of Persons labouring so industriously at their secular Employments, which this Writer has described to the Life, *Méss. of Port Royal* draw the following useful Reflections, 1. That if such as are employed in manual Arts, which concern only the Convenience of Life, take so much Pains about them, and attend upon them

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Day and Night, they who follow a more noble Calling, and whose Study is heavenly Wisdom, ought not to engage in their Charge with Negligence and Indifference, nor embarrass themselves with a Multiplicity of Cares, which are not only incompatible with, but even contrary to, so sacred a Profession.

2. If each of the Artists, here proposed, are thoroughly skilled in the Myſteries of their Trade, it is an Instance of great Rashneſs and Preſumption, to undertake the holy Calling, without the proper Qualifications for it; to aſpire on a ſudden, without conſidering the Importance of the Office, or the neceſſary Rules of Conduct, to ſo high and tremendous a Miniſtry, as the Care of Souls, which is a Science the moſt divine, and at the ſame Time the moſt difficult of all others.

3. If they, who apply themſelves to Works merely human, aim at doing Good in their reſpective Ways, it is a Reflection upon Religion, to make the Study of it merely an Art or Accompliſhment, a Matter of Curioſity or Amuſement, without influencing Mens Lives, or regulating their Conduct.

CHAP. XXXIX.

Ver. 1. **B**Ut he that giveth his Mind to the Law of the Moſt High, and is occupied in the Meditation thereof, will ſeek out the Wiſdom of all the Ancient, &c.] Πλὴν τῆ ἐπιδόνης ἢ ψυχὴν αὐτοῦ, κ. τ. λ. which Words afford no eaſy Senſe, if they are made Part of the former Chapter, as in many Editions; nor good Grammar, if they are made the Beginning of another Verſe and Chapter, as in *Vat. Alex. Ms.* and the Copy followed by our Translators. *Flam. Nob.* helps out the Conſtruction by ſuppoſing an Ellipſis, It belongs not to any, πλὴν τῆ, κ. τ. λ. Or, Not ſo he that gives his Mind, &c. εἰς ἑταῶς, εἰς ἑταῶς, as *Pf. i. 4.* And *Grotius* adds all are ſuch, πλὴν, κ. τ. λ. Either Ellipſis is harſh. The beſt way probably to account for the Difficulty about the Exordium of this Chapter with πλὴν τῆ ἐπιδόνης κ. τ. λ. is, that it refers to δέησις juſt going before, which Word our Translators have rendred by *Deſire*, as ſome of the older Verſions have by *ſtudium*, which ſeems the undoubted Senſe, and was, I believe, the true Senſe of the original Word whatever that was. Now admitting this, the Conſtruction may be, All the Deſire [*viz.* of theſe Craftsmen] is in the Work of their Craft; πλὴν τῆ ἐπιδόνης, κ. τ. λ. but [the Deſire] of him who giveth his Mind to the Law of the moſt High, and is occupied [therein, or makes that his Study] is in the Meditation thereof. They who divided the Chapters ſo as to make the xxxixth begin with σοφίαν πάντων ἀρχαίων ἐκζητήσας, ſeem to have tacked the former Word to. δέησις, or *ſtudium*, and to have allotted to the next Chapter the Effects of this Deſire upon the Perſon there de-

ſcribed, as a ſeparate Subject of Diſcourſe. But if πλὴν τῆ ἐπιδόνης, κ. τ. λ. may be taken nominatively to all that follows (and indeed the *Syr.* and *Arab.* tranſlate as if they underſtood the original Word, to which ἐπιδόνης answers, to have been a Nominative in the Senſe of our Verſion) it may then ſtand as it does at the Head of the Chapter, though I confeſs it appears harſh to me, except πλὴν be taken in the Senſe of ἄλλῃ, or perhaps made from it. I ſhall only obſerve, that it is probable that the Beginning of this Chapter is a Continuation of χ' 24. of the laſt, and a Compariſon inſtituted between the ὁ γεγραμμένος, and mechanic Occupations; that the Purſuits of each is different, and different their Prayer: The one aims at, and aſks for Perfection in mean Arts comparatively, the other ſeeks after heavenly Wiſdom; and his δέησις is, δός μοι τὴν ἐν ὅσων θρόνων παρὰ δέρον σοφίαν.

Ibid. *Will ſeek out the Wiſdom of all the Ancient.] i. e.* He will not content himſelf to hear only the Maſters of his own Times, but will conſult the Works of the Ancients, and form a Syſtem of Knowledge from all that Antiquity has moſt bright and improving. *Joſephus*, ſpeaking of the *Eſſenes*, and *Philo* of the *Therapeutæ*, remark their Aſſiduity and Attention to the Study of the ſacred Books, and of the ancient Authors of their own Nation. *De Bell. Jud. L. i. c. 7.* *Philo De vit. contempl.* The ancient Hebrews in the general were not very curious to enquire into the Learning or Affairs of other People, and ſtill they retain a Diſlike and Contempt of the Learning of Strangers; but under the Monarchy of the *Greeks*, and the *Macedonian* Empire in particular, they applied themſelves to reading the Poets and Philoſophers, as is very viſible in the Style of thoſe *Jewiſh* Authors, that wrote after that Time; as appears likewiſe from the Author of the *Book of Wiſdom*, and the Translators of *Job*, and the *Proverbs*; the like may be obſerved of *Joſephus*, and more eſpecially of *Philo*.

Ibid. *And be occupied in Prophecies.] i. e.* He will be very diligent in ſearching out their true and latent Meaning; and no Wonder that this Writer ſhould preſs the Neceſſity of ſtudying the Prophets, and endeavouring to attain the right Senſe of them, as both particular Perſons, and whole Nations, have ſometimes miſcarried from their Ignorance of, or Non-Attendance to, the Voices and Predictions of the inſpired Men of God, and for want of comparing the Predictions with the Events. To have an Inſight into, and form ſome Judgment of, their recondite Meaning, was the chief and principal Employ of the holy and great Men of old. 'Twas thus *Daniel* ſtudied the Prophecy of *Jeremiab*, which foretold the Time of the Captivity, and the Return from it, and the Reſtauration of *Jeruſalem*, *Dan. ix. 2.* and before the Coming of *Chriſt*, the greater

part of the Prophecies were in such Obscurity and Darkneſs, and yet of ſo near and great Importance, eſpecially to know when the great and magnificent Promiſes of the Kingdom of the *Meſſiah* would be accompliſhed, that they both called for, and deſerved the ſerious Application of the moſt learned Men, to underſtand and form a Judgment about them. The Excellence and Uſefulneſs of reading the Prophets, almoſt all the Fathers acknowledge, who ſpent much of their Time and Labour about them, and from thence compoſed elaborate Homilies for the Good and Edification of their Hearers. We cannot have a fuller Inſtance of the ſurprizing Effect of ſtudying the Prophets, than in *Juſtin Martyr*. He acquaints us himſelf, that in his *Gentile* State he was confounded and bewildered in the Uncertainty of human Philoſophy, and after many painful Searches, and ſhifting from Sect to Sect, like a doubtful and benighted Traveller, he happily at length was directed to the Scriptures, and from thence was led into the way of Truth, and received that ſolid Inſtruction and Satisfaction, which he had in vain ſought for from the *Peripateticks*, *Stoicks*, *Pythagoreans*, and even the beloved *Plato* himſelf. *Οὐδὲν ἐμοὶ μέλει Πλάτωνος, εἰδὲ Πυθαγόρου* was from thenceforward his Concluſion. *Dial. cum Tryph.*

Ver. 2. *Where ſubtile Parables are, he will be alſo.* Ver. 3. *He will ſeek out the Secrets of grave Sentences, and be converſant in dark Parables.*] To ſpeak ſententiouſly, to pronounce Apophthegms, to propoſe *Ænigma's*, and to be able to reſolve and explain them, was a piece of Knowledge much in Vogue among the *Hebrews*. Under the Reign of *Solomon*, Kings and Princes, and even Queens, as appears from the Viſit of the Queen of *Sheba* for that Purpoſe, delighted themſelves in propoſing Queſtions, *1 Kings x. 1.* of Difficulty, and receiving ready and ingenious Answers. Mechanicks, and Perſons of ordinary Education attempted not ſuch *Ænigma's*, either to invent, or reſolve them, *ch. xx. 20. xxxviii. 33. Prov. xxvi. 7.* they were the Province of the learned, and more refined. *To underſtand a Proverb, and the Interpretation, the Words of the Wiſe, and their dark Sayings,* is the Deſcription which *Solomon* himſelf gives of Wiſdom, *Prov. i. 6.* This ſort of Knowledge was in ancient Times the Accompliſhment, as well as Entertainment, of Courts, and thought the propereſt Way, as being the moſt inoffenſive, of Addreſs to Kings. *Nathan*, the Prophet, and the Woman of *Tekoah* came each to *David* with a Parable, *2 Sam. xii. 1. xiv. 4.* And *Jeſhoaph*, King of *Iſrael*, ſent a Meſſage, couched in a Parable, to *Amaziah*, King of *Judah*, *2 Kings xiv. 9.* And *Cyrus* answers the Petitions of two Nations at once to him in a ſhort Parable, *Herod. L. i. c. 141.* By ſeeking out the Secrets of dark Parables, we are to underſtand the

propounding and explaining of Riddles, which part of Mythology was as old as *Sampſon's* Time, *Judg. xiv. 12.* *Solomon* and *Hiram* are related by *Joſephus, Antiq. L. viii.* and *Cont. Appion, L. i.* to have propounded Riddles, or Problems to each other, upon Condition of a Forfeiture to be paid by him, who could not explain the Riddle ſent him. This was that ἀμύλλα σοφίας, or Prize of Wiſdom, between *Amasis* King of *Egypt*, and the King of *Ethiopia*; and it obtained likewise among the *Greeks*. It was the Cuſtom anciently at their Feaſts to propoſe and reſolve Queſtions, which might whet the Wit, and form Mens Manners, or open the Secrets of Natures, and at the ſame Time both reſreſh and inſtruct the Mind; ſuch were the Sentences propounded at *Darius's* Feaſt, *1 Eſd. iii.* There are many ſuch learned Queſtions reſolved in *Plutarch's Sympoſiacs*; and *Athenæus* hath collected the Flowers of almoſt all Authors, Poets, Philoſophers, and Hiſtorians, *L. x.* that afford any Entertainment this way.

Ver. 4. *He ſhall ſerve among great Men, and appear before Princes: he will travel through ſtrange Countries, for he hath tried the Good and the Evil among Men.*] Wiſdom will gain a Man Admittance and Acceptance at Court, and recommend him to the Notice and Favour of the Great. 'Twas this introduced *Daniel*, and his Companions to the Service of *Nebuchadonoſer*; and it was by the ſame Accompliſhments that *Ezra*, and *Nebemiah* arrived at ſo high Honours, and that *Joſeph* acquired ſuch Authority at the Court of *Pharaoh*. One of the moſt likely means to make a Proſiciency in the Study of Wiſdom, and to improve in the Knowledge of Arts and Sciences, is to travel; by this a Man will gain Experience, and make proper Obſervation upon what paſſes before him, both good and bad. And thus *Calmet, Il paſſera dans les terres des Nations étrangères, pour éprouver parmi les hommes le bien & le mal.* The *Vulg.* likewise takes it in the Future. *Homer* deſcribing an accompliſhed Perſon ſays, that he knew all things both good and bad—*αὐτὰρ ἐγὼ θυμῷ νοέω, & οἶδα ἕκαστα. Εὐδαί τε καὶ τὰ χεῖρεϊα.* *Od. xviii.* Inſtances of Wickedneſs, in the Sight or Hearing of a good Man, do not tempt him to the like Commiſſion, but ſerve rather to excite an Abhorrence in him of Evil, and his Knowledge of what is amiſs in others teaches him to ſhun it. Nor are the Examples, which we meet with in Hiſtory, of Luſt, Drunkenneſs, Cruelty, or other enormous Vices without their Uſe, as the bad Effects of them there deſcribed, beget an Abhorrence in the Reader, and form him to the contrary Virtues.

Ver. 6. *When the great Lord will, he ſhall be filled with the Spirit of Underſtanding.*] In the former Verſe it is obſerved of the wiſe Man, that he will riſe up early to offer

offer unto God his Prayers, and the Fruits and Labours of the growing Day, will beg his Direction, and implore his Blessing: here it is said, that God will answer his Request, and fill him with the Spirit of Knowledge and Understanding in his own good Time, and in the Manner and Proportion he thinks proper; and that, when God has so blessed him, Wisdom shall flow from him like a Torrent: He shall perceive his Heart enlarged, disposed, and as it were transported, to shew forth the Praises of God, and to publish his Greatness in the most solemn Manner. And thus it often happens to his Saints, in consequence of their Prayers, they feel themselves ravished with a holy Extasy, and devout Enthusiasm, they are lifted up above themselves, are for a Time out of the Body, and with St. Paul caught up to the third Heavens; and their Heart glows and burns within them, to celebrate the Wonders of the Lord, in Terms more than human. What the Author here, and in the Context mentions, as necessary Requisites to his wise Man, viz. a serious Meditation in the Law of God, an unwearied Application to the Study of the Prophets, and a thorough Search and Insight into the Learning of the Ancients, *Mess. of Port Royal*, from the Authority of St. Basil, St. Austin, and other Fathers, apply to all Christian Pastors. He that is called to so holy a Ministry, say they, must himself be a Disciple of those whom God has chosen to instruct and enlighten his Church in all Ages; he must employ himself diligently to study, and understand the Wisdom of those inspired Persons, whom God made the first Dispensers of his holy Word, and as it were the Tongues of his holy Spirit; and particularly be well versed in the sacred Books of the Evangelists, and Apostles, who are as the Prophets of the New Law. 'Tis from these pure Sources of heavenly Wisdom, that he must derive that Light which he wants to penetrate into, and unravel those Types, Figures, and Prophecies, which are the Veils and Shadows, in which God has thought fit to conceal the Depths of his holy Mysteries and Truths. As he converses often with God in Prayer, the Lord enlightens him in all the Counsels which he gives, and the Answers which he makes to others; he teaches only what he has learned from him and his most enlightened Servants, and glories in not speaking from himself, but in being the faithful Interpreter of the Law of God, and the constant Doer of his Will.

Ver. 9. *Many shall commend his Understanding, and so long as the World endureth, it shall not be blotted out; his Memorial shall not depart away.* Ver. 11. *If he die, he shall leave a greater Name than a thousand; and if he live, he shall increase it.* Grotius very justly observes, that ἐκ ἀποσώσεως was a Gloss put into the Margin by some Scholiast, to explain the foregoing Verb, and

crept afterwards into the Text, and that the true Reading is ἐκ ἐξαλειφθήσεως μνημόσυνον αὐτοῦ. See *Exod.* xvii. where the Phrase is used in this Sense, and is harsh, if applied to συνέσις foregoing. The Sentences are transposed in some Editions of ὕ 11. but it does not much affect the Sense. It may be more material to observe, that instead of ἐμποῖ αὐτοῦ, which is the reading of all the Greek Copies, the *Vulgate* seems to have followed one which had ἐποιεῖ αὐτοῦ, *proderit illi*, which furnishes a more determinate, and, I think, a better Sense, viz. that the wise Man, who acts up to his Character in all respects, does well to himself, with respect to another, and better State, or to his Family and Children, whom he leaves behind, who will be the more valued on his Account, as *Grotius* understands the Passage. According to *Calmet* the Sense is, If he lives long, he has established a Reputation, far more glorious than a thousand others; and if he dies young, he dies happy, in full and assured Hope of a better Life after this. It may also be understood in this farther Sense, viz. If he continues in Life, he enjoys a Reputation which gives him more Pleasure, and will continue his Name longer than a numerous Posterity; his Wisdom supplies the Place to him of every thing else, Fortune, Family, or Descendants. It gives him a Name more illustrious and durable, than what springs from a numerous Offspring, and when God calls him out of the World, he will be more happy than a thousand others which are gone before, or left behind him. Whether the wise Man therefore lives, or dies, his Reputation is fixed and established, and in either State he will be remembered to his Honour. And in this Sense we may understand those Words of the Prophet, *Thus saith the Lord unto the Eunuchs that keep my Sabbaths, and choose the Things that please me, and take hold of my Covenant; even unto them will I give in mine House a Place, a Name, better than of Sons and Daughters: I will give them an everlasting Name, that shall not be cut off.* Is. lvi. 4.

Ver. 17. *And none may say, What is this? Wherefore is that? for at Time convenient they shall all be sought out.* Why was this made, or why in this Manner? what Good doth this Thing, or what Use is there of that? would it not have been better, if this had never been made at all, or had been made otherways? Such Censures, tho' not innocent, would be more pardonable, if employed upon the Works of Men only; but to charge the good Creatures of God either with manifest Ill, or however, with Unprofitableness, betrays a Distrust either of his Wisdom, or Goodness. If no other Answer could be given to such bold Enquiries, it might suffice to say, that in the Creation God must be supposed to act by his own divine Prerogative, and according to his Will

Will and Power; but the Apostle assures us farther, that God created all Things καὶ τὴν βουλὴν τῆς θελήματός αὐτοῦ, *Ephes. i. 11.* not merely by his own Will, but according to the Counsel of his own Will. They who search for hidden Knowledge, out of a Spirit of Contradiction, or from a criminal Curiosity, rather than for Improvement, or Edification, are like the Men of *Bethshemeth*, *1 Sam. vi. 19.* who looking into the Ark of God unwarrantably, will be more like to meet with their own Destruction, than to find out the Truth. *Job* well observes of God, *He giveth not Account of any of his Matters, wherefore dost thou strive against him? xxxiii. 13. i. e.* Why do we presume to dispute with God, or call him to account for his Actions, who will not reveal to us all the Secrets of Creation and Providence; neither indeed would our present Capacities admit of such a Discovery; *Such Knowledge is too wonderful for us, we cannot attain unto it.* Excellent therefore is the Counsel of *St. Cyril*, *Firmam fidem mysteriis adhibentes, nunquam in tam sublimibus rebus illud Quomodo aut cogitemus, aut proferamus.* *L. iv. c. 13. in Job.* For as another Father observes, 'tis an Argument of Infidelity, ἐλεγχος ἀπιστίας τὸ πῶς περὶ θεῶν λέγειν, *Iust. Mar.* Our Author, § 16. lays down this Thesis, That all the Works of the Lord are excellent; and he proves it in the following Verses by an Enumeration of Particulars. To stop the captious Disposition, was the very End, according to *St. Chrysostom*, of God's pronouncing the whole Creation completely good; God, says he, as if foreseeing this dangerous Curiosity of Man, to silence at once all Cavils, pronounces, upon a particular Survey of all his Works, that they were very good, that none, after the Declaration of infinite Wisdom in their Favour, should hereafter presume to censure, or find Fault with them. *Tom. v. De iis qui scandal. &c.* Would Men but consider the infinite Distance between God's Immensity, and their own Nothingness, his unerring Wisdom, and their notorious Ignorance, they would be more modest in their Decisions. It is excellently observed by *Seneca*, *Nunquam nos verecundiores esse debere, quam cum de Diis agitur.* And by *Cicero*, *Timidè de potestate Deorum, & pauca dicenda sunt.* *De Nat. Deor.* And the Apostle, in Admiration of the stupendous Mystery, cries out, *O the Depth of the Riches both of the Wisdom and Knowledge of God! how unsearchable are his Judgments, and his Ways past finding out!* *Rom. xi. 33.* The Author has well determined the Case himself, when he says, § 21. πάντα εἰς χεῖρας αὐτῶν ἐτίθηται, *i. e.* all Things are created for their proper and peculiar Uses; and though we cannot now discover what Use there may be of some of the Creatures, or Good in them, yet Time may discover much Benefit and Excellency, which we see not. Later Times have found out the profitable

Use of many Creatures, whereof former Ages were ignorant; and why may not After-times find Advantage in those Things which are of no Service to us, because perhaps their Virtues are unknown to us at present, *Multa venientis ævi populus ignota nobis sciet.* *Senec. Nat. Quæst.*

Ibid. At his Commandment the Waters stood as an Heap, and at the Words of his Mouth the Receptacles of Waters.] This relates to the Passage of the *Israelites* through the *Red Sea*, and *River Jordan*, on both which Occasions the Waters collected themselves so as to become a Heap, and opened a Way for the *Hebrews* to pass over; afterwards they returned to their primitive State and Form, and took Possession of their former Reservoirs. Others explain it of the State of the Waters in the Beginning; at first God created the Mass of Waters as one huge immense Chaos; afterwards he separated them, and placed them by his Word in their proper Receptacles, some above the Firmament, and some in the great Abyss, or Bottom of the Sea; agreeably to the *Psalmist's* Description, *He gathereth the Waters of the Sea together, as it were upon an Heap, and layeth up the Deep as in a Treasure-House.* *Psal. xxxiii. 7.* And to this *Psal* the Author seems to allude in some other Passages.

Ver. 20. He seeth from Everlasting to Everlasting, and there is nothing wonderful before him. *Ver. 22.* His Blessing covered the dry Land as a River, and watered it as a Flood. *Ver. 23.* As he hath turned the Waters into Saltness, so shall the Heathen inherit his Wrath.] As God at once comprehends all Times and all Things, and their very Possibilities, nothing which happens is new or wonderful to him; and as all Things and Persons are beneath his Majesty, and subject to his Power, nothing can appear great to him, or give him any Surprise. Or the Sense may be, that nothing is secret or unknown to him; for so the *Hebrew* Word, as *Junius* observes, here rendred *wonderful*, sometimes signifies. Having enlarged upon God's Knowledge and Power, in answer to the unreasonable Cavils of the Disputers of this World, the wise Man now proceeds to shew the Effects both of God's Goodness, and of his Displeasure; that when he bestows his Blessing upon any Nation or People, he pours it out in Abundance, and scatters his Mercies with Profusion: when *Israel* pleased him by walking in his Ways, what a Number of Blessings did he heap upon them, and what a Variety of Miracles did he work in their Favour, and for their Safety and Protection? on the contrary, when he is angry, he is mighty to punish: Was he displeased at the Wickedness of the old World? he destroyed it by a Flood. Was he offended at the Inhabitants of the five Cities? he burnt up their Land, and turned it into a filthy Lake.

Ver. 24. *As his Ways are plain unto the Holy, so are they Stumbling-blocks unto the Wicked.*] Some apply this Verse to the Passage of the *Israelites* through the *Red Sea*; that as the Way was made plain and safe for them, so to their Enemies it was a Stumbling-block, or their Ruin and Destruction. Or the Sense may be, that the holy, or the true Believers do not raise Objections against God's Works or Proceedings, nor quarrel with his Law, as difficult, mysterious, and obscure; they confess, that the *Word of the Lord is true, and all his Works are faithful, that it is a Lanthorn unto their Feet, and a Light unto their Paths*, and being desirous to know, and to do God's Will, they neither dispute the Reasonableness of his Laws, nor the Methods of his Providence, but readily comply with the Directions of both. Whereas Men of perverse and disobedient Tempers pretend, that the Way of the Lord is not equal, they repine at his Commands as grievous, and what is both easy and equitable shall be matter of Offence to them. A Writer of profound Erudition, illustrates this by the Instance of the *Israelites*, to whom anciently the *Mosaical* Writings were a most plain and perfect Rule; but the later ones, in Excuse for their swerving from this Law, pretended it was too obscure, and too difficult to be understood. This Hypocrisy *Moses* foresaw would be the Cause of their Apostasy, and the Beginning of all their Miseries, and therefore he laboured most earnestly to prevent it, *Deut. xxx. 14.* but through Perverseness they departed from this plain and strait Rule, and thereby their Ways became crooked and their Actions unjust. The like may be observed of their Obstinacy with respect to the Gospel; had they done God's Will revealed unto them in *Moses's* Law, they would have known *Christ's* Doctrine to have been of God; but, as *St. Peter* observes, *Christ is become a Stone of Stumbling, and a Rock of Offence to the Disobedient*, 1 *Pet. ii. 8.* Jackson's Works, Tom. i. B. 2.

Ver. 28. *There be Spirits that are created for Vengeance, which in their Fury lay on sore Strokes; in the Time of Destruction they pour out their Force, and appease the Wrath of him that made them.*] I cannot agree with those Interpreters who understand here by *πνεύματα*, Winds, or Tempests, because Fire, Hail, Famine, and the like Instruments of Vengeance immediately follow; it means rather Spirits properly so called, who can indeed occasionally bring Fire from Heaven, and raise Storms and Tempests, as appears from the History of *Job*. The Angels are God's Ministers, as well to execute his Wrath, as to declare his Favour; and as some are employed *εἰς σωτηρίαν*, for Men's Good and Preservation, so others are appointed for Vengeance, *ἐκείναι εἰς ἐκδίκησιν*. It was the Commission of the two Angels, *Gen. xix.* to destroy *Sodom* and *Gomorrab*, as well as to save *Lot* and his Family, and the

Angel of the Covenant that so wonderfully preserved the *Israelites*, was the very destroying Angel that cut off all the first born of the *Egyptians*. There is an Angel of the bottomless Pit, expressly called *Apollyon*, from the Destruction which he makes, *Rev. ix. 11.* The Expression of *laying on sore Strokes in their Fury*, seems to determine the Sense of the Passage to Devils, or evil Spirits, who *ἐν καιρῷ συνέλευας*, when the determined Time of Vengeance is come against Persons or Nations, or at the great Day of Judgment, the final Consummation of all Things; and the Time fixed for the Destruction of the Wicked, are the commissioned Instruments to torment them, not so much as they wish to do according to their Malice, but as much as God permits them, according to the Rules of Justice.

Ver. 29. *Famine and Death.* Ver. 30. *Teeth of wild Beasts. . . punishing the Wicked to Destruction.*] In the Oriental Languages the Plague or Pestilence, which is here meant, goes by the Name of Death, and the *δ* sometimes translate the *Heb.* Word by *θάνατος*, See *Jerem. xxi. 7. xxiv. 10.* and the *Chaldee* Paraphrast often puts one for the other. *Mortalitas* is used by *St. Cyprian*, as synonymous to the Pestilence. As to the Punishment of a wicked People by the Teeth of wild Beasts, &c. both sacred and prophane Story confirm it. Not that these Beasts, by being made the Instruments of divine Vengeance, had any Sense of the Wickedness of those they were sent to destroy: *Josephus*, speaking of the Lyons that devoured *Daniel's* Accusers, has a very fanciful Conceit, viz. that it was not their Anger, but the others Wickedness that made them so keen: and then adds something very particular, *διότι γὰρ ἡ τοῖς ἀλόγοις, κ. τ. λ. Nihil impedit quin hominum nequitia etiam irrationalibus animalibus sit manifesta ad penam exequendam, Deo ita volente.* Ant. Jud. L. x. c. 11. In the following Verse the Author represents all these Ministers of Vengeance as animated and alive, as listening to, and rejoicing in, their appointed Work; *in mandatis ejus epulabuntur*, Vulg. They shall feast themselves in doing his Will, and run with Readiness and Delight, where he orders them, *εἰς χεῖρας*, for the Uses they are designed for. Some Copies have *εἰς χεῖρας*, i. e. they shall be ready at hand, like Troops prepared to march upon the first Notice.

Ver. 32. *Therefore from the Beginning I was resolved, and thought upon these Things, and have left them in Writing.*] The wise Man *χ' 16.* proposed this Thesis, that all the Works of the Lord are exceeding good, &c. which having proved by an Induction of Particulars, he concludes thus, All that I have hitherto remarked confirms me in the Principle which I, *ἐξ ἀρχῆς*, at first maintained. I have weighed and considered the Matter thoroughly with myself, and have now committed my Thoughts to Writing,

the Sum whereof is, that all the Works of God, are exceeding good, and every Thing will be found useful in its proper Season, so that there is no reason to undervalue any Creature of God; for the Things which seem most exceptionable and mischievous, will in Time be acknowledged to serve to good Purposes. Even the greatest Plagues and Scourges have their Use, to humble the Wicked, and to warn and exercise the Faithful: and Sinners themselves, by executing sometimes the divine Purposes and Decrees, serve to display his Justice and Almighty Power. And therefore the Conclusion standeth sure, that God is ever to be adored by Men and Angels, for the numberless Instances of his Goodness; and to be praised, as St. *Austin* finely observes, “For all the Wonders “ which we do perceive and know in his “ Works, and even for those which we do not “ know or understand; for our Life being of “ so short a Continuance, and present to, and “ acquainted with, but a very inconsiderable “ Part of Time, and of the World, it is “ impossible to comprehend the Order and “ the Design of that eternal Wisdom, which “ sees through all Times at one View, and “ which by the innumerable Variety of the “ Events of this Life, as by so many Links “ fastened together, forms that long Chain “ of Providence, which extends through the “ Succession of all Ages.”

C H A P. XL.

Ver. 1. **G**REAT Travail is created for every Man, and an heavy Yoke is upon the Sons of Adam, from the Day that they go out of their Mother's Womb, till the Day that they return to the Mother of all Things.] Three Particulars are here mentioned of the heavy Yoke said to be laid on all the Sons of Adam. 1. It's Continuance, that it lasts for the Term of Life; from the Day of Nativity to that of Death. 2. That this Yoke is a Composition of Miseries, made up of Cares, Fears, deceitful Hopes, delusive Pleasures, and a continual Dread of Death, which damps all Enjoyments. 3. That it is equally the Lot of all Men, Persons of all Conditions, Ages, and Sexes, groan alike under it. St. *Austin* has beautifully described it, *Parvulos intueretur quot & quanta mala patientur, in quibus vanitatibus, cruciatibus, erroribus, terroribus crescant; deinde jam grandes, etiam Deo servientes, tentat error ut decipiat, tentat dolor aut labor ut frangat, tentat mœror ut deprimat, tentat superbia ut extollat; & quis explicet omnia festinanter quibus gravatur jugum super filios Adam? quod jugum non fuisset, nisi delicti originalis meritum præcessisset.* Aug. cont. Jul. iv. 16. The Earth, that common and hospitable Parent, is with great Propriety here called the Mother of all Things: The particular Reasons for that Appellation we meet with in *Pliny*, *Sequitur Terra, cui uni*

rerum naturæ partium, eximia propter merita, nomen indidimus maternæ venerationis. . . quæ nos nascentes excipit, natosque alit, semelque editos sustinet, novissime complexa gremio, jam a reliqua natura abdicatos, tum maxime ut mater operiens, nullo magis sacra merito, quam quo nos quoque sacros facit. L. ii. c. 63.

Ver. 2. *Their Imagination of Things to come, and the Day of Death [trouble] their Thoughts, and [cause] fear of Heart.*] All the Copies have τὰς διαλογισμὰς αὐτῶν ἢ φόβον καρδίας, ἐπίνοια προσδοκίας, ἡμέρῃ τελευτῆς. The Construction here is perplexed, and chiefly so, for want of a Verb to connect the whole, and give it a determinate Sense, which our Translators have attempted to supply. *Bossuet* and the *Tigurin* Version insert, *dico, i. e.* I mean their Cares, Fears, &c. *Grotius's* Conjecture, that ὁ is understood, must be allowed acute; but even had it been expressed, is it ever joined with an Accusative and Nominative, immediately following each other? Dr. *Grabe* comes the nearest to restore this corrupt Passage, by an ingenious Conjecture; he reads, διὰ λογισμὰς αὐτῶν (if he had transposed τὰς would it have been amiss?) ἢ φόβον καρδίας ἐπίνοια προσδοκίας ἡμέρῃ τελευτῆς, i. e. Life is made miserable by their Surmises and Fears, through the Thoughts and Apprehension of the Day of their Death. Not much unlike that, *Luke* xxi. 26. ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου ἢ προσδοκίας ἢ ἐπιερχομένων.

Ver. 5. *Wrath and Envy. . . and Anger and Strife, and in the Time of Rest upon his Bed his Night-sleep do change his Knowledge.*] There is great Variety of Reading here in the Greek Copies. *Complut.* has μίμημα ἢ ἔλεος, which *Junius* follows. *Rom.* and *Ald.* μνήμα, espoused by the *Vulg.* others μανία, or μῆνιμα, which *Grabe* prefers, and is, I conceive, the best, as it gives a distinct Sense from θυμός, mentioned just before. Each of these Plagues alternately in the Day-time affect and distract the Mind of Man, and even in the Time of Rest (for so I understand ἢ) Troubles and unquiet Dreams create new Whims and Imaginations, and disturb his Thought, γνῶσιν αὐτῶν, his reasoning Faculty. The *Tigurin* Version renders not improperly, *Ingenium cujusque variè efficiunt.* *Mess.* of *Port Royal* observe here, that the Author, by styling Men the Children of Adam, points out the Original of Sin, the Cause of all their Evils and Misfortunes. He does not only mention the outward Plagues with which it pleases God to visit Men, and to which the frail Condition of Mortality exposes them, but dwells chiefly upon the Wounds of the Spirit, the Passions and Weaknesses of the Soul. Such who are great or rich, may keep themselves from many Accidents and Inconveniencies in their outward State which attend others, but Uneasiness of Mind, Concern for the present, Fears for the future, (especially the Remembrance of Death,

Death, ch. xli. 1.) and Remorse, perhaps for what is past, together with the other Passions here mentioned, often seize upon those most, who are of a more superior Rank and Fortune than others. Cares and Troubles attend all, from him who is cloathed in Purple, to him who wears a coarse Linen Frock; *Vestem paupertatis*, as the Syr. well expresses it: but those who fancy themselves the most happy on account of their State or Riches, have often less Content, and that sweet Season of Rest and Repose, which Nature seems to have given to the rest of the World for their Refreshment, is to them frequently a Time of Disquiet and Uneasiness.

Ver. 6. *A little or nothing is his Rest, and afterward he is in his Sleep, as in a Day of keeping Watch, troubled in the Vision of his Heart, as if he were escaped out of a Battle.* ὀλίγον ὡς ἔδεν. See *Acts* xxvii. 33. μηδὲν προσλαβόμενοι, where μηδὲν signifies, *Fere nihil quidquam*: and *Matt.* xxv. 29. Here are two very beautiful Comparisons of a distracted Imagination, either the unhappy Person gets no Rest, and then he is like to a Centinel at his Post, or to one set on a Watch-Tower, to observe the Motion of the Enemy, and is continually looking about him, and alarmed with every Vision and Appearance; or he wakes out of Sleep through some frightful Dream in a Hurry and Confusion, and with such Impressions of Horror, as if an Enemy was pursuing him, and he was flying from the Face of him, ἀπὸ προσώπου πολεμίου, for so I would read, and not πολέμου, as the present Reading is. And thus the *Arab.* *Similis est fugienti a conspectu inimici.* And when he is recovered from his Fright, and finds himself safe, and out of Danger, he is surprized at his vain Fear, εἰς ἔδενά φόβον, *ad nullum timorem.* *Vulg.* i. e. at his Fear which had no Foundation.

Ver. 8. [*Such Things happen*] unto all *Flesh, both Man and Beast, and that is seven-fold more upon Sinners.*] That Men are subject to all the Passions above-mentioned, viz. to Fear, Anger, Revenge, Jealousy, and Uneasiness, is agreed on all Hands; how far Beasts are influenced by some of them is a Question, especially if we deny them the Use of Reason and Reflexion: for how can one impute to them Passions which arise from reflex Acts, from reasoning on what is past, or what is future? They are manifestly afraid of Death, are enraged at each other, treasure up Revenge, and give evident Tokens of Jealousy, and are not without Symptoms of Uneasiness, and yet have no Claim or Pretence to Reason; what they do is ascribed to Instinct, and mere natural Inclination. *Grotius*, as if sensible of this Objection, applies to this Verse the Particulars mentioned in the following ones; but this Solution I think is attended with as great a Difficulty. For what Relation has *ρομφαία*, or the Sword, to the brute Creation, or was it for their Sakes too that the universal Deluge hap-

pened? *Hæschelius* observes, that some Copies change the Order of these calamitous Particulars, and place αἶμα next ρομφαία, *Ezek.* v. 17. xxviii. 23. xxxviii. 21, 22. but as θάνατος probably here means the Pestilence, as in ch. xxxix. 29. and is frequently joined with αἶμα, see *Ezek.* v. 17. xxviii. 23. xxxviii. 22. there is no need of any Alteration.

Ver. 11. *All Things that are of the Earth shall turn to the Earth again; and that which is of the Waters doth return into the Sea.*] This is a Consequence of the Sentence of Mortality pronounced on all Mankind in *Adam*; and the very Name of *Adam* signifies one that was taken out of the Earth, and therefore naturally mortal. It is observed of *Man*, *Job* xx. 7. *That he shall perish for ever like his own Dung*, i. e. by returning to Earth again; and *Ecclesiastes* xii. 7. that the Dust shall return to the Earth again as it was. Hence by a very apt Expression the Grave is called *Man's long Home*. *ψ 5. Domus sæculi sui*, his old House out of which he first came forth; or *Domus sæculi* may mean the House of Generations, or of the whole World in general; the Abode from whence they all came, and whither they must all return. The Metaphor in the next Clause is manifestly taken from *Ecclesiastes* i. 7. The Connexion of this with the foregoing Verses, tho' not very discernible, seems to be this, that the only Remedy against all the Evils before enumerated, is often to think of Death, and provide for our last Hour; to consider that all Things and Persons naturally tend, and shall return to their primitive Dust, when all Pains and Uneasiness shall cease, and the Reflexion only of having behaved well in Life will give real Comfort.

Ver. 13. *The Goods of the Unjust shall be dried up like a River, and shall vanish with a Noise like a great Thunder in Rain.* Ver. 14. *While he openeth his Hand, he shall rejoice: so shall Transgressors come to nought.*] The first Part is not accurately expressed, for Rivers, properly so called, are not usually dried up. *ποταμός* is here used in the Sense of *χεῖμαρρος*, see *Job* vi. 15. to which probably this refers. The meaning is, that the Goods of the Unjust shall be dried up like a sudden Land Flood, *quasi torrens*, *Syr.* and so *ποταμός* is used *Luke* vi. 49. Or, the Author may here perhaps allude to *Prov.* x. 25. The second is obscurely expressed, for it does not appear who is meant in *ψ 14.* whether the unjust or the charitable Person. As applied to the former mentioned in the foregoing Verse, the Sense is, according to all the Interpreters almost, that an unjust Magistrate or Judge, that opens his Hands to receive Gifts, and delights to enrich himself by Acts of Injustice, shall be destroyed in the End; but I must observe, that this Phrase is used for giving, *Deut.* xv. 8. *Psal.* civ. 28. cxlv. 16. And therefore *Bossett* and *Junius* suppose the charitable or merciful

ful Man to be understood, who delights in Acts of Kindness and Beneficence, and takes a Pleasure while he opens his Hand to do Good. But in this Sense it agrees not with the latter Part: If the Sentences were transposed, and that which is now the first, subjoined with an adversative Particle to connect them, the meaning I conceive would be altered for the better.

Ver. 16. *The Weed growing upon every Water, and Bank of a River, shall be pulled up before all Grass.*] The Term *αχῆ* is purely of Egyptian Extraction, and signifies, in that Language, the *Juncus* or Sedge which grows in marshy Grounds, and on the Banks of the Nile. *Hody de Vers. Græc. Aut. L. ii.* It is used in Egypt chiefly for Fuel, and is probably what the Evangelist means by *χόλος τῆ ἀγῆς*, which To-day is, and To-morrow is cast into the Oven, Matt. vi. 30. It is called *βέρονον*, Job. viii. 11, 12, 13. from whence this Passage was undoubtedly taken, and the Comparison both there and here is applied to the Destruction of the Wicked. The LXX by mistake make *αχῆ* a proper Name, Gen. xli. 2. where it means only a Meadow. The *Vulg.* takes it for a Verb, and renders it by *sonat*, mistaking it for *ἵχῆ*, as *Junius* does for *αχῆν*, translating it *spuma*. The *Syr.* renders it much better, *Similis (impius) algæ, quæ ante omnem herbam arefcit*, i. e. which withers before all Grass, either as coming soon to Maturity, and so decaying apace afterwards, which agrees with what the Scripture says of the short lived Prosperity of the Wicked; or, as Fuel cut down, dried up, and withered, which agrees yet better. Or, the Sense may be, that the Weeds by the Water-side, and within its Banks, are soon cut down, as, where Water is precious, sucking it up, or however stopping its Course. Thus do rapacious Persons, mentioned *ψ 12.* and such shall be their Fate; whereas liberal ones are represented as watering the Ground round them. The Sense of the Context from *ψ 12.* to *ψ 18.* is briefly this, that Wickedness appears happy and successful for a little while, but it soon vanishes and disappears: all the Gains of the Wicked are like a hasty Rain which is soon dried up, or the Thunder which is gone, as soon as it is perceived and heard. They please themselves indeed with the Spoils of Injustice, but they shall do them no Good, and their End shall be to perish. And even those they leave behind them, shall not continue long, or take deep Root, they shall be like Trees that grow upon the Top of a barren Rock, exposed to the Assault of every Wind: Or like some worthless Weed on the Bank Side, which is plucked up and cast away, sooner than any other that has some Use or Value in it. Works of Mercy, on the contrary, are like a fruitful Garden, which God has blessed, and whose Fruits shall be as lasting, as they are inviting and lovely.

Ver. 18. *To labour, and to be content with that a Man hath, is a sweet Life; but he that findeth a Treasure is above them both.*] The *Gr.* literally is, The Life of a contented Labourer is sweet: But then to what does *both* relate? Something seems here wanting, for there must be at least two Particulars to which a third is compared. *Grotius* thinks *α* is wanting here, which indeed the *Tigurin* Version inserts, and our Translators seem to have followed a Copy which had such a connective Particle. The *Vulgat.* renders without it, and makes no Comparison, *Vita sibi sufficientis operarii condulcabitur, & in ea invenies thesaurum.* Mess. of Port-Royal, to form the Comparison, insert *or*, the Life of the Labourer, or of him who is content with what he has is sweet; but he that hath both together, is as one that findeth a Treasure; and instance in the primitive Hermits, who took Pleasure in labouring with their Hands, and were not only contented to satisfy their own Necessities by painful Travail, but contributed to relieve those of others; hereby gaining a double Treasure, that of Humility, so contrary to the Spirit of the World, and of Charity, which delights to do good to others at its own Expence. *Vatablus* explains it, He that findeth a Treasure, i. e. that hath a Competency or Fortune left him, or, as *Calmet* further explains it, who comes suddenly to be rich, without any Fatigue to himself, or Injustice to others, is happier than a labouring Man, or any one that is content with what is of his own getting. *Bossuet* thinks all these Senses low, and by a Treasure, to which the Preference is here given, he understands the Treasure of Righteousness, *Prov. xxi. 20.* or of Wisdom, *Wisd. vii. 14.* as *Junius* does by it that of Mercifulness, mentioned in the former Verse. The *Oriental* Versions give still a different, but agreeable, Sense. That Bountifulness being as a fruitful Garden, he that shews himself charitable by repeated Acts of Kindness, shall enrich himself thereby, shall be as one that findeth a Treasure.

Ver. 19. *Children and the Building of a City continue a Man's Name; but a blameless Wife is counted above them both.*] i. e. Posterity called by the Name of their Ancestors, or a People by that of their Founder, as the *Perfidæ*, *Romani*, &c. and Cities called by the Names of their Conquerors, or first Establishers, as *Alexandria*, *Seleucia*, *Antiochia*, continue the Glory of such to late Generations; but a Woman of great Accomplishments, and who in the conjugal State shines, as well as in other Parts of her Character, is as excellent in her Way, *Her Husband is known in the Gates, when he sitteth among the Elders of the Land*, *Prov. xxxi.* such was *Esther*, *Judith*, *Deborah*, *Jael*, *Artemisia*, *Zenobia*, &c. who were as well the Glory of their Times, as the Comfort of their Husbands. The wise Man's Meaning here, says *Calmet*, is not that a blameless Wife,

Wife is more capable of immortalizing her Spouse, than a Series of Descendants from a noble Stock, or the Founding of a Kingdom or a City, but that she is a Blessing preferable to either. In the following Verse he gives Wisdom the Preference, (which in the Sapiential Books is described as a lovely and beautiful Female) to all outward Satisfaction, as Piety, or the Study of it, gives more Pleasure to the Soul, than Wine and Musick at an Entertainment to the Senses. The Pleasures of the Understanding are always superior to those of the Body; by the former we approach to, and resemble the Deity; by the latter, especially the Abuse of them, we degenerate into, and act like the Beasts. St. *Austin* has the like Sentiment, *Delectatio cordis humani de lumine veritatis, de affluentia sapientiæ; non invenitur voluptas cui possit aliqua ex parte comparari.* Serm. 139.

Ver. 22. *Thine Eye desireth Favour and Beauty; but more than both, Corn when it is green.* *Χάριν ἢ μάλλον.* For some Copies omit *ἢ*. The Eye is pleased in beholding artificial Symmetry and Proportion (for so I would render *χάριν* rather than Favour, according to the common Acceptation of it) whether of Building, Statues, Pictures, &c. but more so in contemplating the Beauty of Nature even in minute Things, whose Colour and Simplicity it is beyond the Power of Art to come up to, or imitate; such as is observable in green Corn, a Blade of Grass, or the Lilies of the Field, of which Wisdom itself pronounced, that even Solomon in all his Glory was not so beautifully arrayed, *Luke* xii. 27. Amongst the natural Entertainments of Sight, the wise Man says, that the Eye is most delighted with what is green, as it refreshes the Sight, and assists its Weakness, according to *Pliny's* Observation on this Colour: *Nullius coloris aspectus est jucundior; ideo herbas virētes, frondesque avidè spectamus.* L. xxxvii. c. i. In this *Grotius* acquiesces. *Bossuet* makes the Reason of the Preference to be, that the green Leaves of Trees, &c. are successively renewing, whereas the Perfection of Art is impaired by Time. *Junius* thinks that Corn was particularly instanced in, because it contains *utile dulci*, what is serviceable to the Necessities of Life, as well as agreeable in outward Appearance.

Ver. 28. *My Son, lead not a Beggar's Life, for better is it to die, than to beg.* The Author here speaks of begging, according to the Notion which the Jews had of it, by whom it was regarded as a Curse of God for some Offence, given to him. And indeed, God does threaten the Extremity of Want to the Transgressors of his Commandments. Nor could the Psalmist think of a greater Curse upon the Wicked, than when he says, *Let their Children be Vagabonds, and beg their Bread; let them seek it also out of desolate Places,* *Pf.* cix. 9. When a State of

Poverty is decried or discommended in the Scripture, it is to be understood generally of such Poverty, as Men have brought upon themselves by Idleness, or evil Conduct, than which Death is more eligible. The Scripture throughout expresses an Abhorrence of Idleness, and consequently must condemn a Vagabond or begging Life, which proceeds generally from Laziness. We may understand our Author here, as if one who followed this Trade, was not worthy, or fit to live; according to that of St. *Paul*, *If any will not labour, neither let him eat,* 2 *Theff.* iii. 10. for every one should be made sensible, and acknowledge that he ought to work in the Manner and Way that he is most capable of, and that it is the Lot and Penance, which God has imposed upon all Mankind, since the Entrance of Sin: That St. *Paul* laboured with his own Hands, as well as enjoined it to others. Nor is the Receiving carnal Things, which he thinks both equitable and reasonable, by such as impart spiritual Things, to be looked upon as begging, which is only the Discharge of a Debt, a proper Return for the other's Labour. It is observable, our Saviour condemns a wandering begging Life, when he orders his Disciples not to go from House to House, but to continue in the same they first entered into, and there to refresh themselves, adding this Reason, that *The Labourer is worthy of his Hire,* *Luke* x. 7.

Ver. 29. *The Life of him that dependeth on another Man's Table is not to be counted for a Life: For he polluteth himself with other Mens Meat; but a wise Man, well nurtured, will beware thereof.* *Ἀνὴρ βλέπων εἰς ἀλλοτρίαν τραπέζαν, ἐκ ἐστὶν αὐτῷ ὁ βίος ἐν λογισμῷ ζωῆς ἀλισγῆσθαι ἢ ψυχὴν αὐτῆς ἐν ἐδέσμασιν ἀλλοτρίοις.* As *βλέπω* is here used in the Sense of *ἐλπίζω* as the Syr. and our Version rightly take it, so *ἐλπίζω* is in Scripture taken in the Sense of *βλέπω*, *Pf.* cxlv. 15. *οἱ ὀφθαλμοὶ πάντων εἰς σὲ ἐλπίζουσι*, where the marginal Reading is, *The Eyes of all look upon thee.* The Description here belongs to the Parasite, who lives at the Pleasure, and is a Slave to the Table, of another; and only so long lives, or rather subsists, as that other shall please to give him Room, or Refreshment. His Life is not to be reckoned Life, in the true Estimate of Living, *ἐν λογισμῷ ζωῆς.* His Subsistence is precarious, as it depends upon the Will and Humour of another; he renders himself contemptible by his Obsequiousness and Fawning, and is forced to submit to a thousand Meanesses, to accomplish his End, and gain Admittance and Sustenance. *Ἀλισγῆσθαι ψυχὴν ἐν ἐδέσμασιν ἀλλοτρίοις* the *Vulg.* badly renders, *alit animam suam cibis alienis*; the Sense is much stronger, and our Translators give it more truly. It is a Metaphor taken from eating forbidden Meats, and particularly the *εἰδωλόθυτα*, or Things offered to Idols, whereby legal Pollution was contracted. It does

not imply Pollution only in general, but that Species in particular, which arises from unlawful Eating and Drinking. See *Dan. i. 8. Mal. i. 7.* Not to offend in this Respect, or subject himself to the Danger of it, will be the Endeavour of every Man who is well bred, or well instructed, or well disposed, for ἀνὴρ περαισδύμενος may signify any, or all of these.

Ver. 30. *Begging is sweet in the Mouth of the Shameless, but in his Belly shall burn a Fire.* [Ἐν στόματι ἀναιδέος. Ἀναιδής means here a Beggar, who is impudently importunate, and will take no Denial, and is here used in its proper and original Sense. It is not Want merely, but a bold and clamorous Expression of it, which is here condemned. The Sense is, that the professed Beggar loses all Shame, he makes a mere Trade of it, and will not resolve, nor be persuaded, to work, to get his Living, and ease his Necessity. This Experience abundantly confirms in all those Vagrants, who infest Cities and Countries; they will not quit that Course of Life, however enticed by good Offers, or threatened with hard Usage. Nay, will sometimes even threaten others themselves, if not relieved at the Time, or in the Manner, they expect. They love better, to live in shameful loitring Idleness, though exposed to a thousand Inconveniencies and Wants, than to alter their Way of Life, and gain a Livelihood by honest Means and Labour. *Plato*, in the ordering of his Republick, expressly enjoins the Magistrates to drive them out of all Towns, that the Country might be altogether free from such Cattle. *L. xi. De Leg. Grotius* understands by πῶς here great Voraciousness and Greediness, and *Bossuet* the Extremity of Hunger. This Metaphor is not unusual in the Poets. Thus *Ovid* in his fine Description of Fames, or Hunger,

— furi arbor edendi,
Perque avidas fauces, immensaue viscera
regnat.

Utque rapax ignis non unquam alimenta
recusat,

*Innumerasque faces cremat, & quo copia major
Est data, plura cupit.* Metamorph.

Junius understands it of the Curse of God, and the Fire of his Wrath, that shall consume Gluttons; and others expound it of bodily Diseases, which are usually the Consequence of Intemperance.

CHAP. XLI.

Ver. 1. **O** Death, how bitter is the Remembrance of thee, to a Man that liveth at Rest in his Possessions, unto the Man that hath nothing to vex him. . . .

Ver. 2. O Death, acceptable is thy Sentence to the Needy, and unto him whose Strength faileth, that is now in the last Age, and is

vexed with all Things.] How beautiful is this Contrast of the wise Man's! Death, says he, is considered as a most Sovereign Evil, as the greatest of Misfortunes, by one in flourishing Circumstances, and in the Bloom of Years, and Vigour of Constitution. A State of Affluence is so engaging, and has so many Charms and Endearments, that it steals Mens Affections, and binds those Chains more strongly, which fasten them to the Earth, and their mortal Prisons; and when Death approaches to break and dissolve them, the ungrateful Prospect gives Horror and Uneasiness, and the faster the earthly Knot was tied, the greater will be the Pain, and Unwillingness at the Separation. *Diogenes* rallies *Alexander the Great* in the Shades, and asks how he could patiently bear the Thoughts of being there, when he remembered the Happiness, Glory, and State he was possessed of on the Earth, the quitting his σωμαλοφύλακας, ὑπασιπας, σάραπας, τιμὴν καὶ δόξαν. *Luc. Dial.* And indeed that mighty Conqueror himself, that so often despised Death in the Field, when he was struck with a mortal Disease in *Babylon*, and had Death in his View, betrayed an inglorious Pannick; his Palace was filled with Priests, and Diviners, and no Superstition, says *Plutarch*, was so sottish, but he used it to preserve himself. And the Exit of this Conqueror of the World shews the Impartiality of Death, in making no Distinction. Some Critics observe, that in those Words of *St. Luke* ch. xvi. 22. ἀπέθανε δὲ καὶ ὁ πλούσιος there is a particular beautiful Emphasis in καὶ, intimating, that as rich as he was, his Riches could not keep him from the Power of the Grave. On the contrary, to one in Poverty, sunk with Misfortunes, and overwhelmed with Grief, or to the Person stooping under the Burden of decrepit old Age, Death is esteemed as the End of all Pain and Misery, and as a seasonable Relief and Good. As nothing ties him to the Earth, he looks upon Death, especially the good Man that is departing, with a composed Countenance, and his Approach to it is attended with Hope and Pleasure; he considers it as the Haven of his shattered Bark, as the final Period of all his Vexations, and the agreeable Passage to a better, and more welcome Life, and he rightly estimates the Exchange, when it shall happen, to be, as it really is to those that die in the Lord, a substantial Gain. How much nobler is a Contempt of Life, proceeding from such a Principle, than that of the conceited Stoic, who either from an affected Insensibility under the Evils of Life, or the mere Want of its good Things, defies and laughs at Death? The Conclusion we should draw, and the Use we should make of the Remembrance of Death, which will unavoidably intrude itself into all Breasts, is not to shrink from it abjectly, but to reconcile ourselves to it, to familiarize the Thoughts of

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of it by Meditation and Reflection, and to prepare for it by dying daily to the World.

Ver. 3. *Fear not the Sentence of Death, remember them that have been before thee, and that come after, for this is the Sentence of the Lord over all Flesh. And why art thou against the Pleasure of the most High? There is no Inquisition in the Grave, whether thou have lived ten, or an hundred, or a thousand Years.*] *Κεῖμα* would be as properly rendred Condemnation, this is the Condemnation from the Lord, upon all the Descendants of *Adam*, who received their Sentence of Mortality in his: And this may be one Reason, that, though the first Fathers of the World lived so long, yet it is noted of those that lived the longest, that at length they died, to shew that this Sentence of God is infallible and irreversibile, and that he will be found true in whatsoever he decrees. The Law of the most High, in this Respect, admits of no Exception; we are not better than so many others that have gone before us, or than those that will follow after us, why should we therefore expect an Exemption, or be so alarmed at what must necessarily happen? The great Number that suffer alike, and undergo the same Fate with us, should diminish and take off the Horror, and the Insignificancy and Unserviceableness of the Fear ought to encourage us against the Danger; as in a Battle, where there is only a Probability of Death, despair drives away all Fear, and turns it into Bravery and Courage. *Seneca* has a pertinent Observation on the Occasion, *Stultum est timere quod vitare non possis. Stultum est dolere in ejusmodi conditione te esse, in qua nemo non est; solatium est grande cum universo una rapi.* De Provid. c. v. Another Motive to reconcile us to the Thoughts of Death is, that long Life is far from being always desirable, it may perhaps occasion our sharing in more Misfortunes, or only serve to encrease the Number of our Sins. The Enquiry in the other World will not be how long, or how little, Persons have lived here; none will then envy or reproach others about the Number of Years, or the State and Condition they lived in upon Earth; but the grand Inquisition will be, which no Age or Quality can escape, how they behaved themselves here, how their Stewardship was managed, and their Time improved; how the Account stood at the very Instant of Death; for after that, there will not be any Possibility of altering, changing, or correcting what is past.

Ver. 5. *The Children of Sinners are abominable Children, and they that are conversant in the Dwelling of the Ungodly.*] The evil Example, and bad Principles of Parents have an Influence upon the Conduct and Sentiments of their Children; and as Vice spreads, and grows worse in every Generation, the Son of a wicked Father is generally more abandoned and corrupt. The last Clause is but indifferently rendred;

the Sense according to the *Gr.* is, that the Children of Sinners, as being born corrupt, and with evil Dispositions, seek out for loose Companions, like themselves, and are chiefly conversant with the Wicked, and in such Places of Infamy as they resort to.

Ver. 7. *The Children will complain of an ungodly Father, because they shall be reproached for his Sake.*] A Parent, who bestows nothing better upon his Children, than the sad Lot of a spurious Birth, and the Ignominy and Contempt which generally attends it, is to be looked upon rather as an Enemy, than a Father; and he that gives his lawful Issue no better Inheritance, than the Poison of a bad Example, and makes them the Children of Wrath, by the loose Maxims, which he instils into them, and his evil Communication before them, or by giving them too much Liberty, permits them knowingly to follow evil Courses without Restraint, is he not rather a Murderer, than a Father? But such Parents as encourage their Children in Vice or Lewdness, that are themselves the Seducers, and Betrayers of their Innocence, that teach them to sin, and perhaps sin together with them, are not such unnatural Tempers very Fiends? We read with Astonishment of those merciless Parents, that offered with their own Hands *Souls destitute of Help*, in Sacrifice to *Moloch*, *Wisdom* xii. 6. and are such as initiate their own Children into impure, or Bacchanalian Rites, less wicked and barbarous? Will not such unhappy ones rise in Judgment against, and accuse, their Parents at the great Tribunal of Cruelty and Inhumanity, and be loud Witnesses of Wickedness against them in the Day of their Trial? *Wisd.* iv. 6.

Ver. 8. *Wo be unto you, ungodly Men. . . for if you encrease, it shall be to your Destruction.* Ver. 9. *And if you be born, you shall be born to a Curse: And if you die, a Curse shall be your Portion.*] The wise Man here addresses himself to the Wicked, whose Birth at first, as it was through a Curse, so their Death will end with one. It had been better for Persons with such evil Dispositions, never to have been born, than to be born and live in continual Sin, and be eternally miserable. Was it not to be wished that such Men, as *Cain*, *Jeroboam*, *Antiochus Epiphanes*, *Judas*, *Simon Magus*, *Maxentius*, &c. and other wicked and notorious Sinners, had never seen Light? The Author of the *Book of Wisdom* describes the *Canaanites* in like Manner as a naughty Generation, or accursed Seed from the Beginning, xii. 10. *Grotius* finds fault with the present Reading of the *Greek*, and restores it thus, *ἐὼν γὰρ πληθυνθήτε, εἰς ἀπώλειαν γενήσετε, καὶ ἐὼν καταδίκητε, εἰς κατάραν μεμερόσητε, ἰ. ε.* If ye encrease by a Multitude of Children, ye shall beget them to their Destruction; and when ye die, ye shall be ranked among the Cursed. In the following Verse many Copies

pies omit *ἀπὸ καλῶς*, and the Sense indeed seems better without it, that as Earth returns to Earth, so Evil as naturally to the Evil.

Ver. 16. *Therefore be shamefaced according to my Word; for it is not good to retain all Shamefacedness, neither is it altogether approved in every thing.* [Ὁ γὰρ ἐστὶ πᾶσαν αἰσχύνην διαφυλάττειν καλόν, ἢ ἔσται πάντα πᾶσιν ἐν πίστει δοκιμῆ.] Various are the Senses of this last Clause. *Bossuet* renders with the the *Vulg.* All things are not to be approved of in all, or by all, or are not equally profitable and delightful to all. The *Geneva* Version has, *Neither are all things allowed as faithful in all Men.* *Grotius* has still a different Sense, nor is it commendable to be altogether incredulous, or to disbelieve every thing, and reads *ἀπιστεῖν* instead of *ἐν πίστει*. But I conceive, as the Author proceeds in the remainder of the Chapter, to lay down divers Rules, not only to distinguish that which is shameful, from that which is not so, but also to set down the Degrees and Circumstances, which enhance the Turpitude of any Action; that this Verse should be considered as the Entrance upon that Subject, and the Sense to be, that there are some Instances, when we should not be ashamed, and some when we should, for it is not good *διαφυλάττειν* to avoid all Shame [so *Grotius* understands the Word, and so it is used *Prov.* vi. 24. and elsewhere] for that there is a commendable Shame, this Author has determined, ch. iv. 21. which seems indeed to be a better Rendering, than that of our Version, and makes the whole clearer and more consistent, viz. that it is neither good to avoid all Shame, because there is a Shame, which is a Glory and Grace, nor is Shame to be approved of in every Person, or on every Occasion, because there is a faulty and a criminal Shame. This is confirmed by what follows in this and the next Chapter, where the wise Man instances in several Particulars, and shews when, and of what things, we ought or ought not to be ashamed.

Ver. 17. *Be ashamed of Whoredom before Father and Mother, and of a Lie before a Prince or a great Man.* [Αἰσχύνεσθε ἀπὸ πατρὸς καὶ μητρὸς καὶ ἀπὸ μεγάλου ἀνθρώπου.] *Ἀπὸ* is here used in the Sense of *coram*, denoting the Person, before whom the Offence is committed, see *1 John* ii. 28. and so answers to *בְּפָנָיו* among the Hebrews, *a facie, in conspectu*, as *καὶ*, which follows here, denotes the Matter of the Sin. Some *Latin* Copies have *propter*, i. e. upon Account of the Relation, or Dignity, of such Persons. As Fornication or any indecent Act or Word, in the Presence of Parents, or in such an open Manner, or Place, as may come to their Knowledge, for so far it may be extended, betrays a Contempt of them, and must occasion great Concern to them; so with respect to Truth, as great a regard should be had to Princes, who may be considered as Fathers too in their

publick Capacity, and as their Persons and Office are sacred, they have a Right not to be imposed upon by any Falshood. What *Terence* says of private Parents, may include also civil ones, *Qui mentiri aut fallere instituit patrem aut matrem, tanto magis audebit ceteros.* Here is a great Hiatus in the *Orient*. Versions, scarce one of the Particulars, from this Place to *ψ* 9. of the next Chapter, is taken any Notice of, which, according to *Jansenius*, are no less than fourteen Subjects of real Shame, very different from each other. Some are Crimes, others only Faults, more or less considerable, according to the Circumstances of them. There are others, which are rather Instances of Inadvertence and Incivility, than Sins, properly speaking, against God.

Ver. 18. *Of an Offence before a Judge and Ruler, of Iniquity before a Congregation and People.* [Πλημμέλεια means here some open Misbehaviour, or Crime before Persons in Office, whose Authority and Dignity as they demand a respectful Obedience, so will they be sure to punish what gives any Offence in their Presence, and make an immediate Example of such, as seem to disrespect and slight them. Crimes done covertly, not being known, have often the good Fortune to escape Punishment; but such as are done perhaps in the Court of Justice, or in the very Verge of it, in a bold and daring Manner, or contemptuous and prophane Words spoken in the Hearing of the publick Magistrate, being so many Instances of Defiance, as well as Folly, are sure to be punished, as such an Insult deserves. By *συμμετοχή* some understand the great *Sanhedrim*, and by *ἀνομία* Sedition. Others think any publick Injury against the Good of the State to be here meant, in which may be included evil Counsels, and Designs, Threats, Conspiracies, and Attempts upon the Laws, Privileges, and Liberties of a People, which occasion Jealousy and Clamour, and often bring down publick Punishment upon such as have been suspected of a Design to infringe them. History abounds with Examples of Impeachments and Proscriptions of bad Patriots, and sometimes the People have been so exasperated against the supposed Enemies of their Country, as to assassinate, stone, or otherwise destroy them. One sees by the Example of *Rehoboam*, King of *Judah*, how dangerous it is to provoke the People by any imprudent Answer, or threatening Language, *1 Kings* xii. 14. The Advice seems nearly the same with that ch. vii. 7. See Note on it. *Ἀδμία*, which follows, is not to be used, even towards a Stranger, but the Relations we may be engaged in, will claim even beyond strict Justice. Something is due to our Acquaintance, more to our Friends, but most to a Partner, who may be considered as our other self.

Ver. 19. *And of Theft in regard of the Place*

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Place where thou sojourneſt, and in regard of the Truth of God and his Covenant.] *ὑπο τὸ πρῶτον ἐπαροῦς ἐστὶ κλοπῆς, καὶ ὑπο ἀληθείας θεῷ καὶ διαθήκῃ.* Some, and our Translators in particular, seem to unite these Sentences, as if they related to the same thing, viz. Be ashamed of any Cheating or Fraud in a strange Place or Country, for thereby you shew your Forgetfulness of the Law of God: Or, Above all be ashamed of Unfaithfulness in transgressing the Law and the Covenant of the Lord, by any Instance of Falshood or Theft. Others make them distinct, and to relate to different Things, and refer the second Clause to what follows, thus, Be ashamed of violating the Truth and Covenant of the Lord, by mixing with Idolaters, and eating Meat offered to Idols at a prophane Table. *Jansenius* thinks it an Interpolation, and that it crept in here from ch. xlii. 2. because no Sin is mentioned here, as in the other Sentences, of which a Man should be ashamed. *Grotius's* Emendation seems to set all right, and contains the Particular supposed wanting here, viz. Forgetfulness of God; for with great Probability he conjectures the true reading to be, *ὑπο λήθης θεῷ, καὶ τ. λ. i. e.* Be ashamed of Forgetfulness of God, his Law, and Covenant. Dr. *Grabe* accordingly adopts this as most preferable, *Prolegom. c. iv. tom. 3.* It may be proper to observe that *ὑπο* in most of the following Passages takes the Sense in which *ἐν* hath been used.

Ibid. And of scorning to give and take.] i. e. Be ashamed to use any Deceit with respect to what you pay or receive. One may cheat either by paying in bad Coin, or by paying too little, or by refusing to do it but by Compulsion: And in receiving, the same Fault is committed by taking more than is due, or by demanding it too soon, or unseasonably, or by oppressive Methods. This may also be extended to Accounts, which are not fairly and honestly kept, when one enters more than he has paid, or less than he has received. Or a Wrong may be done to Creditors by refusing to pay at all, or by deferring Payment unreasonably, or by a fraudulent Bankruptcy. The Sense briefly is, that in Matters of Commerce, for so the Phrase is used ch. xlii. 7. and by the *Rabbins*, we should be ashamed to be dishonest, and both pay and receive with Honour and Justice. *Σκορακισμός*, here rendred Scorning, means Cheating, and is equivalent, according to *Hesychius*, to ἀπάτη; if we take the Phrase in the Sense of Charity and Generosity, as it is used *Phil. iv. 15.* the meaning then is, that we should be ashamed to alienate to a private Use publick Money, and particularly to abuse or mispend what is given for the Relief of the Poor, or to other pious Uses; but this Caution is mentioned *ῥ 21.* and is better so understood there than of detaining a private Gift or Legacy.

Ver. 20. *And of Silence before them that*

salute thee.] The wise Man having instanced in the former Verse in a Species of Rudeness, viz. lolling on the Table, instead of resting with the Elbow upon the *Triclinium*, as was the Custom in this Writer's Time, proceeds to mention another Instance of Unpoliteness, viz. the not receiving Civilities kindly, and returning them obligingly; which distant Behaviour proceeds from Pride, and a Contempt of others. To return a Salutation is one Species of Debt due to those that are so obliging to us; and we should even prevent those that are approaching us in a respectful Manner, however, not be behind Hand in returning their Civility. Politeness and Good-manners demand this, especially towards our Friends, who are cordial and sincere in their Affections, and Professions towards us. They differ widely from such Flatterers as address, and would insinuate themselves by fulsom Language, whose Carriage is affected, and their Visits insidious. Such officious designing Persons *Solomon* means, when he says, *He that bleſseth his Friend with a loud Voice, rising early in the Morning, it shall be counted a Curse to him,* Prov. xxvii. 14. How much better and clearer is the Rendering of the *ὁ, ὅς ἐν ἀλόγῃ φίλον τὸ πρῶτον μεγάλην τῇ φωνῇ, καὶ ἀρωμύνει εὖ, διαφέρειν δόξει.* *Non differt ab eo qui maledicit.* Syr. to which agrees the *Vulg.* After these the Author proceeds to mention some suspicious Instances of Over Civilities, as too great Admiration of, and Regard for another Man's Wife, or too much Intimacy and Familiarity with his Maid: Next he instances in an over Fondness for a Man's self, whereby he becomes tiresome by a tedious Repetition of his own Actions and Words, for so *Grotius* understands *ἀδύναμις*, *ῥ. 23.* and, which may be resolved into the same Cause, the spreading Reports, *λόγος ἀκοῆς*, publishing all one hears to the Detriment and Disparagement of others. To be careful not to offend in any of these Particulars, will be to a Man's Honour.

C H A P. XLII.

Ver. 2. **A**ND of Judgment to justify the Ungodly.] This carries a very bad Sense, as it stands in our Version, as if the Advice was, not to be ashamed of a Judgment or Sentence to justify the Ungodly; except *δικαιῶσαι* means here, as it does sometimes in Greek Writers, to condemn or punish. The Sense is, Be not ashamed to oppose any Judgment or Sentence, in which a wicked Man is intended to be favoured, or acquitted; be so far from concurring in a wrong Sentence, as to resolve to oppose all Wickedness, as soon as it is discovered, and known to you: Let neither Fear, nor Friendship, nor Interest, nor any human Regard stop you in the Prosecution of Justice, according to the Direction, *Deut. i. 16, 17.*

Ver. 3. *Of reckoning with thy Partners, and Travellers.*] *ἢ λόγῳ κοινωνῶν καὶ ὁδοιπόρων.* Grotius understands this of not being ashamed to entertain Companions and Fellow-Travellers, *συνδοσιάρχους*, with agreeable Discourse, to shew Civility to those we travel with, or meet on the Way, to take in good part what they say, and to contribute by friendly Intercourse to make the Time and Journey pass agreeably. Others more justly of doing Business uprightly, as an Agent for other People, whether Neighbours, or Strangers, and keeping a fair Account. *Badwell* explains it, which seems the best Sense, of a judicial Hearing between an Acquaintance, and a Stranger, and of not being influenced by Prejudice in Favour of the former, but to judge equally and impartially between Friends and those that are unknown, between Domestics and Foreigners. That *ὁδοιπόρος* is sometimes used in the Sense of *ξένος*, see *Monifauc. Hexapl. 2 Kings xii. 4.*

Ibid. Or of the Gift of the Heritage of Friends.] *ἢ δόσεως κληρονομίας ἑταίρων.* I do not greatly approve Grotius's Exposition, Be not ashamed to declare your Friends for your Heirs, or to give Legacies to your Acquaintance, though your Relations be discontented, and take it amiss. The Sense may either be, Take great Care not to be partial in the dividing an Inheritance, where your Friends are concerned, and have an Interest, *Dans le partage d'un heritage où vos amis sont interessez*, according to *Calmet*. For where a Man has several *ἑταίροι*, and they have, as they naturally will have, different Degrees of Interest and Influence with him, he may be in great Danger of accepting Persons, in making a Division between them. Or, the Advice here may be, to distribute the Estate, Inheritance, or Effects of a deceased Friend, according to his Mind and Intention, and conformably to the Tenour of his Will, without listening to, or regarding the Sollicitations or Talk of interested and dissatisfied Persons: and, if the Trust be vested in you, to divide the Inheritance impartially among the several Co-heirs. According to this Sense *δός* is equivalent to *διαδοίς*.

Ver. 4. *Or of getting much or little.*] Look narrowly to the Weights and Measures of those with whom you have any Dealing, and also to the Prices which are set upon their Goods, and trouble not yourself about those who blame, or laugh at, your scrupulous Exactness in these Particulars; or adhere strictly to Right and Equity, even at the Expence of your own Interest; mind not the getting more or less in any Dealing or Bargain, but the getting it honestly and fairly. Nor be ashamed in Traffick, says *Calmet*, to be honest, and deal fairly, *Dans les petits comme dans les grands gains*, in small, as well as large Gains, in little Matters, as well as greater.

Ver. 5. *And of Merchants indifferent selling.*] *ἢ ἀδιαφόρῳ πρᾶξεως ἐμπορέων.* *Ni de corriger le desordre qui regne dans le Commerce entre les marchands*, says *Calmet*, applying it to Magistrates, whose Business it is to prevent any Injustice between Buyers and Sellers. As referred to selling, the Greek literally may mean, Be not ashamed to look out for a good Chapman, to treat with different Persons or Merchants, and to chuse among them him that offers the best Price. As referred to buying, Be not ashamed to ask the Price of Things, to examine and cheapen that which you are about to buy, if you cannot depend on the Person's Truth and Honesty; or, if imposed upon, to complain of a bad Commodity, to turn it back, or to insist on an Exchange, or an Abatement. Most of the Versions and Commentators understand *διαφόρος* in the Sense of indifferent, as our Translators do; but *διαφορον* in this Writer more generally signifies Money. See ch. vii. 19. xxvii. 1. and 2 Maccab. i. 35. According to this Acceptation it may mean, Be not ashamed to ask for the Money for Goods sold and delivered to the Merchant; or, when you are about to receive a Sum of Money, scruple not to look at it, to try and examine it, to tell it, and, if need be, to weigh it.

Ver. 6. *Sure keeping is good, where an evil Wife is.*] *ἐν τῇ γυναίκί πονηρᾷ καλὸν σφραγίς.* *Σφραγίς* here signifies a Signet or Seal, with which Things valuable and precious were sealed, for their better Safety and Preservation. A wise Master of a Family, says this Writer, denies even to his Wife the usual Power in his House, if he knows her to be indiscreet, and has reason to question her Management. This Advice, though well meant, is matter of great Tendernefs; as one should not distrust, when there is no very pressing Occasion, nor raise a Commotion and Family Difference for only Trifles missing, or abused, lest Resentment should make her throw off all Care in general; so neither, when there is room enough for Distrust and Complaint, should Things be carried to such an Extremity, as to exclude the Mistress of the House her proper Province, and by putting Matters out of her Reach, or Cognizance, to make her, as it were, a Cypher in it. A generous Confidence in a Wife, joined with well-timed Persuasion, Observation on others thriving and flourishing by means of Management, and a sensible Experience of domestic Uneasiness, and their common Loss for want of Economy, will at length, 'tis probable, produce a happy Change, and effect that, which Upbraiding or violent Methods must despair of attaining. Some extend this Advice further, and by *γυνὴ πονηρὰ* understand, not merely a careless Wife, who gives herself no Concern about Family Affairs, but one who is loose and intriguing, that such a one, if not confined, should at least be

kept within Doors, and be denied Opportunities of gadding abroad, cultivating, or continuing a dangerous Acquaintance, and executing any latent Scheme of Mischief and Wickedness.

[Ibid. *And shut up where many Hands are.*] A discreet Governor of a Family keeps an Account of all, and has an Eye to Things how they go, not so much out of a Spirit of Distrust or Covetousness, as not to give Servants an Opportunity to injure, or defraud, and to hinder that Mischief and Waste, which is a sure Attendant upon Carelessness and Negligence. This fine Precept of Economy, is chiefly intended, says *Calmet*, for the Benefit of great and rich Families, which can never be so grand and considerable, as to be above the Use of prudent Management, nor indeed long continue their Greatness and State without it. As their Number of Domestics and Dependents is considerably larger, so is the Danger of Extravagance and Waste proportionably greater. As these have no Property in what is consumed, and their Stay and Continuance generally but precarious, and imagine an unnecessary Profusion for the Credit of the Great, they cannot be suspected of any Principles of Economy, nor to have either Inclination, or Forecast to prevent needless Expences. To stop such Inconveniences, arising often merely from Wantonness, by prudent Inspection or Provision will be no Reflexion, either upon the good Sense, or Dignity, or Character of the Great. This wise Writer has observed upon another Occasion, that *he that despiseth little Things, shall perish by little and little*, ch. xix. 1. which is equally applicable to Matters of Expence, the small Particulars whereof, whether arising from Servants Negligence, or other Instances of Mismanagement, seemingly trifling and insignificant, and as such taken no Notice of, will be found at length to compose large Sums, and the overlooking of these may be assigned as one probable Cause of the Decay of Estates. On the contrary, a great and well regulated Family, where Order, and a well-conducted Plenty reigns, is a sort of Microcosm, or the natural World in Miniature, where, though the constituent Parts are numberless, nothing in the Structure of it is idle or superfluous, every thing knows its Place, has its Use, keeps its Course, and the more minute, as well as greater Concerns of it, are administered with the most consummate Wisdom.

Ver. 8. *Be not ashamed to inform the Unwise and Foolish, and the extreme Aged, that contendeth with those that are young.*] It is never shameful to reprove or correct the Wicked and Unwise, of whatever Age, or Condition they be. If an old Man acts beneath himself, betrays a misbecoming Levity in Words or Actions; if he falls into Crimes, which even the Giddiness and Fire

of Youth is no Excuse for; scruple not to reprove and admonish him. Remember with what Zeal and Spirit young *Daniel* proceeded against the two incontinent Elders. The Marginal Reading is full to this Sense, and *Hasehelias* refers to a Copy which had *νενομίμεν πάλαι ποτέ*, an old Man accused of Fornication. *Grotius* understands it in the Sense of our Version, that it is proper to admonish an old Man, differing or quarrelling with young Men, or Boys, as being unworthy of his Character, and a Contest unsuitable to his Strength and Age. According to others, the Sense is, Scruple not to take the Part of elderly Persons insulted by the younger Sort; preserve the Reverence due to old Age, and remind them who play upon them, if Occasion be, of the Fate of those jeering young Men (for so it should be rendered) who insulted the Baldness of the Prophet *Elisha*, 2 Kings ii. 23. This is proper Advice literally taken; in a spiritual Sense it may be understood as a Direction according to *Mess. of Port Royal*, to stand up for, and maintain the Truth and Purity of the Church, so venerable for its Antiquity, and recommended by the pious Zeal of so many Saints and Fathers, who have appeared in its Defence, when it is attacked by the upstart Errors of such, whose proper Character is a Fondness for Novelty.

Ver. 9. *The Father waketh for the Daughter, when no Man knoweth, and the Care for her taketh away Sleep; when she is young, lest she pass the Flower of her Age, and being married, lest she should be hated.*] The received Sense of the former Part is, that a Daughter is the Cause of secret, or hidden Inquietude to the Father, *πατέρ ἀπόκρυφος ἀγρυπνία*, which our Translation follows; but *Grotius*, and others, apply *ἀπόκρυφος* to *θυγάτηρ*, and thereby mean a Virgin Daughter, who has not yet left her Father's House and Family, but continues confined to her Apartment, or the Gynæceum. The Hebrews called such a one before Marriage, *Alma*, i. e. one concealed, because before they were espoused, and led in form to their Husbands, they remained always shut up, and concealed from the Sight and Acquaintance of Men; and even, when a Proposal was made for Marriage, the whole Courtship was transacted by Proxies, without either of the Parties seeing one another. The following Sentence, *When she is young, lest she pass the Flower of her Age*, the *Vulg.* renders, *Ne forte in adolescentia sua adulta efficiatur*, which affords no Sense, *adulta ætas*, being the prime Time for Espousals: I think the Rendering should either be, *superadulta*; or, if the Greek would admit, *adultera efficiatur*, as *Jerom's Bible* has it, and that of *Sixtus V.* which indeed the *Syr.* and *Arab.* greatly confirm; the former has, *In pueritia ipse ne injuriam patiat*; the latter, *In adolescentia ipse ne efficiatur injuria*.

ria. But still there seems good Reason against admitting this Conjecture, as this very Sense is expressed in the beginning of the next Verse. *Superadulta* therefore seems preferable, and answers better to the *Greek*; and no wonder the Father should be concerned on this Head, as, according to the common Notion of the *Jews*, it was esteemed dishonourable to pass the Flower of Age unmarried, 1 *Cor.* vii. 36. and in particular, from the Precept to increase and multiply, they thought themselves obliged to marry at Twenty, and declared, that whosoever neglected this Precept, offended against the Law, and was guilty of Homicide. When married, the Parent's Care still continued for his Daughter, lest she should be disagreeable to her Husband by any bodily Infirmity, Badness of Temper, or Breach of conjugal Chastity, for so the *Orient* Versions understand, what our Translators render Misbehaviour; or, lest she should at length prove barren, which was reckoned a great Disgrace in *Israel*, a barren Wife being always looked upon with an evil Eye in her Husband's House. All, or any of which Cases was a legal Cause of Divorce, and must occasion fresh Concern, and new Difficulties to her near Relations, by her being returned with Disgrace, τοῖς παλεμοῖς αὐτῆς, an elegant, and truly classical Expression.

Ver. 12. *Behold not every Body's Beauty, and sit not in the midst of Women.* Ver. 13. *For from Garments cometh a Moth, and from Women Wickedness.*] The literal Rendering of the *Greek* is, Look not earnestly on every Man for Beauty, which *Calmet* understands of Pædoraftism, or Sodomy, and says this Piece of Advice was necessary to be directed to those who lived among the *Greeks*, or *Heathens*, among whom this detestable Crime, and the most shameful and unnatural Actions, were notorious and common. It may be considered also as a Direction to young Women, not to gaze upon, or admire Mens Beauty, as what follows relates to Men, and their Behaviour, with respect to Women. The Caution is, not to avoid Womens Company altogether, or not to continue long in it, which is both inoffensive, and agreeable; but not to communicate, or reveal Secrets, or Matters of Consequence to them, or consult about grand *Arcana* in their Presence or Hearing; so συνέδρεῖν is sometimes taken; and so it seems to be understood here by the *Arab* Version. The next Verse seems to bear harder still upon them, which the *Vulg.* renders, *A muliere iniquitas viri*, and it makes the Sense rather clearer. I cannot persuade myself to think with many Expositors, that the Author here, rightly understood, declares against the Company and Conversation of Women in general, as if certain Danger and Mischief attended it; or that he was such an Enemy to the Sex as to forbid all Intercourse with them, whom

God made for Man's Society and Comfort: what is said relates, I conceive, to bad or lewd Women, whose Acquaintance will kindle the Fire of Lust, and from such may be expected to come πόνηα, both Wickedness, and Misery. For impure Love is as a Worm that gnaws the Soul, it preys upon, and eats insensibly what it fastens upon, and the Danger is more to be feared, as it is less perceived, and the Temptations to it more engaging; it is as the Moth which breeds and engenders in Clothes, continually fretting the Garment without being perceived, till it is too late to prevent, and remedy the Mischief. Such is the Danger, and such the Decay that will ensue from an artful, designing, and wicked Woman.

Ver. 14. *Better is the Churlishness of a Man, than a courteous Woman, a Woman, I say, which bringeth Shame and Reproach.*] i. e. Better and more to your Advantage, is the rough Admonition of a sincere Friend, who means your Good, than the pretended Kindness of a Woman, who aims only at Mischief. According to *Calmet* the Sense is, It is better to have a Man for an Enemy, than a Woman, i. e. a deceitful Woman, for a Friend; the Hatred of the one is less dangerous, than the false Tendernefs, and dissembled Careffes of the other. Such was *Dalilah* to *Sampson*, and *Judith* to *Holofernes*. By a courteous Woman, we are not to understand here, one that is modestly civil, and obliging, and ready to do all good and commendable Offices, who is truly ἀγαθοποιός, but one, who is engaging by deceitful Arts, and a false Fondness, and courteous only to ensnare. It is observable, that this Writer himself seems purposely to design to prevent any Mistake, by adding more explicitly, that the Woman he means, is one whose subtil and engaging Arts will in the End bring Shame, and Reproach, and Ruin, to such unhappy ones as are drawn in by her. The *Romanists* object, that *Josephus* quotes this Verse as Scripture, and links it with several Precepts and Maxims of *Moses*. *Cont. App.* L. ii. To this Objection it will be sufficient to reply, 1. That he does not quote this Passage αὐτολεξεῖ, the Sentence which occurs there is different from this. 2. That it was not in the original Text of *Josephus*, appears from hence, that it is not in the ancient Version of *Ruffin*. 3. Supposing him to quote this, it no more proves this Book canonical, than his citing something out of *Plato de Legibus*, proves that Book to be so. 4. Γεγονῆ is often used in a lax Sense, to signify any ecclesiastical Writing, and not precisely Scripture. See *Dupin's Hist. of the Can. Cosin's Scholast. Hist.* *Huet. Demonstr. Evang. Prop.* iv.

Ver. 15. *I will now remember the Works of the Lord, and declare the Things that I have seen: in the Words of the Lord are his Works.*] ἐν λόγοις Κυρίου τὰ ἔργα αὐτοῦ. It seems

seems, say *Mess. of Port Royal*, as if the following Verses were a sort of Song of the wise Man, who rises on a sudden, as it were by a holy Transport, which animates him through the Admiration of the greatness of God's Works. From this Place to the End of the Book, he is wholly taken up, either in praising the Lord, and enlarging upon the Excellence of his Works, or in publishing the Praises of the Jewish Worthies. He begins with a fine Thought, that his Word, or Almighty *Fiat*, was a perfect Work, 2 *Esdr.* vi. 38. which greatly resembles that of *Moses*, *Gen.* i. 3. so much admired by *Longinus*, or that comprehensive one of the *Psalmist*, *Psal.* xxxiii. 9. Ἐν λόγῳ Κελεύει, I think would have been more lofty, and conveyed a higher Idea of God's Power. *Philo* has the same Thought, ὁ λόγος ἔργον ἐστὶν αὐτοῦ, *De Mose*, L. i. and *Clem. Alexandr. Strom.* L. v. There is the like Plural Expression, and upon the same Occasion, in the very next Chapter, *ῥ* 5, 10. which our Translators have there rightly rendred in the singular. *Grotius* spoils this beautiful Thought by joining ἐν λόγοις to the foregoing Sentence, and making (by what Authority I know not) Κελεύει τὰ ἔργα αὐτοῦ, to be a Gloss crept into the Text from the Margin.

Ver. 16. *The Sun that giveth Light, looketh upon all Things, and the Work thereof is full of the Glory of the Lord.*] This is not accurately rendred; the Author is not here speaking professedly of the Sun, and its wonderful Creation, as may seem at first View, (that follows in the next Chapter) it is brought in here only by way of Comparison. The Sense is, the Glory of God appears in the whole Creation, as the Light of the Sun is seen upon all the Earth. Ἐργον αὐτοῦ is not rightly rendred the Work thereof, understanding it of the making of the Sun, but relates to God, God's Work, or his whole Creation, is full of his Majesty, or of the Majesty of his Glory. So *Grotius*, *Sicut sol omnia perlustrat, ita et opus hoc Dei universum plenum est ipsius maiestate.* The Oriental Versions too take it comparatively, and some MSS have ὡς ἡλιος φωτίζει.

Ver. 17. *The Lord hath not given Power to the Saints to declare all his marvellous Works, which the Almighty Lord firmly settled, that whatsoever is, might be established for his Glory.*] The *Vulgate* reads with an Interrogation, *Nonne Dominus fecit Sanctos enarrare omnia mirabilia sua?* Understanding probably by the Saints, either the Angels, and Blessed in Heaven, who know, and celebrate his Power and Greatness, or in an inferior Sense, the *Israelites*, to whom God made known his Laws, and wondrous Works, while other Nations continued in Darkness and Ignorance. The Author wisely premises this, says *Calmet*, to excuse his own Attempt in undertaking so lofty a Subject, which the Angels themselves do not

comprehend, much less can explain perfectly. But the Generality of Interpreters, with our Translators, understand the Passage in a quite contrary Sense, that God hath not given such a Power, or enabled his Saints, to declare all the Wonders which he hath done; and, as Almighty Lord, hath established, beyond all Power of Alteration, or Disturbance, in such a perfect Manner, that they may continue for ever, in the Order and Manner he has fixed them, to his Glory, and the good of the whole System; which seems confirmed by a parallel Passage, ch. xviii. 4. *To whom hath he given Power to declare his Works? and who shall find out his noble Acts? who shall number the Strength of his Majesty; and who shall also tell out his Mercies?* where the Interrogation is equivalent to a Negative; and the Greek in the first Sentence so expresses it, οὐδὲν ἐξουσίησιν ἐξαγγέλλαι τὰ ἔργα αὐτοῦ.

Ver. 18. *He seeketh out the Deep, and the Heart, and considereth their crafty Devices; . . . and he beholdeth the Signs of the World.*] Something seems here wanting, and is probably dropt from the Text, *Grotius* supposes it to be ἀνθρώπων, which indeed the *Vulgate* has inserted, *Abyssum. Et eorum hominum investigavit*; but what are we to understand by the Signs of the World, which God is said here to behold? The learned Critic above says, that the least discernible Point of Time is called σημεῖον, and that God knoweth every Portion and Instant of time, and what passes in it. According to *Calmet* it means, that he sees into, and understands all future Events, not by Inspection of the Stars, or the help of any Signs natural, but he knows perfectly all the Changes that happen in Nature, without having any Occasion to consult second Causes. And how indeed should he be ignorant of them, who seeth from everlasting to everlasting, to whom all Things past and future, are present, and the Events of all Times and Ages, are known from all Eternity, and as it were written in his Mind; οὐδὲ ἐς λόγος, not even one thing, for so it should be rendred, is hidden from him.

Ver. 22. *Oh how desirable are all his Works, and that a Man may see even to a Spark.* Ver. 23. *All these Things live, and remain for ever, for all Uses, and they are all obedient.*] Who can refrain from praising God that sees his Glory, and how do his Works command our Wonder, and merit to be extolled and revered by all that fear him? for after representing to ourselves, in the best Manner we are able, his Excellence and Beauty, all that we can attain to is, in Comparison, but a Spark; so small a part of his Works do we see, and so imperfect is our Knowledge. Or the Sense may be, We see the Wonder of his Works even in a Spark, i. e. all his Creatures proclaim his Greatness, and there is none, how small so-

ever it be, in which we do not discern Marks of his Wisdom, and Power. By this all created Nature has subsisted through numberless successive Generations, and will subsist to the Remainder of Time, fulfilling his Will, and serving the Purposes which he has assigned them. "All Things," says a very judicious Writer, "since the Time that God did first proclaim the Edicts of his Law upon the natural World, have continued their regular Course; Heaven and Earth have hearkned unto his Voice, and their Labour hath been to do his Will. If Nature should intermit her Course, and leave, though it were but for a little while, the Observation of her own Laws; if those principal and mother Elements, whereof all Things in this lower World are made, should lose the Qualities they now have; if the Frame of that heavenly Arch erected over our Heads, should loosen and dissolve itself; if the Celestial Spheres should forget their wonted Motions, and by irregular Volubility turn themselves any other way; if the Prince of the Lights of Heaven, who now, as a Giant, doth run his unwearied Course, should as it were through a languishing Faintness begin to stand, and to rest himself; if the Moon should wander from her beaten Way; the Times and Seasons of the Year blend themselves by confused and disordered Mixture; the Winds breath out their last Gasp; the Clouds yield no more Rain; the Earth be defeated of heavenly Influence, and the Fruits of it pine away, as Children at the withered Breasts of their Mother, no longer able to yield them Relief; what would become of Man himself, whom these Things do now all serve? See we not plainly, that the Obedience of the Creatures unto the Law of Nature, is the Stay of the whole World?" *Hooker's Eccles. Pol.* p. 73.

Ver. 24. *All Things are double one against another, and he hath made nothing imperfect.* Each Thing has its contrary in Nature, and the one is opposed to the other, Night to Day, Evil to Good, Death to Life, Cold to Heat, Dry to Wet, &c. Many of the ancient Philosophers maintained the like Contrariety of Qualities in Nature; they thought the Universe subsisted by a just Temperature of these Opposites and Extremes, none of which predominated over the other, though there was a mutual Antipathy betwixt them. *Ovid*, speaking of the Creation of the World, says, that God by his Wisdom knew how to reconcile this Opposition, and to keep Things in a fixt and permanent State, notwithstanding this continual Disagreement, *Metamorph.* L. i. and so we find it; even this Diversity, instead of disturbing the Order of the Universe by any Confusion, is, like to that of different Voices in an excellent Concert of Musick, accompanied with

an Order and Regularity, Connexion and Dependence, wonderful in such a Variety of Bodies, whose Harmony, during such a Revolution of numberless Ages, composes a Hymn to the Glory of the great Creator. See Note on ch. xxxiii. 14, 15.

CHAP. XLIII.

Ver. 1. **T**HE *Pride of the Height, the clear Firmament, the Beauty of Heaven, with his glorious Shew.* Dr. Grabe thinks that this Chapter ought to begin at v. 15. of the last, and so indeed the Subject and Connexion seem to require, and there is the more Probability that this begins wrong, as we cannot account for the Construction of the *Greek*. If we do not refer γαυελαμα, σερεωμα, and εἶδος to εἶδον in the preceding Verse of the last Chapter, and put them in Apposition to δόξαν immediately foregoing, to the following Sense, who can be satisfied with contemplating his Glory, viz. the Immenstity of Height, the vast Expanse of Clearness, sublime candens, as *Ennius* well expresses it, the general Face of the Heavens, exhibiting to the Sight a most glorious Shew? The Obscurity here seems to arise from a String of Hebraisms, for which we have a parallel Place, *Psal.* xxix. 2, 3. where קדש הדרת Beauty of Holiness, means beautiful holy Place, אלהי כבוד God of Glory means the glorious God, קול בכח a Voice in Might, and in Glory, means a mighty and glorious Voice. So the Words here rendered by γαυελαμα ὕψος might signify a most exalted Altitude, σερεωμα καθαρότης, a most clear Sky, expansum purum, as *Junius* has it; and both these further represented, as being or exhibiting εἶδος εἶδον, the Face of Heaven, which is εἶδος ἐν δόξα καὶ δόξης, a glorious Sight, or View of his Glory; which answers in Nature, to what the Prophet saw in Revelation, which is called by him, ἡ δόξα ὁμοιωματος δόξης Κρείς. *Ezek.* i. 28. I cannot here conceal from the learned Reader, an ingenious Conjecture, which aims at explaining this, by a Simile borrowed from Art, and supposes the Reading possibly might be, ἐν πρῶτῳ τῷ δόξης, i. e. that the Face of the Heavens to Appearance, is as one entire Piece of carved Work, one grand Sphere, most perfectly turned, and most beautifully engraven, the Difficulty of whose Workmanship is known to encrease, according to the Bulk of the Thing intended to be perfected. If *Phidias* then would find it difficult to turn a little Sphere, *Toruma Cali*, *Mart.* L. iv. 39. of some few Feet Diameter only, what an Idea must it raise of the great Creator of the Universe, whose Sphere is infinite in Height and Breadth, and yet smoothed to the greatest Exactness? And indeed, considering the Philosophy of those Times when our Author wrote, the Description here given of the Face of the Heavens, taken

in this Light, carries in it something sublime and noble, and even poetical too, as being the exact Picture of Nature. If to this we add, that *Toreuma* was a Term of Art frequent in *Egypt*, when the *Greek* Language was in Use there, it may seem not improbable, that the Translator of this Work, who resided there so long, might borrow it from thence.

Ver. 2. *The Sun when it appeareth, declaring at his rising a marvellous Instrument, the Work of the Most High.* [ἡλίου ἐν ὀπτασίᾳ διαγέλλων ἐν ἔξοδῳ, οὐδὲ θεομαρτυρίαν ὑψίστου.] The *Geneva* Version here is much clearer, *The Sun also a marvellous Instrument, when it appeareth, declareth at his going out the Work of the most High, i. e. The very first Sight of the Sun, (so ὀπτασία is used ὡς 16.) in the Morning, is an Evidence of its being the Work of God, and a wonderful Instrument in his Hand, which the Sun itself is a further Evidence of, at his Noon-day Height, ἐν μεσημερίᾳ αὐτοῦ, ὡς 3. by his powerful Effects upon the Earth. As ὀπτασία hath been thought sufficiently expressive without ἔξοδος, and διαγέλλων seems to require, and usually has something after it, some have been induced to attempt an Alteration here. *Drusius* seems to like ἐνδόξῳ, *sol in aspectu glorioso*. *Grotius* ἐν ἐδόξῳ, *sol in aspectu illum gloriosum*, i. e. *Deum, annuntians*, which affords a good meaning, but does not follow from his Reading. It suggests to me, I think, the true one, ἡ ἐνδόξος, i. e. the beautiful Appearance of the Sun proclaimeth the glorious one; which is lofty, and truly expressive of God. *Bossuet*, *Junius*, and *Drusius*, seem to favour this Explication. The Allusion in this Verse to *Psal. xix.* is plainly discernible.*

Ver. 4. *A Man blowing a Furnace is in Works of Heat, but the Sun burneth the Mountains three times more, breathing out fiery Vapours, and sending forth bright Beams, it dimmeth the Eyes.* Ver. 5. *Great is the Lord that made it, and at his Commandment it runneth hastily.* [If we change the Point, there may be another Sense given of the Place besides that in our Version, viz. that the Sun himself bloweth up a Furnace, or containeth a Heat three Times more intense, than that in Iron-works, or other Works of Metals, meaning, that extreme Heat, which is in the Region or Body of the Sun itself, from whence issue those fiery Vapours here mentioned, as was the prevailing Opinion in the early Times of Science. Hence too proceed, those harmless and bright Beams, which warm and cherish the Earth, which contribute to Vision, and please and entertain the Organ of it, unless poured on it in too great Abundance. Of this great Body, this Globe of Fire, the wise Man observes, that it is as obsequious to its Maker's Will, as the meanest and most inconsiderable of his Creatures, and continues his constant daily Course, in the manner appointed, with incredible Swift-

ness, for I think *καὶ σὺνδραμεῖ*, which is read by *Syr. Vulg.* and the three principal *Greek* Editions, means here no extraordinary Acceleration, but the constant Speed of the Sun. It might be translated, *and by his Commandment maketh his Progress speedy*. Some Copies have *καὶ σὺνδραμεῖ πορείαν*, *sedavit iter*, as *Junius* renders, and as the Marginal Reading is, alluding probably to the Sun's standing still in the Time of *Joshua*, ch. x. 13.

Ver. 6. *He made the Moon also to serve in her Season, for a Declaration of Times, and a Sign of the World.* [ἡ σελήνη ἐποίησεν εἰς σοῖον, εἰς καιρὸν αἰῶντος, ἀνάδειξιν χρόνων, καὶ σημεῖον αἰῶνος.] Thus the Psalmist, he appointed the Moon for certain Seasons, εἰς καιροῦς, *Psal. civ. 19.* εἰς σοῖον, may signify to be in her Station, to be in waiting. *Dr. Grabe* has ἐν σοῖον. The *Vulgate* renders, *Luna in omnibus in tempore suo*, from some Copies which have ἡ σελήνη ἐν πάσιν, κ. τ. λ. which reading indeed hath more Authority than the present, but affords no good or determinate Sense. The great Difference that occurs in the first Part of the Verse I suspect is owing to the Astronomical Word φάσις, not generally understood, and here most probably made use of, and that the following, which is a reading betwixt the *Var.* and *Alex. MSS.* and approaching to both, is the true one, καὶ ἡ σελήνη ἐν φάσει εἰς καιρὸν αἰῶντος, and then putting ἀνάδειξιν for ἀνάδειξιν, as *Grabe* has it, the whole will be clear, (viz. and the Moon is in her Phase according to her Season (i. e. has a different Phase to every different Day of her monthly Course,) a Proof of Times, and a Sign of Age, or a perpetual Sign. Her Change of Appearance marking out the lesser Portions of Time, and her Periods or Revolutions the greater. It is plain from this Place, as likewise from *Josephus* and *Philo*, says *Calmet*, that the Jews made Use of the *Grecian* Year, as to religious Matters and Ceremonies, after the Time of *Alexander the Great*, i. e. their Year was Solar, and their Months Lunar.

Ver. 7. *From the Moon is the Sign of Feasts, a Light that decreaseth in her Perfection.* [The first Part seems wrongly translated, the *Greek* is ἀπὸ σελήνης σημεῖον ἑορτῆς, from the Moon is the Sign of the Feast, i. e. the Feast of the New Moon. The first Phasis or Appearance of the Moon was of great Importance in the Jewish Religion; as God commanded that the New Moon should be a Festival, and that they should offer up a particular Sacrifice to him on that Day, *Numb. xxviii.* It is no wonder that the Jews took such Care to discover this New Moon, at its very first emerging, and that even the great Sanhedrim should be concerned in declaring and fixing it, since both the civil and religious part of the Jewish Calendar depended upon it; and for their better Help herein, they had Pictures, or Similitudes, of the Moon in Tables, and upon the Walls of their upper Rooms, from which they

judged

judged of the several Appearances of the New Moon. Nor is the latter Part more accurately translated; it should either be a Light that decreaseth upon her Perfection, for so *πρὸς* signifies here; or a Light, lessening till it is out, or to its End, and so the *Geneva* Version has it: *συνίλεα* is used thus, *Matt.* xiii. for when the Moon is at the Full, and her whole Disk luminous, which may be called her Perfection, her Light, after that diminishes, and she returns through the same Figures to her first Crescent, and then she re-enters the Rays of the Sun.

Ver. 8. *The Month is called after her Name, increasing wonderfully in her changing.*] This holds true with respect to the *Greek* Tongue, which to us now is the only Original of this Work: *μήν*, the Month, seems a Contraction from *Μήνη*, the Moon, and in our *English* Language, the Words *Moon* and *Month*, have as near an Affinity. But this was not so to an ancient *Israelite*, for the respective Words for Moon and Month in the *Hebrew*, have no such Affinity to each other. Without doubt, the true Reading here is *Μήνη κατὰ τὸ ὄνομα αὐτῆς ἐστίν*; for not the Month, but the Moon is wonderful, and therefore *αὐξανόμενη*, which the *Rom.* Edition hath, is better than *αὐξανόμενος*, which *Complut.* and *Alex.* have, which *Grotius* absurdly refers to *φωτῆς*, tho' *αὐτῆς* comes between. It is the Moon, which according to her Name, increases wonderfully in her Change, for in what Sense can this be said of a Month? but the *Hebrew* Word *לַמָּנָה* *Luna*, agrees with this Sense, as being derived probably either from *לָחַץ* *dilatari*, or *לָרַח* *protrahere*, i. e. her Orb widens, or is drawn forth wonderfully from her Birth or Appearance, for so the Moon appears from the Time she is New till she is Full, when she may be said to be at her full drawing out, or Maturity. And therefore what expresses or alludes to her manner of spreading or drawing out to that Time of Maturity, should be a very proper and most significant Name for her, she being after her Full in a kind of dying State, shrinking in, or ceasing to be continually, what she was before; from being *immensa orbe pleno*, she becomes *repente nulla*, as *Pliny* describes her Change, *L.* ii. c. 9. *Horace* seems to confirm this, *Epist.* xii. *L.* 1. The Astronomical Account of this is, when the Moon is before the Sun, she is as it were swallowed up in his Rays; but as soon as she begins to separate from him, her Crescent begins to shew itself, and to encrease through its different Phases insensibly, till at last her whole Disk become luminous.

Ibid. *Being an Instrument of the Armies above, shining in the Firmament of Heaven.*] *συνεστὸς παρεμβολῶν ἐν ὕψει*, *Syr.* seems to understand it, an Instrument of the Camps or Armies of the most High, as if it had been *τῷ ἐν ὕψιστοις*. *Arab.* has *Lux omnium creaturarum*. *Grotius* understands it an In-

strument on high of Camps or Armies. And indeed *Polybius* makes the Knowledge of the Moon's Rising and Changes a very considerable Skill, and necessary to a General, *L.* ix. p. 554. *Ed. Casaub.* But would it not be more intelligible, and agreeable to the Nature of the Moon, if, as has been ingeniously conjectured, the reading was, *συνεστὸς παρεμβολῶν ἐν ὕψει*, an Orb encamping up and down in the Heavens, i. e. having more than any of the heavenly Bodies, a variable and irregular Course, as those that dwell in Tents have, and as the Children of *Israel* had in their several Encampments in the Wilderness. And there is the more Reason to fix this Idea of irregular wandering to *παρεμβάλλω*, as in *Num.* ch. 33. where the frequent Encampments of the Children of *Israel* are described, it occurs above forty Times in this Sense; and it is remarkable, that *Psal.* cvii. 40. *Num.* xxxii. 13. *Josh.* xiv. 10. this vague and unsettled Abode is called wandering; may not therefore the Moon, who is styled *Vaga Luna*, by *Hor. Sat.* viii. *L.* i. be called here *συνεστὸς παρεμβολῶν* in this respect? The *Geneva* Version seems to glance at this Sense.

Ver. 9. *The Beauty of Heaven, the Glory of the Stars, an Ornament giving Light in the highest Place of the Lord.*] *κόσμος φωτίζων ἐν ὑψίστοις Κεραῖς*. This is generally understood of the Moon, which is called by *Horace*, *Lucidum cæli decus*, and according to the *Vat.* which has *κεραῖς*, she is further the Sovereign of the Luminaries on high, as the same Poet likewise styles her, *siderum Regina*, and perhaps so termed *Jer.* vii. 18. but as the Moon has been sufficiently described in the three foregoing Verses, I rather incline, with *Mess. of Port Royal*, *Junius*, and others, to understand this Verse of the Stars, that their Glory is the Beauty of Heaven. And thus the *Geneva* Version more clearly and explicitly, *The Beauty of Heaven are the glorious Stars, and the Ornament that shineth in the high Places of the Lord.* *Κόσμος φωτίζων* is but indifferently rendered an Ornament giving Light, a World of Lights would be a more lofty Expression, or, which from on high enlighten *κόσμον*, the World, as the *Vulg.* renders here. Of these it is observed, in the next Verse, that they stand *κατὰ θέλημα*, according to Appointment, or continue in their Order, as *Gen. Vers.* has it. *Prout statutum est eis, perseverant, & in cursu suo non mutantur.* *Arab.* As the *Heb.* uses the Future for what is usual, *will* might be left out there. *Baruch* iii. 34. finely expresses this, *The Stars shine in their Watches, and rejoice; when he calleth them, they say, Here we be, and so with Cheerfulness they shew Light unto him that made them.*

Ver. 11. *Look upon the Rainbow, and praise him that made it, very beautiful it is in the Brightness thereof.* Ver. 12. *It compasseth the Heavens about with a glorious Circle, and the Hands of the most high have bended*

bended it.] The Tradition of Antiquity concerning the Rainbow is very pretty, for *Iris*, which is the Name of the Rainbow, is said to be the Daughter of *Tbaumas*, i. e. the Daughter of Wonder. *Hes. Theogon.* And very just is this Mythology; for how does that glorious Phænomenon at once fill our Eyes with Wonder, and our Hearts with joyful Assurance, not only upon account of the agreeable Variety of its mixed Colours, but as it is a natural Sign that there will not be much Rain after it appeareth; and so is an Emblem of Hope, and a significant Assurance against a second Deluge, and therefore by some properly styled the sacramental Sign of the Rainbow. *Homer* seems to have had the same Notion, that the Rainbow was at first set in the Cloud, to be a Sign unto Men, *τέρας μερόπων ἀνθρώπων*, *Il. λ.* The wise Man here properly observes, that the admirable Form and Composition of this glorious Bow should not only naturally excite Curiosity, but carry a Man beyond the material or natural Cause to the final, and induce him to praise the Maker of it. It may be asked, how God can be said to have made the Rainbow, since it is only the Effect of certain Reflexions and Refractions of the Rays of the Sun from a watry Cloud. But to this the Answer is obvious; for if there was no Rainbow till God entered into Covenant with *Noah*, as the Learned with great Probability think, then, when God first placed this Bow in the Clouds, and appointed it to be a Signal of that Covenant, may he very justly be said to have made it, by making it then *first* to be seen, and to be significant. And therefore, *Gen. ix. 13.* God expressly calls it *his* Bow, not only because he is the Author of all Things which have natural Causes, but because he made, or appointed it to a special End, as an Assurance of his future Mercy to Mankind; and on this Account it is called by the *Psalmist*, the faithful Witness in Heaven, *Psal. lxxxix. 36.* Or may not *ψ 12.* be understood of the outward Form of the Universe, the whole of which God has included in one vast circumambient Circle, though only one half is discernible by us? *Corn. a Lapide*, with some other Interpreters, take it in this Sense.

Ver. 13. *And sendeth swiftly the Lightnings of his Judgment.* Ver. 14. *Through this the Treasures are opened, and Clouds fly forth as Fowls.* *Fulgetra pro judicio suo concitat*, i. e. according to his Will and Appointment. Or, it may mean, that he makes the Lightning the Minister of his Vengeance, or the Forerunner of his Judgments, as against the *Sodomites*, *Egyptians*, *Philistines*, *Sisera*, *Sennacherib*, &c. and for this Purpose, or for the Execution of his Judgments, he opens his Treasures, *Deut. xxviii. 12.* or prepares the great Artillery of Heaven, viz. either the Winds to raise Storms and Tempests; or he bringeth forth the Clouds from the Ends of the

World, *Psal. cxxxv. 7.* which assemble and come speedily together, like a Flight of Birds, and descend either in a Deluge of Rain, or fall in Snow, which comes down so thick as to resemble not merely Birds in their Passage, but rather a Cloud of Locusts, marching terribly from one Country to another; for so the latter Part of *ψ 17.* should be rendered, which relates to the same Subject; or, by his Power he condenses the Clouds, and from thence Hail-stones break, or burst forth like so many Shivers of a Rock, see *Wisd. v. 22.* as *ψ 15.* should be rendered, and understood; and of these the *Psalmist* speaks, when he says, that God *casteth forth his Ice like Morfels*, *Psal. cxlvii.* See *De Muis in loc.*

Ver. 16. *At his Sight the Mountains are shaken.*] The *Vulg.* renders in *conspetu ejus*, i. e. before him, which conveys a most grand Idea. This seems to exceed that much admired Description of *Virgil*,—*Ille flagranti Aut Atho aut Rhodopen, aut alta Ceraunia telo Dejicit.* *Georg. L. i.* for what must we think of that omnipotent Being, who looks the Mountains into Fear and Astonishment? *Virgil's Jupiter* wields his Thunderbolt, and he beats down a Mountain; *Jehovah* appears only, and at the Sight of him the Foundations of the Mountains are tossed to and fro, tremble and shake like the Joints of an affrighted Man; but that sublime Description of the *Psalmist*, exceeds even this, *The Earth shall tremble at the Look of him; if he do but touch the Hills, they shall smoke*, *Psal. civ. 32.* not a single Rock only, or Mountain, trembles before him, but the whole Earth is in a Panic at his very Appearance.

Ver. 17. *The Noise of the Thunder maketh the Earth to tremble, &c.*] The Description of his Thunder here is no less magnificent and terrible than that of his Appearance in the former Verse. God sends forth this his glorious Voice, the Earth echoes, groans, falls in Labour, and feels the Pangs of one in travail, for so the *Greek* literally signifies, and the *Margin* well expresses it. We meet something like this in the Poet's lofty Description of a Tempest,

Ipse Pater, media nimborum in nocte, corusca

Fulmina molitur dextra, quo maxima motu Terra tremit. *Georg. L. i.*

Here again the Majesty of the Scripture-Language excels, for when the Highest thunders, he does but shew his Voice, and the Earth melts away, *Psal. xlvii. 6.* It is observable, that our Author here ascribes to the North-wind and Hurricane, the same Effect which he does to the Thunder itself, whose Roar they imitate.

Ver. 19. *The Hoar-frost also as Salt he poureth on the Earth; and being congealed, it lieth on the Top of sharp Stakes.*] This seems not well translated, the *Marginal Reading* is preferable, It is as the Point of sharp Stakes,

fit similis palorum summitatibus, i. e. It has the Form of sharp Points. The Hoar-frost, *Pf.* cxlvii. 16. is compared to Ashes, but its Resemblance to Salt seems more expressive, as it has something sparkling in it, and its Whiteness is more conspicuous. *Calmet* says, not every Species of Salt, but Marle, or the Salt of the Earth, is here meant, to which our Saviour alludes, *Matth.* v. 13.

Ver. 20. *When the cold North-Wind bloweth, and the Water is congealed into Ice, it abideth upon every Gathering together of Water, and cloatheth the Water as with a Breast-Plate.* Ver. 21. *It devoureth the Mountains, and burneth the Wilderness, and consumeth the Grass, as Fire.* The first Part is not well rendred, it should be, The cold North-Wind bloweth, and Ice shall be crufted upon the Water, even Rivers and large Pieces of Water shall thereby become solid, and as it were dry Land, resisting any Impression. The Wiseman here ascribes the same Effects to bleak Winds and Frost, as, *ψ* 3, 4. he does to the Heat of the Sun, which, though Contraries, in this respect affect the Earth alike. The Description here is very poetical. *Virgil*, speaking of the Effect of extreme Cold, says, *Boreæ penetrabile frigus adurit.* *Georgic.* Lib. ii. and Naturalists and Philosophers express themselves in like Manner. The Sublimity of Sentiments in this Chapter is truly admirable, and the Beauty of the Comparisons from *ψ*. 10. inexpressible: We cannot read them without a Sort of Rapture, nor help thinking, that one, who in Loftiness of Thought and Expression approaches so near to the inspired Writings, and soars to such an uncommon Height, must have had a more excellent Spirit in him, than is usually allowed to him, or the Times he wrote in.

Ver. 22. *A present Remedy of all is a Mist coming speedily: A Dew coming after Heat refresheth.* In *ψ* 19, 20. we have intense Frost represented terribly, as an armed Man with a Spear and Shield, the Icicles have the Appearance of the former, and the solid Ice composes the latter: And yet this Body so fortified, and secured as it were with a Coat of Mail, a gentle Rain or a warm Mist, or a mild Breeze, *Eurus caloris*, as *Chald.* renders *Pf.* cxlvii. 18. shall effectually vanquish and subdue; a Contest seemingly as unequal as that of *David* with a Sling against the *Philistine* and his Shield. Such an agreeable Change of Weather after a severe Season, is as welcome and refreshing, as a balmy Dew after a scorching Heat; it restores the decayed Verdure, and lost Beauty of Nature, and renews the Face of the Earth.

Ver. 23. *By his Counsel he appeaseth the Deep, and planteth Islands therein.* It would be better rendred, By his Word he appeaseth the Storm, and maketh the Sea calm. And thus *Calmet*, *Par sa parole la*

mer s'est calmée. This was remarkably evidenced under the Old Testament, *Jonah* c. i. when the tempestuous Sea, which the Mariners Cries and Prayers to their false Deities could not assuage, at the Command of the great God of Heaven, to whom at length they happily applied, instantly ceased from raging. But the divine Power over that unruly Element never appeared more signally, than when our Saviour said to it, *Peace, be still; and immediately there was a great Calm*, *Mark.* iv. 39. The Reading of the next Clause in some ancient Gr. Copies is very surprizing, *καὶ ἐφύλαξεν αὐτὴν Ἰησοῦς*, and from thence some Latin ones have, *plantavit eam Dominus Jesus*, and *Coverdale* renders accordingly. If this Reading was true, this Author, however late, or apocryphal, saw more clearly than all the acknowledged Prophets of the Old Testament, for we have here expressly the very Name of the *Messiah*, which none of them were acquainted with, or published. But this is a gross Mistake, and such as a Jew would make Sport with; the true Reading undoubtedly is, *ἐφύλαξεν ἐν αὐτῇ νόμος*, which our Translators follow. The Sense is, that God has planted large Islands in the Bosom of the Sea, standing, as the *Antediluvian* Earth itself is described *2 Pet.* iii. 5. out of the Water, and in the Water; which, notwithstanding the Violence of Storms and Tempests, and the Force and Impetuosity of the Waves, have subsisted numberless Ages, and have escaped perishing by being overflowed with Water; which in some respects have the Advantage of the Continent, as by their Situation they have the Opportunity of a freer Commerce, and are less subject to hostile Attacks, and to be surprized on a sudden by Invasions.

Ver. 26. *By him the End of them hath prosperous Success, and by his Word all things consist.* *Δι' αὐτὸν διόδια τέλος αὐτῶν, καὶ ἐν λόγῳ αὐτοῦ συνέστη* *παύλα*, i. e. God by his Will and Power directs all Things to a good or their proper End; so the *Geneva* Version, for all things are subject to, and obey his Will. Or, Through him such as go to Sea have a good Voyage, and Trade and Navigation there is attended with prosperous Success. The *Alex.* and some other Greek Copies have, which *Junius* follows, *Δι' αὐτὸν ἡγετοῦ ὁ ἀγγελος αὐτοῦ*, i. e. His Angel conducts those that occupy their Business in great Waters, through the Dangers of the Deep, and brings them to the Haven where they would be. *Grotius's* Explication here seems very forced, that if the Sea is calm, and in good Temper, the Ship, which is the Sea's Messenger, *ἀγγελος αὐτοῦ*, sails safely; but if tempestuous, at her Command all things are shattered, and go to the Bottom. Either of the other Senses I think preferable.

Ver. 27. *We may speak much, and yet come short: Wherefore in sum he is all.* *Τὸ πᾶν ἐστὶν αὐτοῦ.* Here the wise Man finishes the Thesis,

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Thesis, which he began c. xlii. 15. that God made all Things by his Word, and through him all Things consist. And having proved this Truth by a long Enumeration of Particulars, he says, in sum, that God is all, i. e. He is the Cause and End of all Things. *Ipse est in omnibus.* Vulg. *In him we live, and move, and have our Being.* He is the Soul of the Universe, *Pame de tout,* as *Cabmet* renders. Or his is the Universe, *autē est in omni,* as *Grassus* conjectures the true Reading to be, and without him was not any Thing made, that was made; he gave Life, Being, Motion, Power, and Perfection, suited to the several Ranks of Creatures, himself being all in all. The highest Perfections that are in Men, are so infinitely disproportionate to his, that they may be said not to be in any of his Creatures. There is some kind of communicated Goodness, and Wisdom, and Power, and Immortality in Men, and yet these Perfections are in Scripture appropriated to the divine Nature in such a Manner, as if no Creature did partake of them. Accordingly it is said, that there is none good, or wise, but he; that he is the only Potentate, and only hath Immortality. All the different Kinds of Perfections, that are to be found any where in his Creatures, are but diminutive Portions of his Fulness, and inconsiderable Emanations from the sovereign Fountain.

Ver. 30. *When you glorify the Lord, exalt him as much as you can, for even yet he will far exceed.*] The Perfections of God are infinite, and beyond the Power of Description, or Comparison, for when we have raised our Notion of this infinite Being as high as is possible for the Mind of Man to go, it will fall infinitely short of what he really is, for there is no End of his Greatness; as the great Poet and Philosopher experienced, who, the more he contemplated the Nature of the Deity, found that he waded but the more out of his Depth, and that he lost himself in the Thought, instead of finding an End of it. *St. Austin*, intent upon celebrating the Praises of God in a Manner worthy of him, acknowledges his own (and it may serve to express all human) Inability for that high Work, in a Strain peculiarly pious and sublime, *Si omnia membra nostra verterentur in linguas ad rependum tibi debitas laudes, nequaquam sufficeret exiguitas nostra.* *Meditat. c. 15.* And a more modern Light of the Church falls not much beneath him, when he says, "The Tongues of Angels stammer in uttering of God's Goodness, and we become dumb, the more we endeavour to speak of it. The highest of our Praises is, humbly and affectionately to acknowledge, that we cannot sufficiently praise him. The furthest we can strain our Souls is to long for Eternity, wherein it may be our Employment to admire and praise him. Call upon the Armies of Angels, and with them to praise him, seeing thou canst

not do it. Say as the *Psalmist* does, *Bless the Lord, all ye Angels of his, ye Servants of his, that do his Pleasure.* Call upon all Man, and bid them praise him: With that thou couldst awaken all the World, that all Creatures might jointly praise him. And particularly call upon thine own Soul, every Day to praise him, *Pf. ciii.* *Patrick's Mens. Myst.* "But though Words fail us in speaking of him, who is ineffable, as *Moss* of *Port-Royal* finely observe on the last Verse, yet as we are capable, so should we be never tired of loving him, as it is the Life of the Soul, the Source of Peace and Joy. For this reason the wise Man concludes this sublime Chapter with saying, that to the Godly he hath given Wisdom, not to those who aim at mere Knowledge to understand or comprehend Mysteries, but to those who live piously, and whose humble Faith operates by Love. For this Life is not for Speculation, but Action, and our Light should be accompanied with an active Fire. It is by the Heart that we approach, and by a pure Heart, that we must hope to see God, and not by an elevated Genius, or superior Understanding, in the way of human Wisdom."

CHAP. XLIV.

Ver. 1. **L**ET us now praise famous Men, and our Fathers that begat us.
Ver. 2. *The Lord hath wrought great Glory by them through his great Power from the Beginning.*] The Author having finished his Precepts of Morality and fine Reflections for the Conduct of Life, and the several Conditions of it, explained God's Works in Heaven and Earth, and set forth the Praises of the great Creator of them, the Fountain of Wisdom, and of all Perfection, in a very sublime Manner, though the most sublime cannot reach or equal them; his *Epilogus* is a Hymn to God, containing the Praises of his Saints, and of such Jewish Worthies in particular, as he had blessed their Nation with; Men famous in their several Generations, and Instances of those Virtues taught and recommended by him; which reaches from hence almost to the End of the fiftieth Chapter. *Serug*, mentioned *Gen. xi. 20.* was the first, according to *Suidas*, that began annually to celebrate the Memory of famous Men deceased, and commanded them to be honoured as Benefactors. The Heathens had their anniversary Festivals to commemorate their wise Men and Philosophers, to recommend, by their Example, Wisdom and Virtue. The Jews also had their set Times, wherein they honoured the Memories of their Progenitors, Prophets, and holy Men, and recited their Praises in the Temple and Synagogues; and this Writer here acquaints us with their Formula, or Manner of doing it. The Christian Church,

Church after, in Imitation of this Practice, appointed certain Anniversaries, which they called the Birthdays of their Martyrs, on which, from the public Rolls, or Diptycs, they rehearsed at the Altar their glorious Acts, to do Justice to departed Merit, and to excite an Emulation in others of those, by whom the Lord hath gotten, *ἐκλήροτο*, as *Grotius* reads *ψ* 2. to himself great Renown.

Ver. 5. *Such as found out musical Tunes and recited Verses in Writing.* Ver. 6. *Rich Men, furnished with Ability, living peaceably in their Habitations.* Ver. 7. *All these were honoured in their Generations.*] Such was *David*, whose Harp was strung, and Breast inspired by the Spirit of God, which dispersed Melancholy, and administered Comfort to him, through the various Scenes of Affliction he underwent, which he often calls upon to awaken on solemn Occasions, to chant the Praises of his mighty Deliverer. Such were the Bards and Poets of old, who sang in tuneful Numbers, and with the Voice of Melody, whatever Philosophy dictated of God, of Nature, of the Creation of the World, the Motion of the Stars, and the great and illustrious Actions of Heroes, and Benefactors. Such also were the Inventors and Promoters of useful Arts, and Sciences, and the religious Founders of Schools and Synagogues, whose Fortunes and Power were employed in publick Acts of Beneficence and to serve the Cause of Virtue; these were deservedly esteemed, emphatically *virī nominis*, *ἀνδρες ὀνόματος*, *ψ* 3. On the contrary, those who were of no Service in Life, only merely existed, were *sine nomine turba*, Men of no Name, as the *Heb.* terms them, *Job xxx. 8.* As they were of no Account, they were overlooked and disregarded; and for this reason probably it was, that the Scripture makes no Mention of the Time that *Cain*, or either of his Sons, lived, as it does of the Godly.

Ver. 8. *There be of them that have left a Name behind them, that their Praises might be reported.* Ver. 9. *And some there be which have no Memorial, who are perished, as though they had never been.*] The Glory of such was not confined to their single Persons, but their Posterity treading in their Steps (see *ὄνομα* used in this Sense, *Deut. xxv. 7.*) by their Actions renewed the Memory, and added to the Glory of their Fathers. *Abraham* was not less distinguished by the Merit of *Isaac* and *Jacob*, than by his own: The Patriarchs too had a numerous and illustrious Posterity; in them their Name survived, and their Praise flourished with them. But others, as well in early as later Times, either being evil themselves, or for want of Posterity, or through Descendants tainted as it were with hereditary Wickedness, have been insensibly forgot, or remembered with Disgrace.

Ver. 11. *With their Seed shall continually remain a good Inheritance, and their Children are within the Covenant.*] Some Copies have *διὰ τῆς*. And so the *Vulg.* *Cum semine eorum permanent bona.* As applied to the *Israelites*, the Sense is, Their Posterity enjoy a rich Inheritance, they are Sons of the Covenant, and Heirs of the Promises made to the Fathers, and by Virtue thereof have possessed the Land of *Canaan* for numberless Ages: This Covenant shall be perpetuated to their Children, and their Seed shall never be extinct, nor their Glory be blotted out. It may also be understood in a general Sense, that the Generation of the Righteous shall be blessed, as being ever mindful of God's Covenant; Riches and Plenteousness shall be in his House, and his Seed shall be mighty upon Earth, and continue long in Glory therein, *Pf. cxii.*

Ver. 16. *Enoch pleased the Lord, and was translated, being an Example of Repentance to all Generations.*] When, or to what Place, he was translated, is not said, but, according to the *Vulg.* it was into Paradise. See Note on *Wisd. iv. 10.* It is probable he was translated in some such visible extraordinary Manner as *Elijah* afterwards was, and that God, besides bestowing a Reward on his Righteousness, did this to comfort Mankind in their State of Mortality, with the Hopes of a better Life, and made him a living Testimony of the Immortality of Souls and Bodies. The Tradition of *Jews* and *Christians* is, that *Enoch* is still alive, and that he shall come with *Elias* before the last Judgment to encounter *Antichrist*; and in this Sense *Apoc. xi. 3.* is generally understood. *Bossuet*, accordingly understands the latter Clause of his personal Appearance with that Prophet in the last Times, to turn the Hearts of the Disobedient, and to give Repentance unto the Nations, as the *Vulg.* has it, or *ταῖς γένεσι*, to the Generations then in Being; for [all] is neither in the *Gr.* nor *Vulg.* As we meet with no Account in Scripture of *Enoch's* sinning or Repentance, it seems better to understand *ἐν ὀνόματι* *μετανοίας* of his exhorting the People, that shall then be alive, by his Words and Example to a speedy Repentance, to prepare for the approaching Judgment, and to resist the Power of *Antichrist*.

Ver. 17. *Noah was found perfect and righteous in the Time of Wrath; he was taken in Exchange for the World: Therefore was he left as a Remnant unto the Earth, when the Flood came.*] He is said to be perfect in his Generation, *Genesis vi. 9.* *i. e.* with respect to all others of his Time. The first Sentence seems wrongly pointed; it should run thus, *Noah was found perfect and righteous, in the Time of Wrath he was taken in Exchange [for the World.]* The Words in the Parenthesis are not in the *Greek*. It looks, according to our Version, as if *Noah* was the Sufferer, and the rest of the

the World excused; as was indeed the Case of the holy *Jesus*, who might properly be said to be taken in Exchange for the World; but the Case was otherwise with *Noah*. *Ἀντάλλαγμα* is here to be understood in the Sense of *ἐξίλασμα*, by which the *ὁ* mean a Ransom or Propitiation, *pretium redemptionis*. At the Time of the Deluge, *ἐγένετο ἀντάλλαγμα*, there was a Redemption, *Noah* and his Family were preserved from the general Destruction, and he himself was the *ἀντάλλαγμα*. This seems to be the Meaning of the *Vulg.* *in tempore Iracundie factus est reconciliatio*. But how was *Noah* a Propitiation or a Reconciliation? His Goodness probably was the Cause or Motive of God's delivering his Family, his Righteousness was the Means, or Reason of a Remnant being saved, *διὰ τὸ ἐγενήθη καὶ ὁ λαὸς τῆ γῆ. ἰ. e.* Upon the Score or Account of his being accepted, there was a Remnant left or preserved to the Earth, *viz.* Eight Souls were saved by Water, *1 Pet. iii. 20.* *διεσώθησαν δι' ὕδατος*, escaped out of the Water, *ὅτε ἐγένετο ὁ κατακλυσμὸς*, for so the *Vulg.* and *Alex.* Copy, and a MS. mentioned by *Drusus* have, with which our Version agrees, and not *διὰ τὸ*, which perplexes the Sense.

Ver. 18. *An everlasting Covenant was made with him, that all Flesh should perish no more by the Flood.] by a Flood.* To secure Mankind from the Danger of another Deluge, God promised that there should not be any more a like Flood to destroy the Earth, and the Rainbow was the visible Token of the Covenant between him and all Flesh, *Gen. ix. 11.* What our Translators render an everlasting Covenant, in the *Gr.* is *διαθήκαι αἰῶνος*, *Testamenta seculi*. *Vulg. i. e.* The Covenant of the Age was given him; for *Noah* was the Father of the Age, and had the Covenant of the Age after the Flood, in like Manner as *Christ* was the Father, and brought in the new Covenant of the succeeding Age. See Bishop *Sherlock* on *Prophecy*, *Disc. iv.* This Covenant with *Noah* and his Seed, and with every living Creature, was, *That while the Earth remaineth, Seed-time and Harvest, and Cold and Heat, Summer and Winter, Day and Night shall not cease*; and it is expressly called his Covenant of Day and Night, *Jer. xxxiii. 20, 21.* and to this Covenant the *Psalmist* is thought to allude, *Pf. xxxvi. 5, 6.*

Ver. 19. *Abraham was a great Father of many People, in Glory was there none like unto him.]* The Succession in the House of *Abraham* was preserved in single Persons till *Jacob's* Time; but *Abraham* then first began to be the Father of many Nations, when *Jacob*, being near his End, appointed twelve Rulers to govern the House of *Israel*, whose Tribes were called Nations, and their Heads Princes. This was implied in the Change of his Name from *Abram*, *i. e.* A high

Father, to *Abraham*, which imports the Father of a Multitude. In Glory there was none like him, as he had the singular Honour, for the Excellency of his Faith, to be called the Friend of God, and of becoming the Head of the chosen Seed, the spiritual Parent of all Families, or Members of God's Church, with whom he entered into an everlasting Covenant, in and by him, the Father of the *Messiah*, and a Pattern to all Believers. And to his personal Faith, and that of his immediate Descendants, God had such a Regard, that he is not ashamed to call himself often in Scripture by the Name of the God of *Abraham*, the God of *Isaac*, and the God of *Jacob*. With this Patriarch God was pleased to discourse familiarly. See *Gen. xviii.* And all Antiquity has believed, that it was the *Logos* himself, who, appearing under a Human Shape, did, as it were, give him a Specimen of his Incarnation. The *Word*, I say, is generally supposed to be one of the three Angels, which appeared to *Abraham* in the Plains of *Mamre*, and promised him, that he would one Day be born of his Posterity. *Abraham* worshipped him, and acknowledged him to be the Almighty God, and this Discourse transported him with Joy. And perhaps it is to this famous Appearance of his, that *Jesus Christ* alludes in the Gospel, when he says, *your Father Abraham rejoiced to see my Day, and he saw it, and was glad*, *John viii. 56.*

Ver. 20. *Who kept the Law of the Most High, and was in Covenant with him: He established the Covenant in his Flesh, and when he was proved he was found faithful.* Ver. 21. *Therefore he assured him by an Oath, that he would bless the Nations in his Seed, and multiply him as the Dust of the Earth.]* The Covenant on God's Part was, that he would multiply his Seed, and make it great, and give him the Land of *Canaan*, from the River in *Egypt*, to the great River *Euphrates*, and that the Nations, or all Families of the Earth, should be blessed in his Seed: And the Token or Seal of this Covenant was, the Rite of Circumcision, the Mark of which was to be in the Flesh of his Family, and Descendants. This distinguished the *Hebrews* from other Nations, and they gloried in this Sign, calling other People, the Uncircumcised, by way of Contempt. Covenants, or Alliances were usually engraven on Tables of Marble, or Stone; sometimes public Monuments were erected in Memory of them, or they were transacted before Witnesses, who were to transmit them down to Posterity: But with respect to the *Jews*, God was pleased that the Mark of his Covenant with them should remain for ever, not on Brass or Stone, but on the Body of him, with whom the Covenant was made, and on those of his Descendants; and that no one might be dispensed with in this Point, he threatens to cut off the uncircumcised

cised Person, as a Violator of his Covenant. It was customary among the *Eastern Nations*, to mark or stigmatize themselves, as a Token of their being devoted to some particular Deity; this Usage was in Practice before *Abraham's* Time, or, which seems more probable, was done in Imitation of him. See *Calmet's Dissert. on Circumcision*. Most certain it is, their Design in so doing was the same with his, viz. as a solemn and indelible Mark of their being dedicated to some particular God. Hence they who were consecrated to *Bacchus*, were distinguished by an Ivy-Leaf wrought in their Flesh, 2 *Maccab.* vi. 7. 3 *Maccab.* 2. and hence the Votaries of the *Syrian* Goddesses were burnt, some on the Wrists, and others in the Neck. *Lucian de Dea Syria*. From this Procedure of God with his favourite People, this useful Reflection offers itself, that as our Knowledge and Obedience to him encreases, so does likewise his Favour, and the Testimonies of that Favour. At the Beginning of the Friendship between God and *Abraham*, he only made him a Promise, *Gen.* xii. 1, 2, 3. But in Process of Time, when Love was encreased between them, this Promise became a Covenant, when he and his received the Token of Circumcision, *Gen.* xvii. But when he had walked longer with God, and had perfected his Obedience, by offering up his only Son, then God confirmed the Covenant by an Oath, and sware by himself, that he would do what he had promised, and sealed, *Gen.* xxii. And thus God deals with his Servants now; at their first Entrance into his Family, he gives them many Promises, which depend upon Conditions, and afterwards he renews the Covenant with them, and does further ascertain them of his Favour, but still on Terms of Perseverance; and at length he swears unalterably, when they have given repeated Proof of their Obedience to him, that he will not take away his Mercies, nor his loving Kindness from them.

Ver. 22. *With Isaac did he likewise establish [for Abraham his Father's sake] the Blessing of all Men, and the Covenant.* *Isaac* was the Heir of his Father, and of the Blessings promised to him; for God renewed the same Promise to *Isaac*, which he had made before to his Father *Abraham*. By the *Blessing of all Men* we are to understand the Promise made to *Abraham*, that in his Seed, i. e. the *Messiah*, all the Nations of the Earth should be blessed, *Gen.* xii. 3. xvii. 19. The other Part of the Blessing, which is here rightly distinguished into two Parts, this Writer calls the Covenant, intimating hereby the Covenant made with *Abraham*, to give him the Land of *Canaan*, *Gen.* xv. 18. And both these Parts of the Blessing were given to *Isaac* for *Abraham's* sake. These

two Promises went inseparably together from the Beginning, and were continued in some Degree to the End. See *Bishop Sherlock, Dissert.* iii. This Covenant, or rather God's Oath, *ὅρκισμός*, as the *ῥ* render, with the Promises made by successive Prophets, was the Ground of Hope of the Blessings expected by the *Jews*, both before, and in, our Saviour's Time.

Ver. 23. *And made it rest upon the Head of Jacob. He acknowledged him in his Blessing, and gave him an Heritage, and divided his Portions, among the twelve Tribes did he part them.* As God designed that *Jacob* should be an Inheritor of the Promise, and as he had obtained the Blessing from his Father, through his Permission, so God himself confirmed it, and renewed the Promise to him, which before he had made to his Grandfather *Abraham*, and his Father *Isaac*, and rested the whole Blessing entire upon *Jacob* also, and, as the *Greek* should be rendered, gave it to him in Heritage, *ἔδωκεν αὐτῷ ἐν κληρονομίᾳ*. Thus far the entire Blessing, and all the Parts of it were vested in single Persons only; but the next Words contain an Alteration, for God divided *Jacob's* Portions among the twelve Tribes, *διέσπειρε μερίδας αὐτοῦ*, i. e. He separated, as it should be rendered, the Parts of the Blessing. When the Blessing came to descend to *Jacob's* Children, it did not go entire according to Birthright, nor to any one Person, who had deserved it better than the rest; but as God at first made the Promise and Covenant to *Abraham*, not to *Lot*, and gave the Title to it afterwards to *Isaac*, not to *Ismael*; then to *Jacob*, not to *Esau*; so in the next Generation, he conveyed it entire to no one single Person, but divided it, and gave the Blessing of all Men to *Judah*, who was *Jacob's* fourth Son, and parted the Covenant about *Canaan* amongst all of them, giving to *Joseph*, in his two Sons *Ephraim* and *Manasseh*, two Parts of it. See *Shuckford's Connex.* Vol. ii. A very learned Writer observes on this Passage, that it undoubtedly relates to the Settlement, and the Blessing of the Tribes of *Jacob*, in the *xlvi*th and *xlvi*th ch. of *Genesis*; and it shews us, that the several Blessings, given to the several Tribes, are but Parts or Portions of the Blessing, which *Jacob* received from *Isaac*, *Isaac* from *Abraham*, and *Abraham* immediately from God. And in this View the several Blessings, mentioned. *Gen.* ch. *xlvi*th and limited to the several Tribes, may be considered as an Exposition of the original Blessing given to *Abraham*. And indeed *Gen.* ch. *xlvi*th which is commonly called *Jacob's* Blessing of his Sons, might as well be called *Jacob's* Appointment of twelve Rulers, or Princes, to govern the House of *Israel*. *Bishop Sherlock, Dissert.* iii.

C H A P. XLV.

Ver. 1. **M**OSESES, *beloved of God and Men, whose Memorial is blessed.*] The Jews, when they make Mention of any of their deceased Worthies, do it with this Entomium, Let his Memory be blessed! or, Be his Memory blessed to Eternity! See c. lxvi. 11. 1 *Maccab.* iii. 7. *ἕως τῆς αἰῶνος τὸ μνημόσυνον αὐτῆς εἰς δόλογίαν.* Let his [*Judas Maccabeus*] Memorial be blessed for ever. But what is the Meaning of this Form? In what Sense is the Memory of the Righteous *εἰς δόλογίαν*, or with Blessing? The Lxx Translation of *Prov.* x. 7. from whence this Form of honourable Remembrance seems to be taken, will explain it, for they, instead of the Words, The Memory of the Righteous is blessed, or with Blessing, have *μνήμη δικαίων μετ' ἐγκωμίων*, The Memory of the Righteous is with Praises. To make Mention therefore of the Righteous by way of Benediction, or with Blessing, is to praise them. See *Mede's Works*, L. i. *Dist.* 22. Instances of this Sort of Blessing, are the anniversary Remembrances of the Martyrs, and Saints departed, in the primitive Times, the appointing of Festival Days for their Memorial, the assembling at their Sepulchres, and making Panegyric Orations in Honour of them; and above all, that ancient, and so long continued, Custom, to commemorate at the holy Table, when the Eucharist was celebrated, the Patriarchs, Prophets, Apostles, Evangelists, Martyrs, and Confessors; all which Commemorations tended to this, that the Memory of the Righteous might be with Blessing.

Ver. 2. *He made him like to the glorious Saints, and magnified him; so that his Enemies stood in Fear of him.*] The whole of what is said of *Moses* in this and the following Verses is to this Effect, that he was eminent by the wonderful Appearance of God to him in the Bush, and by that singular Privilege of seeing the Glory of God pass before him, *Exod.* xxxiii. and the Revelation which God made of himself then to him; by his immediate Conversation with God apparently, and without dark Speeches, and the Largeness, as well as Intimacy of the Divine Communications, without the Medium of Dreams and Visions; and by being called up to him into the dark Cloud, and hearing his Voice in a more particular Manner, on the Top of the Mount, at the Delivery of the Law; and constituted by him Legislator to his People, and made the Type of the great Prophet that should come, *Deut.* xviii. 15. He was further eminent for his own personal Conduct, for his Faithfulness and Meekness; by the former, acquainting God's People with all his Will, delivering to them Laws, both religious and civil, and executing

punctually all his Commands; by the latter, gently leading a stubborn and refractory People through a barren Wilderness forty Years, and conducting them happily out of *Egypt*; and for the extraordinary Success of his Arms, warring without Money, according to *Philo de Præm.* and lastly, for the Power of his Miracles, and the Number, and Strangeness of them, controuling thereby the Wonders, *i. e.* the false Miracles of the Magicians before *Pharaoh* and his Nobles. These are the Characters by which *Moses* stands distinguished among the Jewish Prophets; and was any, that succeeded him, like unto him, in all, or any of these respects? The Prophets that sealed the Canon of the Old Testament, and probably *Esdra*s at the Head of them, in their Additions, which close the Book of *Deuteronomy*, have acknowledged, that none to their Days, soon after which Prophecy itself ceased, had come up to him in the abovenamed Particulars, *Deut.* xxxiv. 10. Some have exalted *Moses* not only above the Patriarchs, but even above all Creatures in Heaven and Earth, placing the very Angels at the Feet of this Prophet. St. *Cyril* mentions *Μωσῆν ὁ καλέμενον θεόν.* *Cont. Jul.* L. i. and *Eusebius*, that he was honoured among the Egyptians, *τιμῆς ἰσοθέου.* *Præp. Evang.* L. ix.

Ver. 7. *An everlasting Covenant be made with him, and gave him the Priesthood among the People; he beautified him with comely Ornaments, and clothed him with a Robe of Glory, &c.*] The Lord established *Aaron* to be his High-Priest in *Israel*, and appointed the same Dignity to his Children, in Succession for a Perpetuity, preferring his Family above all the rest of the Tribe of *Levi*: He endowed him for his Inheritance with the Tythes, and First-fruits of holy Things, and with choice Portions of the Sacrifices, which were offered to him in the Tabernacle, and Temple, besides other Privileges and Prerogatives among his People. This was God's Part of the Covenant in their Favour. *Aaron* and his Family on their Part engaged, to serve the Lord faithfully, and to observe his Laws and Statutes, as well those given in common to his People, as those which concerned them in particular, and delivered by *Moses* for the right Discharge of their holy Office. The principal Obligations upon *Aaron* and his Successors are set down *ᾠ 15, 16, 17,* following. God clothed, or blessed, as the Margin has it, his High-Priest, to procure the greater Reverence to him, with all the Decorations and Ornaments, which the Priests of other Religions wore only single, or in part, but his Habit at once contained all their Beauties. See *Spencer de Leg. Hebr.* p. 987. *Lamy, App. Bibl.* Vol. i. c. 8. Hence they are called comely Ornaments, the Robe of Honour, the Perfection of Glory, &c. by this Writer. The Beauty of Holiness, displayed in the Garments of the High-Priest,

Priest, struck even Heathen Princes with Reverence and Awe, and if the High-Priest and his Company had met *Alexander*, when he came with full Purpose to destroy *Jerusalem*, in common Attire, he would probably have been far from that Respect and Reverence, which he shewed to them, when adorned with their Priestly Robes, and glorious Garments. A very judicious Writer observes, "That the wise Son of *Sirach*, who feared God from his Heart, and honoured the Service that was done unto him, could not mention so much as the Garment of Holiness, but in Terms of most singular Reverence and Esteem; and infers, that the Love, which Men bear to God, should make the least things, which are employed in his Service, amiable, rather than that the overscrupulous Dislike of so mean a Thing, as a Vestment, should withdraw Mens Hearts and Affections from the Service of God." *Hooker's Eccles. Pol. L. v.* And in another Place he adds this further Reason, why this Writer here, speaking of *Aaron*, dwells so much upon the Circumstance of his priestly Attire, and urges it as an Argument of much Dignity and Greatness in him, viz. "That the good Government, either of the Church or Commonwealth, dependeth scarcely on any one external Thing so much, as on those public Marks, and honourable Tokens, whereby the Estimation, that Governors are in, is made manifest to the Eyes of Men. Hence Princes and Judges are distinguished by external Honours, and Marks of their Excellency; the former by the Ornaments of Sovereignty, the latter by Garments of judicial Authority, tho' the Robes of either do not add to their Virtue, whose chiefest Ornament is Justice. Hence likewise Bishops, thro' their very Attire, are marked and manifested to be such, as God hath poured his Blessing upon, by advancing them above others, and placing them where they may do him principal Service; but are more distinguished by Holiness and Purity of Conversation, than by the peculiar Form of clothing, which adorns them. *Ibid. L. vii.*

Ver. 10. *With a Breast-Plate of Judgment, and with Urim and Thummim.* These two Words signify Light and Perfection, but what this *Urim* and *Thummim* was, is not determined; all agree, that they were something in the High-Priest's Breast-Plate, whereby God was pleased to reveal himself, when he was consulted in difficult and weighty Cases, that concerned the Public, and were therefore a sort of Oracle; but all differ about the Matter of them, and the Manner of God's giving Answer by them: Nor does the Scripture any where acquaint us what this *Urim* and *Thummim* was, neither

is there any Mention of them *Exod. xxxix.* where the making of all *Aaron's* Garments is related. Most Writers seem to mistake in confounding them together, and making them one and the same thing, whereas in Reality they were two different Oracles. Some think by *Urim* and *Thummim* is meant only that Divine Power and Virtue, given to the Breast-Plate of Judgment in its Consecration, of obtaining an oracular Answer from God; and that *ἀλήθεια καὶ εὐθύτητα*, by which the *ὁ* translate these, or the Light and the Truth, are said to be in the Ephod, because the High-Priest having this Ornament on him, received from God the Light and the Truth which he declared to Men. See *Pocock on Hof. iii. 4.* *Dupin's Hist. of the Can. L. i.* Whatever they were, God was pleased to signify his Will thereby to his People, when they consulted him. But how this was done is uncertain: whether by an extraordinary Shining of the Stones, or by inspiring the High-Priest being arrayed with the Ephod, to give an Answer to what was desired, or by a Voice, or some other way unknown. There are some Passages of Holy Writ, wherein, when Counsel was asked by the Priest, having his Ephod on him, and standing with his Face towards the Ark, the Answer is introduced with *And the Lord said*, which seems to confirm the Opinion of those, who suppose the Answer was given by an audible Voice from the Mercy Seat. See *Judg. i. 1, 2. xx. 18. xxiii. 18. 1 Sam. xxiii. 2, 11, 12. 2 Sam. ii. 1.*

Ver. 12. *He set a Crown of Gold upon the Mitre, wherein was engraven HOLINESS.*

Ver. 13. *Before him there were none such, neither did ever any Stranger put them on, but only his Children, and his Childrens Children perpetually.* Upon *Aaron's* Triple Crown, which like a Sovereign he wore, was an Inscription of the sacred Name of God, HOLINESS UNTO THE LORD being engraved in the Golden Plate upon the Forehead, to intimate the high and most honourable Service he was employed in, and to remind him, and his Successors, of that superlative Degree of Holiness, which is the Duty, and Lustre of the sacred Function. The Ornaments of the High-Priest above described, which he wore on the solemn Day of Expiation, and other great Festivals, when he officiated himself in Person, were peculiar to him, and his Successors in that supreme Dignity; no other Jew, not even their King, nor any Priest of an inferior Order, presumed to be so arrayed. The High-Priest himself never put them on but in the Temple, and that only on very extraordinary and solemn Occasions. Herein was intimated, that such as officiate in holy Things should be distinguished by a solemn and peculiar Habit, as likewise that none should take this Honour to himself, but he that is called of God, as was *Aaron*.

Ver.

Ver. 15. *Moses consecrated him, and anointed him with holy Oil: this was appointed unto him by an everlasting Covenant, and to his Seed, so long as the Heavens should remain.*] ἐπληρώσε Μωϋσῆς τὰς χεῖρας αὐτοῦ. To fill the Hands of the Priest, in Scripture signifies to consecrate, as it is here rightly rendered, see *Exod. xxviii. 41. Num. iii. 3. Judg. xvii. 5.* It is a Periphrasis, expressing the Manner of *Moses* consecrating him and his Sons, which he did by the following Ceremonies, 1. By clothing them with a proper and particular Garb and Habit, *Lev. viii. 6, 7, 13.* 2. By putting into their Hands Parts of the Victims and Offerings which belonged to them, *Exod. xxix. 24. Lev. viii. 27.* and thereby giving them Possession as it were of their Rights. 3. By anointing them upon the Head with the holy Oil, and with the Blood of the Ram of Consecration, tinging particular Parts of their Bodies with it, *ψ 23, 24.* This Consecration, and anointing of *Aaron*, was as a Mark or Seal of the Alliance, or Covenant which God made with him and his Sons, and by which he assured them of the Priesthood for ever. But the Priesthood of *Aaron* must be considered rather as a Type of that of *Jesus Christ*, in whom, what is here said of a perpetual Priesthood, was literally accomplished, *Heb. vii. 11, 12, 13.* but it is not true of the legal Priesthood, which is abrogated, and long since ceased.

Ver. 23. *The third in Glory is Phinees, the Son of Eleazar, because he had Zeal in the Fear of the Lord. . . Ver. 24. Therefore was there a Covenant of Peace with him.*] The meaning may either be, that *Phinees* was the third in Glory after *Moses* and *Aaron*, or, as *Bossuet* understands it, the third in pontifical Glory after his Father *Eleazar*, and his Grandfather *Aaron*. God commendeth him for his great Forwardness and Heat of Zeal, *Numb. xxv. 11.* for whereas *Moses* and all the Congregation sat weeping, or lay groveling upon the Earth, sorrowing for their Sin and the Plague, to whose Grief, especially the Righteous among them, the bold Lewdness of *Zimri* must greatly add, only *Phineas*, burning with a holy Indignation, thought it was no longer Time to sit still, and weep; but rousing himself with a very fervent Zeal, made haste to execute immediate Judgment upon the daring Offenders: As a Reward for this Instance of Justice and Courage, a Covenant of Peace was made with him, which does not contain any Promise to him, or his Family in particular, to make them prosperous, but rather extends to, and includes the People: and the Meaning is, that God made *Phineas* the Instrument of obtaining Pardon for the Sin, upon account of which the People were under his Displeasure. See *Shuckford's Connec.* Vol. iii. p. 340. From whence it appears, that this Covenant of Peace, and of the Priesthood, which is mentioned in the

next Sentence, were two distinct Things; and so *Philo* understands it, God, says he, crowned his Piety, διπλασι δωρεαῖς, εἰς τὴν αἰωνίαν.

Ibid. *That he should be the Chief of the Sanctuary, and of his People, and that he and his Posterity should have the Dignity of the Priesthood for ever.*] Dr. Grabe with great Probability conjectures, that the true reading of the Greek, is *προσαλέν αἰώνιον καὶ λαῶν αὐτοῦ*. *Proh. Tom. iii. c. 4.* The Jews before, and about our Saviour's Time, had a Notion that *Phineas* had by God's Appointment a Grant of an everlasting Priesthood to him and his Posterity; the Author of this Book seems to be of the same Opinion, and so do *Philo*, *De Vit. Mos. L. i.* and the Compiler of the first Book of *Maccabees ii. 54.* but in Fact there was not such a Perpetuity of the Possession of the Priesthood in this Family. The Notion of such a Promise seems founded on *Num. xxv. 13.* which runs thus, *He shall have it and his Seed after him, even the Covenant of an everlasting Priesthood.* The Term *everlasting* here joined to the Priesthood, has been generally thought to express a Design of a perpetual Continuance of it to *Phineas's* Descendants, without being at any time translated into any other Branch of *Aaron's* Family, which is not true, particularly with respect to *Eli*, who was High-Priest in the Days of *Samuel*, for he was of the Family of *Ithamar*, the Brother of *Eleazar*; and therefore the Priesthood went out of the Hands of the Descendants of *Phineas*, when it came to *Eli*, and did not return again to them, until, after some Successions, it came to *Zadoc*, in the Days of *David*. The Term *everlasting* is rather to be annexed to the Priesthood, in its Limitation to the Family of *Aaron*, and suggests no more than that the Priesthood of *Aaron* should descend to them. God made to *Phineas*, and to his Seed after him, not an *everlasting Grant* of the Priesthood, as some have explained it, nor a Grant of an *everlasting Priesthood*, as our Version renders it; but rather a Grant of the *everlasting Priesthood*; of the Priesthood limited to *Aaron*, and his Descendants by that Appellation. See *Shuckford's Connec.* Vol. iii. p. 342, 3, 4.

Ver. 25. *According to the Covenant made with David, Son of Jesse, of the Tribe of Judah, that the Inheritance of the King should be to his Posterity alone; so the Inheritance of Aaron should also be unto his Seed.*] It is certain from *Maimonides*, and other Jewish Writers, that, upon the Demise of the King, the High-Priest, or any other superior Dignitary, whose Function was perpetuated, the Son, or the Person that was next in an hereditary Line, was substituted in his Place; for whoever could make out a Priority of Blood was acknowledged thereby to have the best Title to the Office, Rights, and Privileges of the Deceased, provided he could discharge his Trust with Wisdom, at least with

a just Sense and Fear of God, if his Wisdom was not altogether equal to his Station. This they observed in pursuance of what is written *Deut. xvii. 20. To the End that he may prolong his Days in his Kingdom, he, and his Children in the midst of Israel.* From hence they inferred a successive Right in that Family, to which God chose to give the Kingdom, if they continued in a constant Observance of his Laws. The same hereditary Right likewise held in all high Dignities which were in the midst of *Israel*, so that whoever was promoted to any such Dignity, enjoyed it not only for his Life natural, but also for the Lives of his Posterity. *Selden* confirms this with respect to the immediate hereditary Succession of the Priesthood, and that this, like the other Posts of Honour which were continued among them, observed the same Rule of Descent. *Josephus* remarks, that the first who broke in upon the successive Right in the Priesthood, was *Antiochus Epiphanes*, who removed *Jason* to make way for his Brother *Onias*. *Aristobulus* was the second, who supplanted *Hyrcanus*, and *Herod* was the third, who deposed *Ananel* to make room for a Boy High-Priest. *Antiq. L. xv. c. 3.* We have in this Verse a manifest Comparison between the *Regale*, and the *Pontificat*; the *Regal* and *Sacerdotal* Family agreed both in this Point, that the Inheritance was fixed in the Male Line, and went according to Proximity, or rather Priority of Blood, and in both the Succession was endangered by Disobedience to God's Commands. The reading of the *Greek* here is perplexed and obscure in all the Editions, nor do the Versions give much Light to it, *Καὶ διαθήκην τῷ Δαυὶδ ἢ ἐν Φυλῇ Ἰσάα κληρονομία βασιλείας ἢ ἐξ ἢ μόνον, κληρονομία Ααρὼν καὶ τῷ σπέρματι αὐτοῦ.* I would either read with *Dr. Grabe*, *Καὶ διαθήκην τῷ Δαυὶδ, ἢ ἐν Φυλῇ Ἰσάα, κληρονομίας βασιλείας ἢ ἐξ ἢ μόνον, κ. τ. λ.* Or rather thus, as many Copies omit *Ἰσάα*, *Καὶ διαθήκην τῷ Δαυὶδ, ἢ ἐν Φυλῇ Ἰσάα κληρονομία βασιλείας, ἢ ἐξ ἢ μόνον κληρονομία Ααρὼν, καὶ τῷ σπέρματι αὐτοῦ, i. e.* according to the Covenant made with *David*, that as the Inheritance of the Kingdom (in the *LXX*, βασιλείας is very frequently put for βασιλείας) should remain to his Son of the Tribe of *Judah*, so the Inheritance of *Aaron* should be to the only Son of his Son, *i. e.* *Phinehas*, the Son of *Eleazar*, the Son of *Aaron*, and to his Seed for ever. This last Sense a very judicious Writer prefers, See *Jackson's Works*, Tom. I. p. 455. and indeed it is more agreeable to this Author's Opinion of *Phinehas's* everlasting Priesthood in the foregoing Verse.

Ver. 26. *God give you Wisdom in your Heart to judge his People in Righteousness, that their good Things be not abolished, and that their Glory may endure for ever.* *δὴν ὑμῖν σοφίαν ἐν καρδίᾳ ὑμῶν, κένειν τὸ λαὸν αὐτῶ ἐν δικαιοσύνῃ, ἵνα μὴ ἀφανισθῇ τὰ*

ἀγαθὰ, καὶ τὴν δόξαν αὐτῶν εἰς γενεὰς αὐτῶν. The wise Man concludes this Chapter with a pious Wish or Prayer, the Sense of which seems to be, May God give to all who are the Seed and Successors of *Aaron*, Wisdom to instruct and guide his People in Righteousness, and to preserve them in Prosperity and Peace; and may they so conscientiously discharge their high Calling, that their good Deeds may still be remembered, and their Glory perpetuated through all Generations. *Grotius* points the *Greek* thus, *Δὴν ὑμῖν σοφίαν ἐν καρδίᾳ ὑμῶν κένειν τὸν λαὸν αὐτῶ ἐν δικαιοσύνῃ, ἵνα μὴ ἀφανισθῇ τὰ ἀγαθὰ αὐτῶν, καὶ τὴν δόξαν αὐτῶν εἰς γενεὰς αὐτῶν, i. e.* May God give to you, the present Sons and Successors of *Aaron*, Wisdom to conduct and judge his People, that they may be happy and prosperous; and continue to such as succeed you the Inheritance and Glory of their Predecessors, to the latest Generations.

CHAP. XLVI.

Ver. 1. *JESUS the Son of Nave... was the Successor of Moses in Prophecies.* The Jews distinguish *Moses* as having immediate Communication with God from all other Prophets, and the highest Degree of Inspiration is styled by them, *gradus Mosaiticus*. He could prophesy at all Times, whereas others prophesied only on particular Occasions, when the Word of God came to them. Immediately from the Death of *Moses* they had a Succession of Prophets, of whom *Joshua* was the first. See *Bishop Sherlock on Prophecy*, Disc. vi. God commanded *Moses* before his Death to lay his Hands upon him, and to put some of his Honour upon him, *Num. xxvii. 20.* whereby he committed to him the supreme Authority after his Departure. And as upon this Ceremony usually followed a more abundant Measure of the Spirit, so *Deut. xxxiv. 9.* it is said of *Joshua*, that he was full of the Spirit of Wisdom, *i. e.* of all the Gifts necessary in an excellent Governor, and the Successor of *Moses*, among which was reckoned the Spirit of Prophecy. And perhaps the Reason why little or no Mention is made throughout the whole Book of *Joshua*, of his consulting the Lord after the Judgment of *Urim*, may be, as some have concluded from *Judg. i. 1.* because the Spirit of Prophecy rested upon him, and conducted him without this Oracle. Or these Words, *the Successor of Moses in Prophecy*, may refer to ch. i. 1. of the Book of *Joshua*, or to his being the Author of that Book, as most modern Writers conclude, from the 26th Verse of the last Chapter, and some learned Men have inferred it from this Place. See *Dupin's Prelim. Dissert.* And then the Sense is, that *Joshua* was the next Writer of inspired Scripture after *Moses*; though others, it must be confessed, have concluded from *Acts iii.*

24. that Samuel was the first after Moses that wrote his Prophecy. See *Lightfoot in Loc.*

Ibid. *Who according to his Name was made great for the saving of the Elect of God, and taking Vengeance of the Enemies that rose up against them.* [ἐγένετο μέγας διὰ σωτηρίαν ἐκλεκτῶν αὐτοῦ. Probably the true Rendering is, Who according to his Name was, or became great, upon account of his saving the Elect, or God's People. The Geneva Version is much clearer, *Who, according to his Name, was a great Saviour of the Elect of God.* *Joshua*, or *Jesus*, signifies a Saviour, or Deliverer, and in such Places of the Old Testament, where Saviours are mentioned, as *Obad.* ii. 21. we are to understand such as were sent, or raised up by God to fight the Battles of God's People against their Enemies. In this Sense the Word Saviour is taken *Judg.* iii. 9. *Isai.* xix. 20. and upon these two Respects of avenging them on, or delivering them from, their Enemies, the Title of Saviours and Judges was at first bestowed.

Ver. 3. *For the Lord himself brought his Enemies unto him.*] Various are the Readings of this Place. Some Copies have τὸ γὰρ πολέμους κυεῖς αὐτὸς ἐπήγαγεν, For he fought the Lord's Battles; which *Grotius* and *Badwell* prefer, and is the Reading of the Syr. and Geneva Versions. In others it is, τὸ γὰρ πολέμους κύει αὐτὸς ἐπήγαγεν, for the Lord himself afflicted his Enemies: *Drusus* has τὸς γὰρ πολέμους κυεῖς αὐτὸς ἐπήγαγεν, For he afflicted or destroyed the Enemies of the Lord. *Camerarius* conjectures the true reading might be, τὸς γὰρ πολέμους κύει αὐτὸς ἐπάταξεν. The *Vulg.* only agrees with our Version here, the Sense of which, it must be confessed, is low and obscure.

Ver. 4. *Did not the Sun go back by his means?*] A very learned Writer observes how pertinent this Miracle was to the Circumstances of the Persons concerned: As the Sun, Moon, and Lights of Heaven were the Deities worshipped at this Time by the Inhabitants of Canaan, a greater Demonstration could not be given of the Power of the true God, to support the *Israelites* his Servants, or of the Inability of the false Deities of the *Canaanites*, to assist their Worshipers, than to see that the God of *Israel* could controul the Course of the Sun, and cause these their Deities to contribute to, instead of preventing the Ruin, that was coming upon those that served them. *Shuckford's Connex.* Vol. III. p. 451. Some have been so idle, to say no worse of their Attempt, as to invent Solutions of this Miracle; they pretend, either that God placed in the Heavens some extraordinary light Body, representing the Sun, or that he kept up the Light thereof only by Refraction: in some such Manner, Mr. *Le Clerc* endeavours to naturalize and explain away this Miracle; to depreciate it, he says, *Quod fieri potuit info-*

litis refractionibus, quibus, ut notum est, sol nobis supra horizontem esse videtur, cum nondum ortus sit, & jam occiderit. Annot. in *Josh.* x. 12. 'Tis usual indeed for Refraction to make the Sun appear higher than it is, but this will not make such an Object as the Sun, in a very swift and oblique Motion, to appear to the Eye as quiescent, or to stand still for one Moment, much less to make a Winter's Day as long, or longer than a Summer's. See *Reeve's Prelim. Disc. to Vincent. Lirin.* p. 177. where this is fully and ingeniously discussed. Even the great *Grotius* in this Instance shews no more of the Philosopher, than Believer, when he says on this Occasion, *Forte post occasum sol diutius lucere visus est, repercussu nubis existentis supra horizontem.* See also Annot. in *Josh.* x. 12. The Scripture it is certain mentions it as a Miracle, and in particular the Prophet *Habakkuk*, represents it as such, ch. iii. 11. Our Author so esteemed it, and such was the concurrent Sense of the Jewish Rabbins. Such as disbelieve this History, or would receive Satisfaction in the Point, would do well to consult *Huetius, Quæst. Alnet.* L. ii. c. 12. See Note on c. xlviii. § 23.

Ver. 6. *And with Hail stones of mighty Power he made the Battle to fall violently upon the Nations. . . that the Nations might know all their Strength, because he fought in the Sight of the Lord.* [ἐν λίθοις χαλάζης δυνάμειος κατὰ αὐτοῦ. Most of the Greek Copies, with *Coverdale's* and the Geneva Version, join this Sentence to the foregoing Verse, and all of them make the full Point at κατὰ αὐτοῦ, as if the Sense was, The Lord heard, i. e. answered him with, or by Hail-stones of mighty Power. But the Connection of our Translators seems better, and the Sense rather is, that God was pleased by a Storm of mighty Hail-stones to destroy more of the Enemy, than fell by the Sword of the *Israelites*, *Josh.* x. 11. that the Nations might know παντοπλίαν αὐτοῦ, *Potentiam ejus*, *Vulg.* All his [*Joshua's*] Strength, i. e. might be convinced from these Hail-stones, that the Lord was his Helper and Strength, and that this War of *Joshua* was with God's Approbation, and under his Direction, *Deo favente*, for so ἐναντίον κυεῖς, ἐνώπιον κυεῖς, and ופני יי, signify. The Geneva Version does not render it amiss, *The Lord favoured his Battell.* Some Copies read, ἐναντίον κυεῖς ὁ πολέμους αὐτῶν, *contra Dominum bellum ipsorum*; which furnishes a Reason for God's assisting *Joshua*.

Ver. 11. *And concerning the Judges, every one by Name, whose Heart went not a whoring, nor departed from the Lord, let their Memory be blessed.* Ver. 12. *Let their Bones flourish out of their Place.*] Honourable Mention should likewise be made of the Judges of *Israel*, the last of which was *Samuel*; who prostituted, or defiled not themselves by idolatrous Worship, among which *Abimelech*, the natural Son of *Gideon*, is not worthy

worthy to be mentioned, whose Name is justly odious for his Crimes, particularly his Cruelty in slaying his threescore and ten Brethren, that he might obtain the Power. But of such as subdued Kingdoms, and wrought Righteousness, let their Bones flourish out of their Place. This is a Form of well-wishing to the Dead, or blessing the Bodies of those that departed in Peace and Honour. The Phrase occurs again ch. xlix. 10. and means, Let their Memory flourish, or may their Bodies, like some hopeful and blessed Seed, put forth and germinate from the Bottom of their Tombs, and their Virtue revive, and flourish on the Earth, and those that are alive revere their Ashes. 'Tis an Allusion to the Custom of placing Sepulchres in Gardens, and such other verdant Places, 2 Kings xxi. 18, 26. John xix. 41. which were probably chosen to intimate, as well the Freshness and Perpetuity of their Memory, as the Hope and Expectation of good Men of a joyful Resurrection; for their Bones then seemed to flourish out of their Place, or to revive, and live again from their Sepulchres, when these Coemeteries were in their greatest Beauty and Verdure, as if they partook of the Richness of the Soil, and germinated by its Fruitfulness. As this Phrase shews the Jews firm Assurance of a future Resurrection, so the Prophets represent the Return of that People from the Babylonish Captivity, by a like Expression, viz. that their Bones shall flourish like an Herb, *Ijai.* lxvi. 14. *Ezek.* xxxvii. 3.

Ver. 18. *He destroyed the Rulers of the Tyrians, and all the Princes of the Philistines.* The Ancients frequently confound the Phœnicians with the Philistines, but the sacred Writers, as well as our Author, plainly distinguish one from the other. The Phœnicians oppressed the Israelites in the Time of the Judges, *Jud.* x. 11. And in the beginning of the Government of Samuel they entered into Alliance with the Philistines against the People of the Lord; but the Philistines being worsted, the Phœnicians after that never undertook any thing against the Hebrews.

Ver. 19. *And before his long Sleep he made Protestations in the Sight of the Lord and his Anointed, I have not taken any Man's Goods.* *πρὸ καὶ ἐν τοῖς ὀφθαλμοῖς αἰών.* In the next Verse Death is expressed by *ἐνυῖος*, and in Scripture it is often called a Sleep. The Old Testament Phrase, for such as are departed is, that they slept with their Fathers. *St. Stephen* is said, after stoning to fall asleep, *Acts* vii. 60. Hence Burying-Places are called *κοιμητήρια*. *Homer* has the same Metaphor, *τὸ δ' αὖτε καὶ ἐν νύκτι βίβηται ἐνέειναι*. The solemn Protestation here made by Samuel of his Integrity, was not out of Ostentation, but partly for his own Vindication, that they might not reproach his Government, and partly that being publicly acquitted from all Faults

in it, he might more freely reprove the Sins of the People, and particularly that of desiring a King, despising thereby the Theocracy they were honoured with.

Ver. 20. *After his Death he prophesied.* Learned Men are of very different Opinions in relation to the Reality of Samuel's Appearance, some imagining that it was an evil Spirit in his Form that appeared unto Saul, and others that it was Samuel himself, who, on this Occasion, foretels his impending Death. A late very learned Writer says, "The Opinion that it was really Samuel is very ancient, the most ancient of any, and seems to have been the Persuasion of the Jewish Church, long before the coming of Christ. Not only the Author of this Book, who lived within an hundred Years or less of the Prophet Malachi, supposes that it was Samuel himself that appeared in Person, (he was a considerable Man in his Time, and likely to know the true Sense of Scripture, and to give the general Sentiments of the Jewish Church, as any Man of that Age,) but the Greek Translators of the Old Testament, who lived not long after that Time, were in the same Persuasion, as appears by an additional Note which they inserted 1 Chron. x. 13. where the LXX read very expressly, that Samuel the Prophet gave the Answer to King Saul, when he enquired of the Sorceress, *ἀπεκρίθη αὐτῷ Σαυλ ὁ πρὸφῆτης*, which it is strange that our Version should wholly omit. In the same Sentiment was Josephus, the Jewish Historian, who lived in the Apostles Time; and thus thought many of the Christian Fathers. This Interpretation is plain and natural, and least forced of any, agreeing with the Words of the Text, for the Story is there told in such a way, as one would expect to find upon Supposition that it really was Samuel. It is said, that the Woman saw Samuel, 1 Sam. xxviii. 12. and that Saul perceived that it was Samuel, *14.* The Words in the LXX seem stronger, *ἔγνω Σαυλ ὅτι ὁ Σαυλ Σαυλ*, i. e. that this was Samuel himself. How could he know this if it was not so, or why is it said, that he perceived and knew it, rather than that he imagined, or supposed it so? In the Sequel of the Narrative it is added, Samuel said unto Saul, *15.* and again, Then said Samuel, *16.* which would not be true, if it was only a personated Samuel, a Familiar in Samuel's Shape; and it is strange that the Text should thus word it, if Samuel was not really there. It is as plainly said that Samuel appeared and talked, as it is elsewhere said that Moses and Elias appeared and talked with our Blessed Saviour, *Matt.* xvii. 3. And good Reason was there that it should be the real Samuel, because God thereby was pleased to disappoint both the Sorceress and him, by sending Samuel

“ *Samuel* himself with a true and faithful Prefage quite contrary to what the Woman, or *Saul* expected. Add to this, that *Samuel* was the same Prophet that predicted this Event, and God now raised him up from the Dead to confirm the Sentence. For 'tis to be observed, that before the *Pythones*, to whom *Saul*, anxious about the great Event, applies to assist him by her Incantations, and to call up the Spirit of *Samuel*, begins one Word of her Spells, or makes any Attempt by her Charms: the Prophet interposes, frightens her, and pronounces, or rather repeats *Saul's* Doom, and she herself witnesseth the Truth of his Appearance.” *Waterland's Posth. Serm.* Vol. ii. It seems probable from this Account, that the *Jews* at least did believe, that this was the true Soul of *Samuel*, which is recorded thus to have spoken to *Saul*; and from this Supposition we may infer, 1. That the *Jews* did believe a separate Existence of human Souls; and perhaps the establishing this Truth upon the Foot of sensible Evidence, was not the lowest End of *Samuel's* Appearance upon this Occasion. 2. This is a pregnant Instance of the Evocation of the Dead, and the Antiquity of Necromancy; this Opinion prevailed long among the *Jews*, for *Isaiab* alludes to it, ch. xxix. 4. and it is evident likewise from ch. lxxv. 4. that they were wont to go to the Sepulchres of the Dead, there to consult them. *Æschylus* has a Tragedy, entitled *Persæ*, in which the Shade of *Darius* is called up, like that of *Samuel*, and foretels Queen *Atossa* all her Misfortunes. And to that Book of *Homer's*, viz. *Odyss. xi.* containing the Interview between *Ulysses*, and the Shades of the Dead, the Ancients have given the Name of *νεκρομαντεία*; but this Notion was not of *Homer's* Invention, it prevailed long before his Days among the *Chaldeans*, and spread over all the Oriental World.

Ibid. And lift up his Voice from the Earth in Prophecy.] It has been objected by some learned Men, that if it had been real *Samuel* himself that appeared, she should rather have been represented as coming down from Heaven, instead of bringing him up as it were out of the Ground, or lifting up his Voice from thence. But this Objection is no more against the Supposition of its being *Samuel's* Ghost, than against the supposing it to be any other Spirit whatsoever; for we have Reason to believe, that even evil Spirits have not their Dwelling under Ground, but in the Air rather; hence the Devil is styled in the *New Testament*, the Prince of the Power of the Air. But the true Reason why *Samuel* is represented as being brought up, as the Expression is in the Book of *Samuel*, and here said to lift up his Voice from the Earth, is because his Body was under Ground, to which the Soul was still conceived to bear a relation; and it was upon this chiefly, that the popular prevailing No-

tion of all separate Souls being in the Heart of the Earth was founded; which popular Notion, as it obtained among the *Jews*, and is often alluded to in the Language of Scripture, and, adapting itself to vulgar Capacities, it is no wonder that the Relation of this Apparition of *Samuel* should be accommodated thereto; so that nothing can be concluded in this Case, merely from the manner in which *Samuel* is said to come. See *Waterland's Serm. ibid.* In the last Sentence we have a further Reason of his appearing at this Time, besides shewing the King his End, viz. that *Israel* might be admonished, and moved to a speedy Repentance by such a Warning, or, as others understand it, to acquaint the People, that they also should be delivered into the Hands of the *Philistines*, and be destroyed with him: or, as the *Geneva* Version has it, more agreeably to the *Greek*, That the Wickedness of the People should perish.

C H A P. XLVII.

Ver. 1. **A**N D after him rose up *Nathan* to prophesy in the Time of *David*.] Nothing is here said of *Nathan*, but that he prophesied in the Time of *David*, which may seem strange, as in all other Instances the Author expatiates on the Praises of the Jewish Worthies, which he produces, and his Design in this Hymn is to bestow a Panegyric on each. But this single Circumstance is itself a sufficient Commendation of him, as he contributed so much by his fine Artifice and Address to that Prince's Repentance and Conversion. The Oriental Versions seems to glance at this, making him to prophesy *coram Davide*, in his hearing or Presence, or, which will come nearer to the Case, to his Face. *Nathan* was not the only Prophet in *David's* Time, but he chose to instance in him, as being most eminent in other Respects likewise, as being appointed to assure *David* of the Continuance of the Kingdom to his Posterity, and that his Son should build the House, or Temple of the Lord, and at length he anointed *Solomon* to be King over *Israel* and *Judah*.

Ver. 2. As is the Fat taken away from the Peace-Offering, so was *David* chosen out of the Children of *Israel*.] The Meaning briefly is, that *David* was preferred before others for his great and extraordinary Merit, and was separated to his high Office and Dignity, as the Fat of the Peace-Offering was set apart for the Altar. That the Caus and the choicest Fat of the Victim were selected, as the best Part of it, to be offered to the Gods, See II. L. i. This Comparison is so far from being mean and despicable, as it may seem, that it has been used and applauded by the best Writers, and looked upon with Veneration by Antiquity. The same Allusion which is here used to display the Worth and Excellence of *David*, we

find applied by *Homer* to *Ulysses*. *Odyss.* xx. the Justness of which *M. Dacier* defends, and even extols.

Ver. 3. *He played with Lions as with Kids, and with Bears as with Lambs.*] The ingenious Writer of *King David's Life*, p. 42. takes Notice of his Modesty. As the Account is recorded in Scripture, he describes his Combat with the Lion in the simplest and shortest Narration, that ever was made of such a Combat, *I caught him by his Beard, and smote him, and slew him.* And to avoid dwelling upon his own Exploits, he says no more of his Fight with the Bear, but only that he slew him; so far were these savage Creatures from being a Match for him, that, according to our Author, they afforded him only Sport and Pastime, the most terrible, was as inoffensive as a Kid, and the most furly, as good-natured and harmless as a Lamb.

Ver. 4. *Slew he not a Giant when he was yet but young; and did he not take away Reproach from the People when he lifted up his Hand with the Stone in the Sling, and beat down the boasting of Goliath?* Ver. 5. *For he called upon the most High Lord, and he gave him Strength in his Right Hand, to slay that mighty Warrior, and set up the Horn of his People.*] The Giant *Goliath* is described in Scripture, as being six Cubits, and a Span in Height, i. e. nine Feet and nine Inches. His Coat of Mail is said to weigh five Thousands Shekels of Brass, i. e. about one hundred and fifty Pounds; the Head of his Spear alone weighed six hundred Shekels of Iron, i. e. about eighteen or nineteen Pounds. Against one so formidable, and compleatly armed, goes forth *David* with the Apparatus only of a simple Shepherd. The Difference between the Threats of the Combatants is likewise very remarkable: *Goliath*, in full Confidence of his own Strength, bids *David* come up, and *he would give his Flesh unto the Fowls of the Air*: *David*, confiding only in the Protection of the Almighty, which he had often experienced, retorts, *This Day will the Lord deliver thee into my Hand*, and then tells him what he is to expect, that he will deal with him, as a Warrior, and not as an inhuman Savage. That a young Man disarmed, should, only with a Sling and a Stone, slay so mighty a Champion, whose very Appearance made Armies flee before him, is indeed surprizing; but what is most to be admired is, that after having slain such an experienced Champion, in so unequal a Combat, he should be able to suppress all Sentiments of Pride, which must necessarily spring up, after an Action, which raised him above the King himself, and was accompanied with such Acclamations, and Songs of Triumph.

Ver. 6. *So the People honoured him with Ten thousands, and praised him in the Blessings of the Lord, in that he gave him a Crown of Glory.*] If this be applied to the

People, it will be clearer to read *ἐπαινεσάν, ἡ ἡμεῖς*, as some Copies have it, which our Translators follow, and then by *ἐλογίαντες* *Κυρίου* may either be meant, that they bestowed on him the highest Commendations, as the *Geneva* Version understands it; or that, whilst they praised him, they blessed and praised the Lord at the same Time, for the Benefits received through him by the Success of that Day. But there is another Reading, which applies the whole to God, viz. that God honoured *David* by the Slaughter of his Ten thousands; the *Syriac* has, with the Praises of Ten thousands, and by his own Blessings added to his Praises, in giving him the Kingdom of his People.

Ver. 8. *In all his Works he praised the holy one Most High, with Words of Glory.*] In all the Editions the Reading is, *ἐν παντὶ ἔργῳ αὐτοῦ ἔδωκεν ἱξομολόγησιν*, with a full Point there; but the other Reading which is followed by our Translators, *Junius*, and the *Vulg.* and is confirmed by the *Alex. MS.* is preferable, i. e. in all his Victories he gave God the Praise, in Terms of the highest Respect, and composed solemn Hymns on the Occasion. There is also another good Sense may be given of this Passage, viz. that he sung Hymns to the Holy One most High with his whole Heart, in the most dutiful Manner, in Words full of his Glory. Thus *Mess. of Port Royal*, *Il a beni le Tres-haut par des paroles pleines de sa gloire.* He made the Praises of God glorious, whenever he awaked his Lute and Harp, by the most exalted Strains of Praise and Thanksgiving, *Carminibus honorificis, ac voce gratiarum actionis, ac laudis, plena.* Arab. He was inspired to sanctify Poetry and Musick, and employed them upon the noblest Subjects, to celebrate the Glory of God, and to excite a grateful Acknowledgment in all Men for his Mercies, and deservedly is styled the sweet Psalmist of *Israel*, 2 *Sam.* xxiii. 1. *Josephus* says, that *David* added Songs and Hymns to the Harmony of his Harp, when he played before *King Saul*, and that the Energy of both was such, as repressed the Suggestions of the evil Spirit.

Ver. 11. *The Lord took away his Sins, and exalted his Horn for ever, he gave him a Covenant of Kings, and a Throne of Glory in Israel.*] Upon *David's* Confession of Guilt and Humiliation before God, and a long succeeding Repentance, God pronounced the Sentence of Pardon by *Nathan* the Prophet. But is this Change of his own Condition all we are to understand by the Words, *He exalted his Horn for ever*? *Horn* is an Eastern Figure for a King, and by it is meant the future budding forth or future Kingdom of the Messiah: and this Idea being joined with the Covenant of Kings, or rather of a Kingdom, as the Margin, more agreeably to the Greek, has it, the Sense will be briefly this, that God engaged to make the Horn of *David*

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David to flourish, *i. e.* to make a glorious King to bud, like a Branch in the House of *David*, and would ordain, and had decreed a Lanthorn, or Kingdom for his anointed, as is expressed *Pf. cxxxii. 18.* See the like Metaphor, *1 Kings xi. 36.* The Words for ever incline me to think, that besides the Promises made to *David*, and his Posterity, according to the Flesh, the Kings of *Judah*, that they should continue long beyond any other regal Race in the known World, in earthly Splendor and Authority, the Author refers to that Promise, *1 Chron. xvii. 12.* that *his House, and the Throne of his Kingdom, should be established for ever before him*, which includes an everlasting Dominion over the Church, and People of God, and is more fully expressed in the Supplement to this Account, *¶ 13, 14.* *I will be his Father, and he shall be my Son, and I will not take away my Mercy from him, but I will settle him in my House; and in my Kingdom for ever, and his Throne shall be established for evermore;* which contains a Promise, that can only respect that Son of *David*, who was at the same Time strictly, and immediately the Son. And to him many Passages in the *Psalms* refer, which are otherwise unintelligible. See *Pf. xxi. 4, 5, 6.* *His Kingdom shall stand fast for ever, and his Throne shall be like as the Sun before me, and Luke i. 32, 33.* where this Promise is accordingly applied to our Saviour by an Angel from Heaven. The Completion of the Promise made to *David*, that the *Messiah*, or Branch, should come out of the Stem of *Jesse*, which was renewed by *Isaiah*, *Jeremiah*, and *Zachariah*, was still looked for by this Writer in the Beginning of the Greek Monarchy. And that *Solomon* was not meant by the Horn, or Branch, appears from hence, because *Isaiah*, and *Jeremiah*, long after *Solomon's* Death, promise his Coming, to whom these Titles do belong: And at the Conception of *Jesus Christ*, *Zachary*, the Father of *John the Baptist*, and a Prophet also, declared, that God had raised up the Horn of Salvation, in the House of his Servant *David*, *Luke i. 68, 69.*

Ver. 12. *After him rose up a wise Son, and for his sake he dwelt at large.* *Δι' αὐτὸν κατέλυσεν ἐν πλάτυσματι, i. e.* Through the Blessing of the Lord he dwelt at large. The Meaning of which either is, that he lived quietly and in Peace, or that he reigned far and near, and had a very extensive Dominion, *1 Kings iv. 21.* *Drusus* understands it of his Subjects under his Reign, or through his Means, living happily. The *Vulg.* has, *Propter illum dejecit omnem potentiam inimicorum, i. e.* says *Calmet*, for his sake the Lord subdued, or quieted all his Enemies round about, *¶ 24, 25.* *A cause de lui, le Seigneur détruisit toute la puissance de ses ennemis.* *Junius* renders most unaccountably, *Per quem in lato habitabit Deus.* *Grotius* approves of none of these Senses, and con-
Name,

tures the true Reading to be, *δι' αὐτὸ κατέλυσεν ἐν πλάτυσματι, i. e.* Upon Account of his superior Wisdom, neighbouring Nations willingly submitted to his Sway.

Ver. 14. *How wise wast thou in thy Youth, and as a Flood filled with Understanding?*
 Ver. 15. *Thy Soul covered the whole Earth, and thou filledst it with dark Parables.* This is according to a Mode of Speech, frequently made use of in Scripture, wherein the same Word that denotes to flow, as out of a Fountain, is often used for speaking, or haranguing: And by the same Metaphor Words are sometimes resembled to Waters. Thus *Prov. xviii. 4.* *The Words of a Man's Mouth are as deep Waters, and the Well-Spring of Wisdom as a flowing Brook.* See also *ch. i. 23. xv. 28.* In Allusion to this, we meet with *Torrents ingenii, Flumen eloquentiae* in approved Classic Writers. The Extensiveness of *Solomon's* Knowledge is here said to be so great, as like a Deluge to cover the whole Earth, for he excelled in all Sorts of Wisdom, which as he asked of God preferably to Riches, or Honour, so he gave it to him without Measure. He delivered most admirable Maxims and Precepts for the Service and Conduct of Life, called here Parables, or Proverbs, so many in Number, even Three thousand, *1 Kings iv. 32.* as comparatively to fill the Earth: Herein his Wisdom excelled that of all the Children of the East Country, and all the Wisdom of Egypt, *¶ 30.*

Ver. 18. *By the Name of the Lord God, which is called the Lord God of Israel.* This Sentence, though seemingly very easy, and generally admitted as it stands in our Version, gives me some Suspicion. I think it is by no Means to be connected to the latter Part of this Verse, but hath immediate Reference to the foregoing Verse. The Commentators indeed all agree in expounding it of *Solomon's* great Riches through God's Blessing, but is there any need of such a formal Preamble, such a solemn Seal as it were of Authority, not unlike that, *1 Cor. v. 4.* to introduce only that *Solomon* was very rich? I would rather refer this Sentence to the former Subject, and explain it, Foreign Nations, and Persons of the greatest Note in them, admired thee for thy Wisdom in all the Branches of it, for thy Songs, *ἐν ᾧδαις*, Proverbs, Parables, and Interpretations, *ἐν ὀνόματι* for the Name, *i. e.* the Power and Blessing of God accompanying thee (the God of all the Earth, but of *Israel* in a more particular Manner) visible in the Gift of Wisdom to thee in such Profusion and Abundance. But we shall come still nearer the Meaning, if we understand *ὀνόματι* as an Hebraism, and render it *Praise, Honour*, or the like. No Doubt can be made, but the *Heb.* had it *עֲשֵׂה*, and in the Sense in which it occurs, *Deuteron. xxvi. 19.* *And to make thee high above all Nations that be bath made in Praise, in*

Name, **דָּוִד**, and in Honour. Where the LXX render **דָּוִד** by *δομασόν*, which is to the same Sense. We may therefore render this Passage thus, The Countries marvelled at thee for thy Songs, and Proverbs, and Parables, and Interpretations, to the Glory of the Lord God, which is called the Lord God of *Israel*. This Sense seems easy and natural, and is further so confirmed by the *Syr.* and *Arab.* Versions, which mention *Majestas & Honor* here, as to leave but little Room to doubt, but that it is the true one. I once indeed conjectured that *ἐν δόγματι Κυρίου τῷ Θεῷ, κ. τ. λ.* might possibly have been the true Reading, referring to the particular Honour vouchsafed to *Solomon* in the Lord's appearing to him twice, *1 Kings* iii. 5. and ch. ix. 2. but where the present Reading can tolerably well be accounted for, I am the more backward to attempt an Emendation.

Ibid. *Thou didst gather Gold as Tin, and didst multiply Silver as Lead.*] Vast Sums of Money are mentioned in the History of the *Jews*, as belonging to *David*, and *Solomon*. When the former conquered the Kingdom of *Edom*, he thereby became Master of two Sea-Ports on the Red Sea, or *Arabian Gulph*, viz. *Eloth* and *Esfiongeber*. *2 Sam.* viii. 14. compared with *1 Kings* ix. 26. from whence *Solomon* maintained a great Traffick for Gold to *Ophir* (which *Josephus* says is since called the Golden Land, *Antiq.* L. viii.) supposed to be the *Aurea Chersonesus* of the Ancients: And that by the Assistance of skilful *Tyrian* Pilots and Mariners, whom *Hiram* King of *Tyre*, being a Friend and an Ally, had sent, in one Voyage there were brought to *Jerusalem* Four hundred and twenty Talents of Gold. A most immense Sum however computed, *ψ* 27, 28. inso-much that it made Money in *Jerusalem* to be as Stones for Plenty, *1 Kings* x. 27.

Ver. 19. *Thou didst bow thy Loins unto Women, and by thy Body thou wast brought into Subjection.* Ver. 20. *Thou didst stain thy Honour and pollute thy Seed, so that thou broughtest Wrath upon thy Children.*] Every transient Act of Sin, as it is called, leaves a lasting Stain behind it, see *Josb.* xxii. 17. *Jer.* ii. 22. But that of Lust is of a deeper Dye, as being generally more complex. *Solomon's* Lust was the more aggravated from its Consequence, as being the Means of seducing him to Idolatry, for into this he fell through the Charms and Softnesses of his many Heathen Mistresses, *Moabites*, *Ammonites*, and other strange Women. So fatal an Evil is Lust to the best Understanding. This Impiety was manifest in him about the Thirtieth Year of his Reign, according to Chronologers, but the more secret Beginning of his Defection is by *Josephus*, and other *Jews*, dated from the Images of Oxen, made by his Command, as Supporters of the Brazen Sea. It is observable, that in this whole Catalogue of famous Men, whom this

Author purposely celebrates from the xlvth to the End of the 1st Chap. *Solomon* is the Chief, if not the only Person, that he casts any Reflexion upon. There is not one Word mentioned of the Sins of *David*, of the Murder and Adultery he was guilty of, but every thing is enlarged upon that can any way tend to the Honour of that Prince: What Reason then can be assigned for this Difference? This Silence with respect to *David's* Sins seems to intimate his Repentance and Forgiveness; but of *Solomon* we may say with *St. Austin*, that nothing is more certain than *Solomon's* Idolatry and Sin, and nothing more uncertain than his true Repentance. *Contr. Faust.* It is the Opinion of many Writers that *Solomon* died in this Sin without Repentance; it is more certain, that before he died he persisted in it, notwithstanding the repeated Appearance of God's *Schecinah*, *1 Kings* xi. 9, 10. And from that Chapter it appears, that the Divine Protection visibly departed from him. After the Mention of *Solomon's* Glory, Wisdom, Wealth, &c. we have in this Account a sad Instance of human Frailty. As this wife and great Man had forsook the Lord his God, the Lord stirred up an Adversary to him, *Jeroboam* his Servant, the Effect of which was, the rending ten Tribes from the House and Family of *David*, so that the Kingdom came to be divided into two Kingdoms, or rather Factions, those of *Judab*, and *Israel*.

Ver. 21. *So the Kingdom was divided, and out of Ephraim ruled a Rebellious Kingdom.*] When the Kingdom was divided, Ten Tribes went over to *Jeroboam*, and Two Tribes, those of *Judab* and *Benjamin*, still adhered to *Reboboam*, *Solomon's* Son, *1 Kings* xi. 12. The Part which adhered to *Reboboam*, or the House and Family of *David*, was called the Kingdom of *Judab*, the other the Kingdom of *Israel*. The Capital or chief City of *Judab*, was *Jerusalem*, and that of *Israel*, was at first *Schechem*, *1 Kings* xii. 25. and then *Tirzah*, *1 Kings* xiv. 17. xvi. 8. Afterwards the Royal City was by King *Omri* removed to *Samaria*, being the Head City of the Tribe of *Ephraim*, *1 Kings* xvi. 23, 29. This continued to be the Regal City of *Israel*, till a Period was put to that Kingdom. Whence the Prophets by *Samaria* and *Ephraim* often mean the Kingdom of *Israel*; as by *Judab* and the House of *David*, and *Jerusalem*, and *Sion*, they mean the Kingdom of *Judab*. And in this Sense we are to understand *Ephraim* here, and in *ψ* 23. But since the Return from the *Babylonian* Captivity, *Israel* and *Judab* are taken promiscuously for the same People, and are all, without any Distinction, sometimes called *Israel*, and sometimes *Judab*. In reading the History of the Kings of *Judab* and *Israel*, it is observable, that many of the Kings of *Israel* came to the Throne by Violence, and not by rightful Succession, whereas the Kings

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of *Judah*, being the Posterity of *David*, all reigned by Right of Inheritance, each King succeeding his Father in the Throne, according to God's Promise to *David*, that he would set up his Seed after him, 2 *Sam.* vii. 12. *Pf.* lxxxix. 29, 30.

Ver. 22. *But the Lord will never leave off his Mercy.*] And though for *Solomon's* Idolatry the Kingdom was divided, yet God's Covenant with *David* still comforted them, *Pf.* lxxxix. 29. they still depended upon, and pleased themselves with the Expectation of the sure Mercies of *David*. But why is the *Messias* termed the *Mercies of David*? Because designed in God's Promise to *David* by *Nathan*, which Promise is there called *God's Mercy, that should not depart from him*. He is called the *sure Mercies of David*, from the Certainty of the Performance of this Promise, because God had sworn by his *Holiness, that he would not fail David*. Accordingly the sacred Writers of the New Testament with good Reason say, that the sure Mercies of *David* were fulfilled in *Christ's* Kingdom, *Acts* xiii. 34. See Bishop *Candler's* *Def.* p. 224.

Ibid. *Wherefore he gave a Remnant unto Jacob, and out of him a Root unto David.*] See ch. xlv. 21, 22. and ch. xxxvi. 8. This most probably should be read in the Future, as the Words before are, *Wherefore he shall give a Remnant unto Jacob, and a Root, or chief Stem, unto David, out of his Loins*; because it refers to the fulfilling of *Esay's* Prophecy, still to be completed. And thus the *Syr.* and *Arab.* Versions read. Very remarkable is the Gloss of those Interpreters upon this Passage, which probably was the Exposition of the *Jews*, among whom those Translators lived, *Dabit Jacobo salutem, & Davidi regnum maximum*, i. e. He shall give Salvation to *Jacob*, and a great Kingdom to *David*. Which Words imply, that the Covenant of the Kingdom related not so much to *Solomon*, and his Race, as to the Saviour of *Jacob*, whose Kingdom should far exceed *Solomon's*, or *David's*, and who should, as *Isaiab* foretold, derive from *David*, as the Branch, or Stem from his Root. *Ibid.* p. 228.

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Ver. 6. **W**HO broughtest Kings to Destruction, and honourable Men from their Bed.] *Elias* foretold the Death of *Abab*, *Jezebel*, *Abaziab*, *Joram*, &c. and is therefore said here to have brought them to Destruction. This is according to the Scripture Phrase, which represents the Prophets often as doing what they only foretold, to mark and intimate the Certainty and Infallibility of their Predictions. He was commissioned to oppose evil Kings, and to reprove and check their Wickedness, and none ever supported that Character with more Resolution, or corrected Wickedness

in high Places with more Freedom and Liberty. His Zeal was so great that it is well compared to Fire, *Y* 1. What is here mentioned of his bringing honourable Men from their Bed to their Grave, relates particularly to *Abaziab*, who died on his sick Bed, not long after this Prophet foretold his Death; and to *Jezebel*, according to the Writing or Letters of *Elijab* to him, 2 *Chron.* xxi. 15.

Ver. 7. *Who heardest the Rebuke of the Lord in Sinai, and in Horeb the Judgment of Vengeance.*] *Elias* fleeing from the Persecution of *Jezebel*, came at length to Mount *Sina*, and from thence to *Horeb*, the Mount of God; here it was he learnt God's intended Judgments against the House of *Abab*, and the whole Kingdom of *Israel*. This seems to be the Author's Meaning here, but this Text hath been seriously alledged by some *Jews*, for the *προπαγεσις*, or Pre-existence of Souls. The *Rabbins* will have it, that *Elias*, and all the Prophets were present at the giving of the Law, and from *Deut.* xxix. 14, 15. have insinuated, that God making his Covenant with the absent as well as the present, the Souls of the Posterity of the *Jews* were then in Being, though not there present at the Publication of the Law. And some have gone so far as to suppose, that at the general Judgment, not only the whole Creation will be summon'd into one grand solemn Assembly, but those also, who never actually came into their Bodies, shall appear in their ideal Personalities, as they term it. See *More's Mystery of Godliness*, p. 22. These are *Jewish* Conceits, which are almost infinite. The next Verse will shew, that the Rebuke of the Lord, and the Judgment of Vengeance, here referred to, relate to Threats against *Abab*, and his Posterity. As to *Elias's* personal Presence at the Giving of the Law, founded chiefly on this Passage, it is a groundless Whim, invented chiefly to serve an Opinion.

Ver. 8. *Who anointedst Kings to take Revenge, and Prophets to succeed after him.*] This relates to *Hazael*, King of *Syria*, and *Jehu*, King of *Israel*, whom *Elias* anointed by God's Order, to execute his Judgment of Vengeance upon such *Israelites*, as had fallen into Idolatry, 1 *Kings* xix. 17. By Prophets the Author seems principally here to allude to the calling of *Elisba* to that Office. Though *Elias* had a great Number of Disciples, or holy Catechumens, whom he trained up, and instructed, to stem the Torrent of Wickedness and Idolatry, which spread more and more in *Israel*, and there were whole Societies, or Schools of the Sons of the Prophets, of which *Elias* had the Direction and Superintendency; yet *Elisba* was thought the properest Person to assist, and at length succeed him, and *Elias*, by God's Order, formally anointed and consecrated him.

Ver. 10. *Who wast ordained for Reproofs in their Times.*] *Ὁ καλεγεσθεις εν ελεγμοις*

ἐς καιρὸς, i. e. *Elias* was ordained or appointed to appear again to denounce Reproofs, and by Threats of the greatest impending Evils to reform the World, reconcile the *Israelites*, prevent God's Judgments, and to prepare all for the great and terrible Day of the Lord approaching. And so the *Orient*. Versions have it, *Idemque venturus es, antequam veniat dies Domini*. It was the unanimous Sense of the *Jews*, that *Elias* should first come himself in Person before the *Messiah*, and restore all Things. See Note on c. xlv. § 16. and here the Author of this Book, speaking of the true *Elias*, and his personal Appearance, makes one Reason of it to be, for Reproofs in After-times, i. e. in the appointed Times, or in due Season, according to the *Geneva* Version. A very learned Writer observes, that the Translation of this Passage should be, He was described to be, or written of, as the Margin has it, viz. in *Malachi's* Prophecy, a Type for Times to come. i. e. *Elias* was a Type or Exemplar, ἐλεγγος, for so the *Alex. MS.* reads, of what the Forerunner of the *Messias* should be, or do. *Mede's Works, Disc. xxv.* See also Bishop *Chandler's Def. p. 252.*

Ibid. And to turn the Heart of the Father to the Son.] This alludes plainly to the last Verse of the Prophet *Malachi*, where the Expression is the same. The Meaning is, that *Elias* at his Appearance should put an End to those religious Differences, which divided the nearest Relations from each other, and make them all join in the same Faith, and in the Duties of Repentance and Reformation, and thereby prepare themselves for the Reception of the *Messias*. But another, and more easy Sense, may be given to this Passage, if we translate γὰρ not *to*, but *with*, see *Exod. xxxv. 22.* and then the Meaning will be, that this Prophet's Office will be, to turn the Heart of the Father with the Son's, i. e. His Reproof and Preaching shall produce a general Reformation in the Minds and Manners of all Sorts of Persons, as before he was a great Reformer of the Law, under its greatest Degeneracy and Corruption.

Ibid. And to restore the Tribes of *Israel*.] i. e. deliver, and redeem *Israel*, or restore the Kingdom to *Israel*, through the *Messiah's* Advent, which was Part of his Office. See *Is. xlix. 6.* Or the Meaning may be, to preach, and accomplish the Restoring of the Tribes of *Jacob*, whose Gathering this Writer prays for, ch. xxxvi. 11. These Words may also be referred to the Coming of *Elias*, at the End of the World, or at the Time of the Restitution of all Things, ἀποκατάστασις πάντων, i. e. the Consummation of all things, which God has spoken by the Mouth of all his Prophets, since the World began, *Acts iii. 21.* A Notion entertained by very many of the Fathers, and seems to have its Foundation in our Saviour's own Words, *Matth. xvii. 10, 11.* And this

Conjecture I am the more encouraged to offer, as I find it countenanced by a most learned Writer, who enforces it with many cogent Reasons, and applies this very Passage to support the Opinion, explaining it of an *Elias*, which shall be the Harbinger of *Christ's* second Coming, the ἐλεγγος, or Type for the Times to come. The foregoing Passage likewise of *Malachi*, of turning the Hearts of the Children to their Fathers, he refers to *Christ's* second Advent, and to an *Elias*, which shall precede that, and the great and dreadful Day of Judgment; who shall labour to bring the unbelieving Posterity of the *Jewish* Nation, to have the same Heart and Mind their holy Fathers and Progenitors had, i. e. to convert them to the Faith of *Christ*, whom their Forefathers, the Patriarchs, hoped in, and looked for, lest continuing obstinate in their Unbelief to that great Day, they should be smitten with a Curse, and perish among the rest of the Enemies of *Christ's* Kingdom. See *Mede's Works, L. i. Disc. xxv.* In this and the five foregoing Verses we have a beautiful Specimen of the Figure *Anaphora*, like that admired one, *Catil. Orat. i.* or that in *Pf. xv.*

Ver. 11. *Blessed are they that saw thee and slept in Love.*] The rendering would be better, *Blessed are they that see thee, or shall see thee, at thy Return, and shall be honoured with thy Love, and Friendship*, κεκοιμημένοι, as some Copies have it, and so the *Vulg. Beati sunt qui . . . in amicitia tua decorati sunt.* The Margin also is to the same Effect. Which may be understood either as a Wish, or to be spoken more prophetico. Such he pronounces will be happy, because immediately after him they will see the *Messiah*. This is exactly agreeable to the Notions of the then *Jews*, for in the *Talmud*, *Targum*, and their later Comments, the Coming of *Elias*, and the *Messiah*, usually go together: And this is the Reason why the *Jews* pray so heartily for the Coming of *Elias*, even without the Mention of the *Messiah*, because the Coming of the one, according to the Prophet *Malachi*, infers the other. See Bishop *Chandler's Def. p. 81.* If we read κεκοιμημένοι, which our Translators follow, the Sense then will be, Blessed are the Dead, those good *Israelites*, which died in the Lord, not merely those that slept in Love, as our Version has it, but such as departed in his Favour and Love, they shall obtain a better Resurrection, i. e. shall be preferred to have a Part in the first, and with his other Saints shall reign gloriously with him.

Ibid. For we shall surely live.] Ζωὴ ζωόμεθα. We may observe here, that the Conversion of the *Jews* at the Return of *Elias*, is represented by a new Life. And indeed, the Restoration of the Church is sometimes represented as a Resurrection of it from the Dead; and her Return from a low afflicted

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State, under the Metaphor of a new Life, a Reviviscence of God's Church and People from the Dead. This Figure is no where more strongly or frequently used than in *Exek.* ch. xxxvii. where God is introduced enquiring of the *Jews* in *Babylon*, *εἰ ζήσονται, Can these Bones live?* *ἔ* 3. and promising to put into them *πνεῦμα ζωῆς, the Breath of Life,* *ἔ* 5. *Καὶ ζήσεται, and ye shall live.* And bidding the Prophet blow on them, *ἔ* ζήσονται, that they may live, *ἔ* 9. and declaring, that when he had done so, Breath entred into them, *ἔ* ζήσαν, and they lived again, *ἔ* 10. In all which Places *ζωή* is used to express the Return of the Church from her Obscurity and Thralldom, to a glorious State. Mr. Mede understands this Place in like Manner of the *Jews* Conversion, and observes, that this is agreeable to the ancient and general Doctrine, both of *Jew* and *Christian*, that they shall have an *Elias* sent to instruct them, a Deliverer *ἐν ἐκείνῳ Σίῳν*, for the Sake of *Sion*, as the *LXX* well express it, *Isai.* lix. 20. For it may be fit to conceive magnificently of so great a Work of God, towards a People for whom he hath formerly shewn so many Wonders, especially this being the greatest Work of Mercy, ever done for them, far beyond the bringing them out of *Egypt*. The common Interpretation of this Passage, either respects the Hopes of a general Resurrection, or that of the Saints in particular, supposed to be previous to it. And in this last Sense St. *John* uses *ζήσαν, Rev.* xx. 4. to express the early Resurrection of the Martyrs, slain for the Testimony of the Truth.

Ver. 12. *Elias it was who was covered with a Whirlwind, and Eliseus was filled with his Spirit; while he lived he was not moved with the Presence of any Prince, neither could any bring him into Subjection.* Instead of *Ἠλίας, ὃς ἐν λαίλαπι ἐκνεύετο*, which is the Reading in all the Edit. *Grabe* prefers *ὡς ἐν λαίλαπι, κ. τ. λ.* *Prolog.* Tom. iii. c. iv. And so do *Badwell* and *Beza*, which the *Geneva* Version follows, *i. e.* As soon as *Elias* was taken up in a Whirlwind, *Elisba* was filled with his Spirit, and succeeded him immediately in the Prophetic Office. And he shewed on all Occasions a Courage, worthy of the Successor of *Elias*. Neither Fear nor Caresses, Promises nor Threats could overcome him; he respected not the Persons of the Mighty, and was indifferent about their Frowns or Smiles, *2 Kings* iii. 14. Some understand *πᾶς λόγος ἔ*χ' ὑπῆρεν αὐτῷ, in the Beginning of the next Verse, of his great Penetration, and Knowledge of Things done at a Distance, as his presignifying the Coming of *Benbadad's* Messengers to slay him, *2 Kings* ch. vi. 32. and detecting the Villany of his own Servant *Gebazi*, *2 Kings* v. 26. but the former Sense seems preferable.

Ibid. And after his Death his Body prophesied.] To prophesy is a Term of large Signification, and besides the Foretelling of future Events, which is the ordinary Notion of it, it signifies to work Miracles, in which Sense it is taken here, for the Author refers to what happened, when a dead Corpse being cast into the Sepulchre, where *Elisba's* Body lay, it revived upon touching his Bones, *2 Kings* xiii. 21. Hence it was conceived that the Spirit of God in some Sort accompanied even the dead Body of that holy Prophet, and that he continued to work Miracles in his Grave. The Sense here is somewhat different from that in the latter Part of the next Verse, *viz.* At his Death were his Works marvellous, *i. e.* when he was just a dying, he foretold the Downfal of the *Syrians*, after smiting them three Times, an Event of great Consequence to God's distressed People, whom he comforted with his last Breath.

Ver. 15. *For all this the People repented not, neither departed they from their Sins till they were spoiled and carried out of their Land, and were scattered through all the Earth: Yet there remained a small People, and a Ruler in the House of David.* The *Jews* were a People remarkably distinguished by the Favour of God; the exemplary Piety and Faith of their first Fathers procured the Blessing of a numerous Posterity, and they became a flourishing and potent State. But as Sin is the Ruin of any People, the Degeneracy of their Descendants forfeited by Degrees God's Favour, and brought down his Judgments. For when neither Miracles nor Commands, Promises nor Threats, nor the Instructions and Examples of holy Men and Prophets among them, had any Effect upon them, but they continued obstinate in their evil Courses, God determined to remove *Israel* out of his Sight, and the ten Tribes were at length carried away captive by *Salmanassar*, beyond the *Euphrates*, the small Kingdom of *Judah* with its Sceptre still subsisting. God had threatned by his Prophet upon their Disobedience to scatter them among all People, from the one End of the Earth even unto the other, *Deut.* xxviii. 64. and hereby in some Measure it had its Completion. But the *Jews* themselves acknowledge this Prophecy to be fulfilled at their last general Dispersion, after the Destruction of *Jerusalem* by the *Romans*, which those emphatical Words of *Josephus*, *The Jews are dispersed over all the Earth*, confirm. *De Bell. Jud.* L. vii. c. 3. which indeed appears from their present State and Circumstances, for they are Vagabonds and Exiles from their native Country, and straggle through all the World, neither God nor Man being their King, and they are debarred the Privilege of setting their Foot on their own Country, though merely as Foreigners.

Ver.

Ver. 23. *In his Time the Sun went backward, and he lengthened the King's Life.*] When Hezekiah was sick unto Death, *Isaiab* foretold his Recovery, and as an Assurance of the Truth of his Prophecy, told him that the Sun should return backward, ch. xxxviii. *i. e.* says the learned *Usher*, *Tantum nocti detractum, quantum diei fuit additum.* Ann. ad A. M. 3291. As much was deducted from the [next] Night, as was added to this Day, the Divine Providence so ordering this miraculous Retrogradation, that it was no Hindrance to the Regularity of the Motions of the other heavenly Bodies, as appears from the Calculation of the same Eclipses, by the ancient *Chaldeans*, and modern Astronomers: Nor was it discerned, or taken Notice of, in other Countries, which occasioned an Embassy from *Babylon*, to enquire about the Truth of it, 2 *Chron.* xxxii. 31. Hence some have thought this a particular Miracle, manifested only by the Shadow on the Sun-dial of *Ahaz*.

Ver. 24. *He saw by an excellent Spirit what should come to pass at the last.*] *Πνεύματι μεγάλῳ.* *Isaiab* was filled with the Holy Spirit in a greater Degree than the other Prophets. Hence *Greg. Nazianzen* calls him *μεγαλοφρονότατον τῶν προφητῶν.* By his seeing *τὰ ἔσχατα* we may understand the last, or latter Times, which Phrase is frequently used in Scripture, to signify the Days of the *Messiah*. One certain Time had been prefixed by God, for bestowing a great Blessing on the World; this was known to all in the Age of the Prophets, and therefore when the Prophets speak of things to be done then, they often, by way of Eminence, call that Time the last Time, the last Days, the latter Days, the End of Days, and sometimes the End of the Age, *τῇ αἰῶνι* as in the following Verse. It is particularly true of *Isaiab*, above all the other Prophets, that he saw what regarded these Times, for he foretold the Coming, the Character, Offices, Life, and Death of the *Messiah*, the future Glories of the Church, the Enlargement and flourishing of it under the Gospel, and the bringing the Fulness of the Gentiles into it, more clearly and frequently, than any of them. Accordingly he is often cited in the Writings of the New Testament, and obtained the Character of the *Evangelical* Prophet.

Ibid. *And he comforted them that mourned in Sion.*] *Isaiab* foresaw not only the Evils coming upon *Sion*, but likewise their Period and End. He foretold the *Babylonian* Captivity long before it happened, and he revived the *Jews* with the comfortable Prospect of a Restoration from it, and a Return into their own Land. The learned *Vitringa* observes, that the Prophecy of *Isaiab* is more in a consolatory Way, than the Generality of the other Prophets, and instances in many Particulars, in which this Prophet foretells comfortable Things, as to

the Future State and Condition of the Church. On this Account some of the ancient *Jews* said, *Liber Jesaiæ est totus consolatorius.* Prolegom. in *Jesai.* *Calmet* thinks our Author particularly alludes to *Is.* ch. lxi. 1. Or if we understand the Phrase [*at the last*] of the Days of the *Messiah*, then his Coming, so clearly mentioned in his Prophecy, may be here referred to, who was spoken of, and expected by the *Jews*, as the Comforter and Consolation of *Israel*, *Luke* ii. 25.

C H A P. XLIX.

Ver. 1. **T**HE Remembrance of *Josias* is like the Composition of the Perfume that is made by the Art of the Apothecary. . . Ver. 2. *He behaved himself uprightly in the Conversion of the People, and took away the Abominations of Iniquity.*] *Josias* of all the Princes mentioned in Holy Writ, has the most unfulfilled Character; his Life was so pure, and his Conduct so unblamable, that the Scripture represents him without Fault, and as having no Equal, 2 *Kings* xxiii. 25. He began to reign at Eight Years old, and was as early in his Duty to God. Though he always expressed a great Regard and Attachment to the true Religion, it was at Eighteen that he zealously set about the Work of Reformation, and correcting the idolatrous Abuses, which former Reigns had either introduced, or allowed. Instead of the Lukewarmness and Indifference of many of his Predecessors, who, though religious and well-disposed Princes, attempted not to take away the High Places, *Josias* exerted a laudable and disinterested Courage: he demolished the High Places, overthrew the Altars, burnt the Groves, and even the Bones, which he caused to be dug up, of the false Prophets. And in the midst of a corrupt Age, and perverse Nation, he successfully made Use of his Authority, for the Service and Establishment of the true Religion. The Assemblage of so many good Qualities, and uncommon Virtues in one Prince, the Author here compares to a refreshing Perfume, composed with the nicest Art of the most precious and exquisite Spices. But the Beauty of this Comparison is lost, without observing that his very Name signifies Perfume, or *Thymiana*. See *Pagnin.* *Heb. Lex.* *Mess.* of *Port-Royal* have a good Reflexion here: "Kings generally pride themselves in Victories gained in Battle, " and Trophies from conquered Provinces; " but God has taught us, by the Praises " bestowed on King *Josias*, that the truest " Honour is to serve him, by whom Princes " reign, and that their Glory shall be eternized after Death, who in their Life labour to promote his: That as *Josias* contented not himself with his own personal " Goodness, or Instances of private Piety, " nor was easy till he had brought off his " People from great Wickedness and Idolatry,

“latry, to the Service of the true God, so
 “Princes should be reminded from so cele-
 “brated an Example, not only to be good
 “and religious themselves, but, as Persons
 “invested with the supreme Authority,
 “should labour with all their Power to
 “maintain a true Faith, and keep up a
 “public Spirit of Religion in their Domi-
 “nions, and firmly establish in the Hearts
 “of all their Subjects, his pure Worship,
 “who put, and continues, the Crown on
 “their Heads.”

Ver. 4. *All except David, and Ezekias, and Josias were defective.* i. e. Fell into Idolatry, or however tolerated it by not destroying the High Places, or acted in some Way, or Manner, contrary to the Purity of God's Worship, or against his Will. The Scripture commends *Jehosaphat* in most Instances, but blames him for making an Alliance with the Kings, *Abab* and *Abaziah*, and not taking away the High Places. Of *Asa* too it is mentioned, whose Heart in other respects was perfect, that in his Time the High Places were not removed, 1 Kings xv. 14. and if *David*, here instanced in as a Pattern of Perfection, sinned with *Bathsheba*, and by the Murder of *Uriah*, he expiated these Crimes, says *Calmet*, by a signal and unfeigned Repentance: And if *Hezekiah* offended God by putting too much Confidence in the Friendship and Alliance of foreign Princes, and in the Splendor and Multitude of his own Riches, he atoned for these Faults, by a firm Attachment to the true Worship of God all his Life, and a perfect Resignation to his Will at the Approach of Death.

Ibid. *Even the Kings of Juda failed.* This was true of all of them from the first to the last, except the few here mentioned. We read, 2 Chron. xii. 1. that when *Reboam* had established the Kingdom, he forsook the Law of the Lord, and all his People with him, and *Manasseh*, one of the later Kings of *Judab*, before their Captivity, seems to have taken up a Resolution to destroy even the very Name of the true God, and his Service from off the Earth, and to establish Idolatry, though he repented before his Death, 2 Kings xxi. 2. And whoever reads the several Instances of Abomination, 2 Kings xxiii. 4 to v. 15. would suspect, that the People had even received the Idols of all Nations to worship them; and therefore no wonder God was so incensed with them, whose Offences were aggravated by his Favours to, and Fondness of *Judab*. That *Judab* obtained the Royal Dignity, which *Reuben* by Transgression forfeited, and *Levi* was prevented from, was an Instance of God's Love, and particular Affection, and therefore that *Judab* should fall into Idolatry, must heighten his Displeasure. With what a tender Regard and particular Emphasis is *Judab* spoken of by God *Hos.* iv. 15. *Though Israel play*

the Harlot, yet let not Judab offend. As if God expected a more ready and willing Obedience from a People so highly favoured.

Ver. 5. *Therefore he gave their Power unto others, and their Glory unto a strange Nation.* The Kingdom of *Judab*, consisting of the Tribes of *Judab* and *Benjamin*, though they were often oppressed by God's Permission for their Sins, yet continued in some Measure an hundred and fifteen Years after the Destruction of the former Kingdom of *Israel* by *Shalmanassar*; at length, God being more and more provoked, notwithstanding the many Warnings of his Prophets, by the Idolatry and other Wickednesses both of Kings and People, decreed to remove *Judab* also out of his Sight, or, as it is expressed 2 Kings xxi. 13. *To stretch over Jerusalem the Line of Samaria, and the Plummis of the House of Abab,* i. e. (dealing with them by the same Measure) utterly to destroy *Jerusalem*, and the whole Kingdom of *Judab*, as he had done that of *Israel*, and *Samaria* the chief City of it, and as he had threatened to do, from their first settling in *Canaan*, Deut. xxviii. 32, 33. which great Calamity God was pleased at length to bring to pass by the *Babylonians*. Many Gr. Copies have *ἰδὼσαν γὰρ τὸ τέλος αὐτῶν ἐν ἑσέτι*, which Reading is confirmed by the *Orient. Versions*, and the *Vulg. Dederunt enim regnum suum aliis*. This, says *Calmet*, literally happened, for the Kings of *Judab* in some Sort delivered up their Kingdom to Strangers, when *Abaz* called to his Assistance *Tiglath-Pileser*, King of *Assyria*, 2 Kings xvi. 7. After that Time, the Kings of *Assyria* and *Babylon* pretended that the Kingdom of *Judab* was tributary to them, and held of them: It was on this Pretext, that *Sennacherib* came up to attack *Hezekiah*, pretending that he had failed in some Articles of the Treaty, agreed upon between the Kings of *Judab*, and his Predecessors, 2 Kings xviii. 7, 14. *Nebuchadnezzar* had the same Pretence for his Attack, that the Kings of *Judab*, contrary to their Agreement, and to withdraw themselves from their Obedience to him, had made an Alliance with *Egypt*, 2 Kings xxiv. 1, 2, 3. where it is expressly said, that all these Evils came upon *Judab*, at the Commandment of the Lord, to remove them out of his Sight.

Ver. 6. *They burnt the chosen City of the Sanctuary, and made the Streets desolate, according to the Prophecy of Jeremiab.* Chap. xxxiv. 22. ch. xxxvii. 8. xxxix. 8, 9. Upon King *Zedekiah*'s revolting from, or rebelling against, *Nebuchadnezzar*, and giving a fresh Provocation unto the *Babylonians*, *Nebuchadnezzar* with his Army once more came up against *Jerusalem*, the head City of the Kingdom of *Judab*, and besieged it, where the People suffered a most miserable Famine. At length, after a Year and

a half Siege, the City was broken up, and burnt, and with it the King's Houses, and the famous Temple of Solomon were all laid in Ashes, and the Walls of the City broken down by *Nebuzaradan*; and the Remnant of the People, who escaped the Sword, were all carried captive into *Babylon*. All these Evils, says the Scripture, came to pass in Jerusalem, and Judah, through the Anger of the Lord, until he had cast them out from his Presence, 2 Kings xxiv. 20.

Ver. 7. For they entreated him evil, who nevertheless was a Prophet sanctified in his Mother's Womb.] This is agreeable to what God says of him, *Jer.* i. 5. That he was set apart for the Prophetical Office by a particular Decree of God, and the Infusion of his sanctifying Grace, even before his coming into the World. The same Phrase is used of *John the Baptist*, and our Saviour, *John* x. 36. before they entered on their public Ministry. In the Character which this Writer draws of the Prophet *Jeremiah*, he seems to dwell chiefly upon the Persecutions which he endured; and indeed he was all his Life-time exposed to the ill Treatment of the Jews, whose Irregularities and Apostasy he was always reproving, and reminding them of their approaching Ruin on that Account. It is mentioned here, as one principal Cause of the Destruction of their State, that they had contemptuously and unjustly persecuted and afflicted God's Prophet, whom he raised up on purpose to declare his Will, and denounce his Judgments. For there is nothing that fills up the Measure of Mens Iniquities sooner, or draws down God's Displeasure upon them more severely, than when they not only despise, and trample on his Laws, but evil entreat, and injure those whom he has appointed his Messengers, and the Ministers of Reconciliation, and who affectionately endeavour, wish, and pray for their Good and Conversion.

Ver. 8. It was Ezekiel who saw the glorious Vision, which was shewed him upon the Chariot of the Cherubims. Ver. 9. For he made Mention of the Enemies under the Figure of the Rain, and directed them that went right.] i. e. He also mentioned the Judgments on the Enemies of God under the Figure of Rain, and that it would go well with them that went right. It has been objected by learned Men, that *Daniel* is here omitted, where it seems proper to have inserted him, as a Jewish Prophet and Author, whom *Josephus* calls one of the greatest of the Prophets, and describes as a particular Foreteller of good Things. *Antiq.* L. x. On this Account Mr. *Whiston* inclines to think, that *Daniel* is meant and spoken of in *v.* 9. For, says he, where does *Ezekiel* make mention of the Enemies under the Figure of Rain, or what Sense is there in that Assertion, or how

is it peculiar to *Ezekiel* that he foretold good Things to those that walked uprightly? But *Daniel* made mention of the Enemies in that famous Dream or Vision, wherein he foretold what the Enemies of God's People would attempt against them, as also what Happiness God would at length bestow on his Chosen: He conjectures therefore that *ἐν ὀμίῳ* is the true Reading, though *ἐν ὀμίῳ* obtains in all the present Gr. Copies. *Addenda to Histor. Memoirs*, p. 183. But I cannot altogether approve of this Conjecture; for as to the first Enquiry, how the Prophet *Daniel* comes to be omitted by the Writer of this Book, many probable Reasons may be assigned; he might, says a learned Prelate, forget *Daniel*, as he did *Abel*, *Melchisedeck*, *Job*, *Ezra*, and other Scripture Worthies, the latter of whom was as famous in his Generation, as *Nebemiah*, whom he praises. It may be, he reserved speaking of *Daniel* to another Place in his Book, (for he observes no Order of Time) which he lived not to finish. Or *Daniel* might at first be numbred with the other Prophets by the first Composer of *Ecclesiasticus*; and yet by reason of the Author's imperfect Work, or Loss of one of his Volumes in *Egypt*, or the Translator's Unskilfulness, or the Transcriber's Carelessness, the Name of *Daniel* might be wanting in all the Copies. *Bishop Chandler's Def.* Vol. i. p. 81—85. To these Reasons I must add one, which seems to me to carry great Weight with it, viz. That *Daniel* being not reputed and placed among the Prophets in the Hebrew Code, but among the Hagiographi, if our Author had intended any where to have mentioned him, yet it was not to be expected that he should do it in this very Place, because here he follows the Order of the Books in the Heb. Division, — *Jeremiah*, *Ezekiel*, and the Twelve Minor Prophets, — whereas *Daniel* is placed between *Job* and *Ezra*, of whom, as is before observed, he takes no Notice. As to the second Enquiry, where does *Ezekiel* make Mention of the Enemies under the Figure of Rain, the Margin will answer this, referring us to *ch.* xiii. 11. and xxxviii. 9, 16, 22. which are sufficiently clear and express. And it is remarkable, that the Margin there refers us back to this Passage of *Ecclesiasticus*, as explanatory of each other. Nor is it a forced or unusual Metaphor, to express God's Judgments either against *Gog*, or his other Enemies, by an overflowing Rain, or Shower. The Psalmist, it is certain, uses this Figure, when he says of God, that upon the Ungodly he shall rain Snares, Fire and Brimstone, Storm and Tempest, this shall be their Portion to drink, *Pf.* xi. 7. As to the last Reason alledged, for adjudging this 9th Verse to *Daniel*, viz. His foretelling good Things to come to those who walked uprightly, it may be replied, this is not peculiar to *Daniel*; for which of the Prophets did not

not foretell the same; though perhaps not so eminently, or at so great a Distance? On the contrary with regard to *Ezekiel*, it may be said, that he stands single in the two following Respects, which are both mentioned by our Author: 1. That he saw the Vision of the *Cherubim*. And 2. Declared and published the Security of the Righteous, and the Safety of them that went right in the perilous Time, when God should visit, by introducing three of the most eminent for Righteousness, who should deliver themselves by their Righteousness under the severest of his Judgments; ch. xiv. 14; 20. This Verse, therefore, I presume, may very consistently be referred to *Ezekiel*, as our Translators seem to understand it. It may not be amiss to observe, that instead of *he made Mention of the Enemies under the Figure of Rain*; the *Syr.* and *Arab.* have it, *he made Mention of Job*; which I do not imagine to have arisen from a different Reading, but to be another Translation of the same Reading, because *יֹב*, or with the *Vau* quiescent *יֹבָ* (like as *יִלְלָ* sometimes wrote *יִלְלָ*) is either the proper Name *Job*, or Hebrew Word for *inimicus*. Hence Mr. *Hutchinson's* Observation, that *Job* signifies, *persecuted*; for *יֹב*, *Job*, is the Participle passive of the Root *יָבַ*, *inimicitias agere*. Therefore *Job* signifies one evil treated by Enemies, &c. Then as to the other Words *בְּיָמֵינוּ* I suppose the *Heb.* gave it *שָׁמַיִם*, which either signifies *Rain*, and is rendred by *שָׁמַיִם*, *Deut.* xxxii. 2. or a *Storm*, and is so rendred *Isai.* xxviii. 2. where it has the Signification of *procella*, and by our Translators called a *destroying Storm*. If therefore the Hebrew was *שָׁמַיִם יֹב*, it might either be rendred *τῶν ἐχθρῶν*, or *τῶν ἐχθρῶν ἐν ὕμῳ*, the *Enemies in Rain*, or *Job in a Whirlwind*, out of which God answered him, ch. xxxviii. or *Job under a Storm*, viz. of Afflictions. And it is remarkable, that *Ezekiel* is the only Prophet that does make Mention of *Job*; in this he is singular, as likewise in the Vision of the *Cherubim*, which are the two Points here mentioned. Perhaps the *Storm* means the Judgments of God, spoken of in the Places where *Job* is mentioned, as one who should deliver his own Soul, &c. So that *יֹב ἐν ὕμῳ* is not unlike *Νῶε ἐν καύσῳ ὀργῆς*, c. xlv. 17. and both are joined together by the Prophet, as worthy to be delivered in the Time of Wrath. But how comes *Job* to be mentioned in this Place, and not also *Noah* and *Daniel*, who are joined with him in the same Passages of *Ezekiel*? I answer, if the *Syr.* and *Arab.* would bear me out in guessing at a Mistake in rendring the Original, as well in these two Names, as they do in *Job's* Name, I would venture to conjecture, that *αἰαθῶσαι* is the rendring of the Original *Heb.* *Noah*, and *Daniel*; for in both these Places of *Ezekiel*, *Daniel* is written without the *Job*, *Dan el*, and being mistaken,

if so transcribed, for two Words, would give another Sense; so that *Νῶε* might signify either the two proper Names; and so the *Greek* might by Mistake be, *αἰαθῶσαι* τῶν διδωνῶν αἰῶν, instead of *Νῶε*, καὶ τῶν Δανιήλ, τῶν διδωνῶν αἰῶν; or as *Νῶε* signifies *requies*, the rendring might be, as is the Sense of our Version, *Et requiem adjudicavit ad dirigentes vias suas*. Could this be admitted, how apt it would be in this Place, I need not say. I shall only add, that if this Conjecture, for as such only it is proposed, might be allowed, the Passage would be pretty clear; whereas, as it now stands, it is indeterminate, and liable to many Objections.

Ver. 10. *And of the twelve Prophets let the Memorial be blessed, and let their Bones flourish again out of their Place, for they comforted Jacob, and delivered them by assured Hope.* See Note on ch. xlii. 12. The Author, having mentioned *Isaiah*, *Jeremiah*, and *Ezekiel*, speaks here of the Twelve Minor Prophets, as they are called, who completed the *Old Testament Canon*. These too in their respective Times promised the *Jews* with great Assurance, that Deliverance which they looked, and prayed daily for, at the Temple; and successively comforted them, that God would perform, or confirm his Mercy with them, and deliver them at his own good Time. This Comfort, expressed in the Twelve Prophets, could be no other than the Redemption by the *Messias*, because Three of the Twelve that promised it, lived after the Return from *Babylon*, to which some would apply this, and the like Passages, and yet after that Return, they foretold it as a Thing still future. The *Jews* expected it as a happy Event yet to come, and prayed for it in the Days of *Simon the High-Priest*, i. e. near the Days of *Alexander the Great*, and the Writer of this Book renews the Petition, that God would make the Time short, for the Accomplishment of their Deliverance, ch. xxxvi. 8. See *Bishop Candler's* Def. p. 44. From the mention of the Twelve Prophets here, it seems manifest, that the Canon of the sacred Books was already made, when this Tract of *Ecclesiasticus* was composed, and their Prophecies collected, and digested into one Body, or small Volume, and that the *Old Testament* was in the same Order that now it is, with respect to the prophetical Writings at least. See *Dupin's Hist. of the Old and New Testament*.

Ver. 11. *How shall we magnify Zorobabel? Even he was as a Signet on the Right Hand.* Ver. 12. *So was Jesus the Son of Josedec, who in their Time builded the House, and set up an holy Temple to the Lord, which was prepared for everlasting Glory.* The former of these was Governor of *Judah*, or Viceroy of the Province of *Judea*, and the latter High-Priest, at the Time of the *Jews* Return from the *Babylonish* Captivity. To these was recommended the Direction, and

Super-

Superintendency of rebuilding the Temple; to these the Prophets *Haggai* and *Zechariah* address themselves, encouraging them, and the *Jews* under their Conduct, to go on with the great Design, by a Promise of God's Assistance and Protection, and an Assurance, that the Glory of that House should be superior to that of the former. They readily obeyed, finished, and perfected the Temple, and restored the public Worship of God, and prepared and fitted it for everlasting Glory, *i. e.* according to *Calmet*, à son éternelle gloire, for the Lord's everlasting Glory, and not of the Builder's, as *Grotius* explains it; or rather, fitted this second Temple, for the King of Glory to come into it, for the Appearance of the *Messiah* in it; in which consisted principally the Glory of this latter House. These Chiefs are the two anointed ones, referred to *Zech.* iv. 14. and are said by this Writer to be *Signets on the Right Hand*, *i. e.* near, and dear to God, as having the Care of his People and Church, and commissioned thereto by his Signet, or Authority. Both *Zerubbabel* and *Joshua*, the High-Priest, were Figures of the *Messiah*, or *Jesus Christ*, the Governor, and High-Priest of the *Christian* Church, the true Temple, or House of God:

Ver. 16. *Sem and Seth were in great Honour among Men.*] All the Versions, except ours, put *Seth* before *Sem*, and indeed such an Order is necessary in point of Time, for *Seth* was the Father of the Righteous before the Flood, as *Sem* was after it. The *Syr.* and *Arab.* Versions insert *Enos* after *Seth*: and there seems to be good Reason to place *Enos* among these Worthies, for he was the first Man that was celebrated for Piety, and began to call upon the Name of the Lord, and therefore was he named *Enos*, *i. e.* a true Man, as if there had been no true Man before him in that Generation, because there was no pious Man. Anciently there were a set of Men called *Sethians*, who derived their Name from this Patriarch, and maintained, that he too, as well as *Enoch*, was translated without seeing Death; but the Church condemned these, as Heretics.

Ibid. And so was Adam above every living thing in the Creation.] *Adam* had the Honour, which belonged to no other, of being created immediately by the very Hand of God himself, of being constituted by him Lord of the Creation, and endowed with higher Faculties, and greater intellectual Powers, and, above all, of being born in a State of Innocence, and spotless Purity; so that he could truly boast of having God for his Father in a higher Sense, than any of his Posterity. All others are by lineal Descent, and from Men like themselves, and bring into the World with them Sin, Corruption, and hereditary Guilt. The ancient Fathers gather, that *Adam* was much more in favour with God, than any of his sinful Seed, from

God's walking in the Garden in his Presence, and his hearing his Voice there; from whence they conclude, that before the Commission of Sin, God appeared to *Adam* in a bodily Shape, and like a Friend, spoke to him Mouth to Mouth. Nothing can be closer, or more worth observing than what *Philo* says of *Adam*, ὁ ἐν ἐκείνῳ ὁμοειδὲς ὁμοῦ μορφῆς, κ. τ. λ. Cui mortalis nemo hac nobilitate conferendus est; qui in corpoream statuum Dei manibus affabre formatus est, summo artificio: animi verò dignitatem adeptus est a Deo, inspirante divinæ virtutis tantum quantum mortalis natura potuit capere. Præstans adeo nobilitas, ut nulla alia quævis earum, quæ illustres nominantur, in comparationem venire potest, &c. Περὶ ὁμοειδίας. See also more to the same Purpose, *De Mundi Opificio*.

CHAP. L.

Ver. 1. **S**IMON the High Priest, the Son of Onias, who in his Life repaired the House again, and in his Days fortified the Temple.] We find in the *Jewish* History two *Simons*, Sons of *Onias*, both High Priests, but at Times very distant from each other; the first was *Simon the Just*, so called for his great Piety towards God, and for his Good-will and Benevolence to the Children of his People. *Joseph. Antiq.* L. xii. c. 2. The second is mentioned likewise by the same Historian, *ibid.* c. 4. and is the same High-Priest, who in his great Zeal opposed *Ptolemy Philopator's* Entrance into the Sanctuary, *3 Maccab.* Learned Men are divided which of these the Author here speaks of. *Grotius*, *Bossuet*, and *Calmet* contend for the latter; *Eusebius*, *Jansenius*, *Corn. a Lapide*, *Drusius*, *Badwell*, and the very learned Author of the *Discourse concerning the Age of the Two Sirachides*, hereto prefixed, are for the former, whose Opinion is supported by the following Reasons. 1. The great Character here given of *Simon*, with which agrees the Testimony of *Josephus*, who says nothing in honour of *Simon II.* 2. *Simon the Just* was cotemporary with this Writer, for he mentions him as officiating, and takes particular Notice of the Gracefulness of his performing the Service, *ψ* 11, 12. and was himself then probably about Ten Years old. 3. The Author manifestly speaks of a *Simon* then dead, for he mentions what he did in his Life-time, *ψ* 1. particularly his good Deeds for the House of the Lord, and the Offices thereof; but the Pontificate of *Simon II.* was at a good Distance from the Time of this Writer, and will suit better with that of the Translator.

Ver. 3. In his Days the Cistern to receive Water was covered with Plates of Brass, being in Compass as the Sea.] In, or rather before, the Tabernacle of *Moses*, there was only a Laver or Kettle; afterwards when the *Jewish*

Jewish Church was in its flourishing and settled State, *Solomon* enlarged it to be a brazen Sea, or Cistern, 1 *Kings* vii. 23. It is affirmed by many Writers too hastily, that in the second Temple there was no proper Ark, no Throne encompassed by Cherubims, no visible Glory, no molten Sea. However the Learned may determine the three former Particulars, there seems great Reason to conclude from the Words of this Writer, that there was a molten Sea. See 2 *Chron.* v. 12. In the Catholick Church of *Christ*, as represented in the *Book of Revelations*, there is a Sea of Glass, like Crystal, infinitely more precious and beautiful, than either of those in the *Jewish Temple*, or any thing made of Metal. See *Daubuz* on *Apoc.* c. iv.

Ver. 7. *And as the Rainbow giving Light in the bright Clouds.*] *ὡς τόξον φωτίζων νεφέλας δόξης.* I would rather render, As the glorious Bow shining in the Clouds, or, As the Rainbow enlightning the Clouds with Glory. One cannot help observing, what Pains this Writer takes from *ψ* 5, to *ψ* 12. to set forth the graceful Presence, and august Appearance of this favourite High Priest; he searches Heaven and Earth for Comparisons to illustrate the Piece; whatever is either grand, magnificent, beautiful, precious, or lovely, is introduced upon the Occasion. The Sun, Moon, and Stars, in their greatest Lustre and Perfection, are all made to assist in their Turns. The glorious Bow on high, as well as the variegated Flowers beneath, lend their Colours. The Gold, and superb Ornaments of the Temple, the odoriferous Incense, and holy Fire on the Altar, the rich Vases, &c. meet to reflect Honour on him. In short, the Works both of Nature and Art, the most curious and valuable in their kinds, are borrowed, either to express the superior Dignity of his Person, amidst his surrounding Brethren, like a tall Cedar; or the Perfection and Glory of his pontifical Apparel, as if, when he put on the Robe of Honour, in his long Garment was the whole World, as the *Book of Wisdom* expresses it, ch. xviii. 24.

Ver. 15. *He stretched out his Hand to the Cup, and poured of the Blood of the Grape; he poured out at the Foot of the Altar a sweet smelling Savour unto the most high King of all.* Ver. 16. *Then shouted the Sons of Aaron, and sounded the Silver Trumpets, and made a great Noise to be heard for a Remembrance before the Most High.* Ver. 17. *Then all the People together hasted, and fell down to the Earth upon their Faces to worship their Lord God Almighty, the Most High.* Ver. 18. *The Sinners also sang Praises with their Voices, with great Variety of Sounds was there made sweet Melody.* Ver. 19. *And the People besought the Lord by Prayer, before him that is merciful, till the Solemnity of the Lord was ended, and they had finished his Service.*] The 18th Verse seems out of Place here, it should follow the 16th, and the

whole will be better connected. While the Sacrifices were offering, which was the first Part of the Temple-Service, the Priests with Trumpets, and the Levites with Musical Instruments, and the Singers, together with the People, joined their Voices and sang Psalms to compleat the Harmony. We find that *David* and *Solomon* appointed Singing and Trumpets at the Time of sacrificing, 1 *Chron.* vi. 31. xvi. 7. and that *Ezra* restored this Custom after the Return from the *Babylonish Captivity*, *Ezra* iii. 10, 11. and the same continued in After-ages. But at the Time of Incense there was kept Silence, the People praying to themselves, *Luke* i. 10. We have here a distinct and clear Description of the Manner of the People's praying without, whilst the Priest offered the sweet smelling Savour of Incense within: For at the Time when the Priest offered Incense in the Sanctuary, the People were left without in the *Atrium Judæorum*, praying for the Pardon of their Sins, every Man silently apart for himself. This seems likewise to be referred to by the half Hour's Silence in Heaven, *Rev.* viii. 1. which is set down there, to point to the Time of the Priest's being gone in, to offer Incense, or the Odour of sweet Smell. I see no Necessity, with *Calmet*, *Bossuet*, and others, to apply the Description here particularly to the High-Priest's officiating at *Ptolemy Philopator's* solemn Sacrifice in the Temple: it is as applicable to the High-Priest officiating upon any other solemn Occasion; nor can a true Synchronism be preserved according to that Interpretation.

Ver. 20. *Then he went down, and lifted up his Hands over the whole Congregation of the Children of Israel, to give the Blessing of the Lord with his Lips, and to rejoice in his Name.* Ver. 21. *And they bowed themselves down to worship the second Time, that they might receive a Blessing from the Most High.*] When the Solemnity of the Lord was ended by the Incense being offered, the High-Priest came back, and pronounced the *εὐλογία*, or Benediction. The Form of the solemn Blessing with which the Priests dismissed the People by God's especial Order, was this, *The Lord bless thee, and keep thee, the Lord make his Face to shine upon thee, and give thee Peace*, *Num.* vi. 22. And lest any one should think too slightly of this Blessing, because pronounced by a Mortal like himself; it is added, *Num.* vi. 23. *The Lord will bless him*, and therefore properly called here, *the Blessing of the Lord*, by the Priest's Lips; shewing, that the Effect of this Blessing does not depend upon Man, but upon the Ordinance of God, from the Mouth of his own Minister, whom he hath appointed to bless in his Name, *Deut.* xxi. 5. and whose Blessing he hath promised to confirm. We see from this Passage, that, when the *Jews* received the Blessing from the Priest, they received it kneeling, or bowing

down their Heads. In the primitive Times it was customary for the Deacon (to prepare the People the better for it) to call out immediately before the Time of the Blessings, in such Words as these, *Bow down to the Blessing*. Chrysost. Liturg. The Blessing of the Bishop, or Priest, was so highly esteemed in the primitive Times, that none durst go out of the Church, till they had received it, according to the Councils of *Agatha*, Can. 31. and that of *Orleans*, Can. 22.

Ver. 22. *Now therefore bless ye the God of all, which only doth wondrous Things every where, which exalteth our Days from the Womb, and dealeth with us according to his Mercy.* Ver. 23. *He grant us Joyfulness of Heart, and that Peace may be in our Days in Israel for ever.* Ver. 24. *That he would confirm his Mercy with us, and deliver us at his Time.*] We may learn from this short Prayer of the wise Man, how to compose and regulate our own; we should acknowledge God therein, to be Omnipresent and Almighty; that ever since we were born, we have been preserved by his good Providence, every Day, Hour, and Moment; that it is an Instance of his great Mercy to us, thus to be mindful of our Preservation and Being, having nothing in us but Sin, and nothing due to us but Punishment. The Conclusion of this Prayer seems to contain more than a Request for Peace and temporal Blessings, it relates to, and manifests this Writer's and his Countrymen's Impatience for the *Messiah*, and their earnest Wish, that God would speedily send the Blessing of all Men, to perform the Mercy promised to their Fore-fathers, and remember his holy Covenant, Luke i. 72. For it was the constant Prayer of the *Jews*, both before and under the *Messias*, that God would hasten the Blessings hoped for, and expected by them, and that he would make the Time short; and it is still their Form in the Synagogue to say, *in our Days*, i. e. quickly, when they pray for the Blessing of the *Messias*.

Ver. 25. *There be two Manner of Nations which my Heart abhorreth, and the third is no Nation.*] It is to be observed, that the two Nations here referred to, are not to be taken exclusively, and in Opposition to the *Jews*; but as *Gens* among the *Latins* is sometimes taken in a very limited Sense, to signify no more than a Family or Kindred, so here *δύο ἔθνη*, two Nations, may signify two Parts or Cities of *Palestine*, as it had several Divisions; and *Samaria* is probably one of them. Our Translators, by rendering *δύο ἔθνη*, two manner of Nations, seem to guard against understanding them strictly as such. The Author will not allow the third to be any Nation, because of the great Mixture of all Sorts of People among them: he means the *Cuthites*, or *Samaritans*, who dwelt at *Sichem*, whose Ancestors the King of *Assyria* sent thither; for when the *Assy-*

rians carried away captive the Ten Tribes, 2 Kings xvii. 24. they placed Strangers in the chiefest part of the Country, viz. *Samaria*.

Ibid. *Which my Heart abhorreth.*] The Schism of the Ten Tribes was the first Rise of the extreme Aversion the *Jews* had for the *Samaritans*, *Samaria* being the Metropolis of the Kingdom of *Israel*, and set up in a manner as a Rival to *Jerusalem*, as the Temple on Mount *Gerizim* was to that of *Solomon*. The Hatred of the *Jews* against the *Samaritans*, was likewise much increased by the Opposition these last made against the former on the Return from the *Babylonish* Captivity, both in the rebuilding of the Temple, and the repairing the Walls of *Jerusalem*, Ezra ch. iv. On these Accounts the Disputes and Animosities between them rose to the greatest Degree imaginable. See *Joseph. Antiq.* L. xiii. 6, 18. The Scriptures, and the *Jewish* Records, acquaint us, that the Jealousy and Averseness between the two was so great, that they would have no Converse together, nor shew any Act of Kindness to each other: And that this Hatred was very ancient, appears from hence, that when the *Jews* would express their utmost Aversion to our blessed Saviour, they said, *Thou art a Samaritan, and hast a Devil*, John viii. 48. as if to be a *Samaritan*, and have a Devil, were Things of equal Reproach. If the *Jews* hated the *Samaritans*, the *Samaritans* were equally fierce in shewing their Resentment against the *Jews* upon all Occasions, as is plain from *Luke* ix. 53. *Jesus* going one Day to a Village of *Samaria*, the Inhabitants would not receive him, because his Face was as though he would go to *Jerusalem*. *Josephus* instances in many Affronts and Injuries offered to the *Jews*, as they passed through the Country of the *Samaritans* to their solemn Feasts at *Jerusalem*, *Antiq.* L. xviii. and L. xx. c. 5. The same is also evident from what the Woman of *Samaria*, or rather from what St. *John* in a *Parentthesis* says, viz. that the *Jews* have no Dealings with the *Samaritans*, ch. iv. 9. which some have extended so far, as to exclude all manner of civil Intercourse, even the asking, or giving one another a Glass of Water, and that the Answer of this Woman was an Insult upon our Saviour, out of an ill-natured Joy and Satisfaction, to find a *Jew* forced to beg a little Water of her. It may seem somewhat strange, that this Writer, who has delivered such excellent Precepts of Morality and Instruction in this Book, should be so uncharitable and ill-natured at the Conclusion of it, as to declare, that he hates such and such Nations from his Heart. *Calmet*, in answer to this, says, that the Author does not here declare that he himself hates any in particular, but that he judged these People, from their inveterate Malice against the *Jews*, to be their greatest and most dangerous Enemies, and

as such to be disliked, and shunned by every true Israelite.

Ver. 26. *They that sit upon the Mountain of Samaria, and they that dwell among the Philistines, and that foolish People that dwell in Sichem.* Some have fancied that the Samaritans are spoken of in the first and last Part of this Verse. And indeed one would be apt to think, by what Josephus says, that Samaria and Sichem were one and the same City, since that Historian places Sichem on Mount Gerizim, and calls it the Capital of the Samaritans, *Antiq. L. ii.* But the most exact Geographers make Samaria and Sichem to have been two different Cities. However this be, it is not probable that our Author should mean the same People in both Places, or that mentioning three Nations whom he disliked, he should name the Samaritans twice in so short a Compass, tho' we should suppose him tinctured with the national Hatred to that People. I rather therefore incline to Drusus's learned Conjecture, that the true reading here is, ἐν δὲ Σειρ, those that inhabit Mount Seir, i. e. the Idumeans, *Qui sedent in monte Seir*; so that the three Nations, or rather the three particular Sorts of People, that he is offended at, are now clear and distinct, viz. the Idumeans, who inhabit Mount Seir; the Philistines, who were continually at War with the Israelites; and lastly, the Inhabitants of Sichem, i. e. the Samaritans, whom he undervalues, and scarce allows them worthy of the Name of a People, either because they were a mixed Multitude, or were Apostates, and held many erroneous Tenets, and particularly favoured Sadducism.

C H A P. LI.

Ver. 1. **J**ESUS Son of Sirach the Elder,] The Author of this Book, finishes his Work with a Prayer, or Hymn (see first Prologue) from which we learn many Particulars relating to his Life; as the Dangers he met with, the Favour of God in delivering him, his Travels for the Acquisition of Wisdom, his Application to, and Success in it, and his earnest Exhortation to the Study of it, which we meet with likewise in the Body of the Work, which is no improbable Reason that this Prayer also belongs to him: it appears from it, that he was brought in Danger of his Life before the King on an unjust Accusation, probably a Charge of some Offence against the State; but whether it was before a King of Syria, or Egypt, that he was accused, is uncertain. Such as understand the Accusation here referred to of the Grandfather, differ greatly in point of Time when it happened, some placing it so early as in the Reign of Ptolemy Lagi, others so late as that of Ptolemy Epiphanes: however this be, most pro-

bably this ill Usage was the Occasion of his passing into Egypt, where he spent the latter Part of his Life, and wrote this Work, and here it was his Grandson is said after to have found his Writings. Grotius contends, that this Chapter, and the three last Verses of the foregoing, were wrote by the Grandson, *Jesus the Translator*; and with him agrees Dr. Prideaux in both these Particulars, who assigns the Incident of the Accusation to the Reign of Ptolemy Physcon, whose Cruelty inclined him to bring any one, and on the slightest Occasion, into Danger of his Life, that came into his Power, *Connect. Tom. 2. B. V.*

Ver. 10. *I called upon the Lord the Father of my Lord, that he would not leave me in the Days of my Trouble, and in the Time of the Proud, when there was no Help.* When the Proud, or Wicked, have most Power and Authority, that is said to be their Time. Thus our Saviour says to the Chief Priests and the Elders, and those that came to apprehend him, αὐτὴ ὥρα ἐστὶν ἡ αἰών, *This is your Time, Luke xxii. 53.* Most of the Interpreters observe, that the second Person in the Trinity is here plainly distinguished from the Father. A very pious and learned Prelate says, that the Author speaks as plainly here of our Lord Christ, as David did when he said, *The Lord said unto my Lord, Psal. cx. 1.* to which probably he alludes, and plainly gives us to understand, that not only the Prophets, but all God's faithful People in those Days believed the Lord, the Almighty God, to be the Father of one, who was himself also the Lord, and in a peculiar Manner their Lord and Saviour; and that in their Prayers they had a Respect unto him, and prayed in his Name, calling upon the Lord, as the Father of their Lord Christ, *Matt. xxvi. 63. John i. 49.* and so expecting only to be heard upon his Account, and for his Sake, who was promised by the Name of the Lord, *Dan. ix. 17.* for Daniel prays in his Name, as plainly as we do now, saying, *Now therefore, O our God, hear the Prayer of thy Servant, and his Supplications, and cause thy Face to shine upon thy Sanctuary, that is desolate, for the Lord's Sake, i. e. For the Lord Christ's Sake, for no other Lord can possibly be meant there. Beverege's Sermon. Vol. III. p. 205.* Grotius will have Κύρις to be an Interpolation from some officious Christian Hand, and makes the Reading only to be, ἐπεκαλεσάμην Κύριον πατέρα μου, κ. τ. λ. Calmet reproves him smartly for his Suspicion, and determining so magisterially in the Point; and observes, that Errors propagated under so great a Name, are the more dangerous, and that an Opinion, grounded on so little Reason as this is, ought to be exposed, and the Truth thereby vindicated. Nor is Bossuet more favourable to this Critic on the same Account; he allows him to have

have excelled in *Grammaticis*, in *Historicis*, *sepe etiam in Moralibus*, but thinks him not altogether orthodox, and therefore advises such as consult him, *ut eum Adjutorem, non Ducem, non Magistrum habeant*. Comm. in loc.

Ver. 28. *Get Learning with a great Sum of Money, and get much Gold by her*. Ver. 29. *Let your Soul rejoice in his Mercy, and be not ashamed of his Praise*. Ver. 30. *Work your Work betimes, and in his Time he will give you his Reward*.] The Advice is y 25. *Buy her for yourselves without Money*, which is not inconsistent with what the Author directs here. The Sense of both connected together seems to be, that Diligence alone will make a considerable Progress in Wisdom, and procure a large Share of it; that the Value of it is so inestimable that no Expence should be thought too great for the obtaining it, and should ever so large a Sum be laid out in the Way of Education, and for the purchasing the necessary Helps towards Learning and Improvement, whatever it may cost, is not to be repined at, for she will sufficiently repay the Charge, *for all good Things come together with her, and innumerable Riches in her Hand*, Wisd. vii. 11. The Advice is not unlike that of Solomon,

Wisdom is the principal Thing, therefore get Wisdom, and with all thy Getting get Understanding, Prov. iv. 7. Let the pleasing Reflexion of the many Benefits and Advantages proceeding from her, encourage your Pursuit (so Grotius expounds ἐλεῖν, reading likewise αὐτῇς) nor be ashamed at any time, or repent of your Fondness and Affection for her. Our Translators, more agreeably to the Greek, understand it of the Mercy of the Lord; and so Calmet renders; and the Geneva Version very explicitly, *Let your Soul rejoice in the Mercy of the Lord*; which, it must be confessed, introduces the next and last Verse better; the Sense of which is, Labour to obtain true Wisdom, and to work the Work of God, and of your own Salvation, early in Life; and when the Time of Recompence shall come, wherein God will reward the Improvement of Mens Talents, you shall have the Happiness to reap the blessed Fruits of Righteousness, and to find that *your Labour will not be in vain in the Lord*. In a word, the Author finishes this Work, as Solomon does his Book of *Ecclesiastes*, and the Conclusion of the whole Matter is this, *Fear God, and keep his Commandments, for this is both the Glory and Happiness of Man*.

F I N I S.

